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THE MENNONITE

81:1 JANUARY 4, 1966

AS YOU GO SPEAK FOR YOUR FAITH

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The Church Takes to the Road

Walter Gering

At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered" (Acts 8:1).

That early apostolic church scattered out across the face of the earth. They went on the highways and the byways. They sailed the seas and they trudged the dusty trails of the desert. Some, as slaves, were given to the service of their masters who took them to the far corners of the earth. Some were of high estate, some of low. Scattered across the face of the earth, the church of Jesus Christ took to the road.

The Spirit of God laid hold of individuals and drew them into that early church. And then that same Spirit of God drove those people around the world.

They went out into a world so strangely like our own. The cancerous corruption of moral disease reached into the hearts and the lives of men and women in high places and low. The age-old struggle of the church and state was prominent. Men and women were constantly being forced to ask, "To whom do we give our supreme allegiance?"

The great military machine of the Roman Empire rolled ruthlessly over all who dared to disobey. Only some twelve or thirteen miles from where Jesus lived as a young boy, a Roman leader crushed a rebellion of 10,000 Galilean youths. He burned the city and crucified thousands of those young men. The rest of them he took as slaves and sent them to the uttermost parts of the world.

National and international lines had been drawn so closely that brotherhood was almost impossible. The Jews said the Gentiles were the fuel for the fires of hell, created by God for that purpose. And the Greeks on the other hand divided all men into two classes—the Greeks and the barbarians. A great iron curtain separated man and made brotherhood impossible.

The marriage bond itself stood in danger. And the tax system was so great that it almost crushed the average man. Even those once faithful betrayed their own people and became servants of Caesar for the sake of gaining a little income.

But wherever those Christians went they left an indelible mark upon their generation which could not be erased. Already in the year 112, Pliny the younger wrote to the Roman emperor and said to him, "This superstition has not only taken over our cities, but it is taking over our villages and our rural countries. And the spiders and their cobwebs are taking over the temples and the services of the temples."

These Christian believers lived in a time so much like our own, and yet made such a tremendous impression upon their generation. And they did it while the blood of the martyrs flowed freely. The Roman emperors made at least ten attempts to destroy the young church.

But the early apostolic church never really got off the ground until it was scattered. For a long time it was a Jewish institution. Jerusalem was its base. It wasn't until the church was scattered to the four winds of the earth that it suddenly caught fire and transformed its generation.

The Scattered Church

This is where we are today as a General Conference people. On Sundays we meet together as a brotherhood in our church buildings. We sing the hymns of Zion and offer together our prayers unto the Eternal God. But on Monday these same sanctuaries which resounded to our music are silent. The church is gone. For, you see, the church is not a building. The church is not an organization. The church of Jesus Christ is the living body of the risen Lord.

On Monday morning the church is out in the world. For us the days of secluded little communities and villages are gone. We no longer live in these little communities. We no longer have these areas of quietness. For during the week we work side by side in business and industry with people of all races and creeds.

Our young people are scattered. More of our young people attend non-Mennonite schools and sit at the feet of non-Mennonite teachers than in Mennonite schools.

Those not going to school are answering the call of Pax and voluntary service, the Peace Corps, the I-W program. Others feel the call of the great urban movement which leads them into the cities. We have never had as many young people as we have today. Wherever our young people go, there goes the church.

The question is no longer, "Shall we go out into the world?" We are in the world. There isn't a strata of life which we do not touch. What are we going to do to this world with whom we are rubbing shoulders day after day?

The Cry for Bread

And this is such a strange world into which we have been thrust. We hear this piteous cry for bread in the midst of plenty. You could fill the City of New York a hundred and fifty times with the people who have not had anything to eat today. And if you would place these in a single file, two feet apart, they would make a circle around this globe twenty-five times. As we think about the work of our General Conference, and its relationship to the Kingdom of God, we must ask ourselves, "What does it mean to be a follower of Jesus Christ,

The question is no longer,
“Shall we go out into the world?”
We are in the world.

2816

living as comfortable members of the middle class in the presence of a world that is starving?"

We Want Peace

And closely related to that cry is another. And this is the frenzied cry for peace. Every single day brings us closer and closer to the precipice which may dash us all down into a terrible destruction. And at the same time all around the world even non-Christian religious people cry out, "We don't want war. We want peace."

We are embarrassed. For four hundred years we've been talking about peace. We've been talking about goodwill toward all men. And now we find ourselves caught in this dilemma. We must make up our minds.

Do we have anything to say to the world today in answer to this agonizing cry for peace? Have we learned anything in the last four hundred years that we can offer to the world? We're going to have to answer that cry. If we do nothing about it, we have answered it already. On the other hand, to know what the real answer is, is most difficult. This is not a black and white story.

Called to Brotherhood

Two men in Minneapolis had a strange experience. They lived for many years on the same street only a few blocks apart. They walked the same streets. They did business in the same bank and in the same grocery store. They attended the same church; listened to the same minister, went to Sunday school. One day they discovered that they were brothers. Years ago the family had been separated. And for all those years they hadn't known that they were brothers.

This is where we are. Three years ago in our conference sessions we passed a resolution saying we wanted to work in the direction of closer affiliation with one another in our Mennonite brotherhood. We wanted to seek ways to labor together in common projects. But we said at that time already that we were thinking of fellowship with fellow Christians around the world.

That cry for the joining of hands has increased much during these last three years. We read it in the letters written in all sincerity to our papers. We hear it across the table as we sit in our council rooms. What are we going to say to this? Can we go it alone? Or is the job too big for us? Must we join hands with others? With whom do we join hands? And how far do we go?

For the Mastery of the Mind

We hear a cry for something to read. We're probing into space. We are thrilled as our scientists reach farther and farther on out into the great beyond. This need not frighten us. The farther they go out and the more we learn about this universe, the more we realize that we have a great Creator who has made all things.

But countless people, at least 700 million people, can't even read. They have never been inside a schoolroom, and they cry out, "We want to learn. We want to have something to read."

We don't have much time. For the forces that are opposed to the Christian philosophy of life pour tons and tons of literature into these places.

The great battle in this generation of ours is not being fought out on the military ground. The great battle of our generation is for the mastery of the mind.

The Spirit of God at Work

Rip Van Winkle slept for a long time and then he woke up. And as he began to awaken, he rose to his feet and he shook himself, stretched his arms and his legs, and went out into the world. The great heathen religions of this world have been asleep for many years. Now they are like great awakening giants. They are becoming extremely active. For even here in our own countries they are erecting temples of worship and bringing in their schools and their work.

But this is only one side of the story. This generation to which you and I belong has a deep yearning for God. Last year six thousand students gave up their Christmas vacation and spent their own money to go to Urbana, Illinois, for a week. What were they doing? Well, I saw them. With Bibles in their hands and in prayer, they listened to the word of God.

Let us cross the waters and go over into foreign lands where our Paxmen and our missionaries are working in various fields. Here is an underground movement in our day which is the unmistakable evidence of the working of the Spirit of God. This we can no longer deny. And this is not surprising. The church has never really moved forward in its days of great cathedrals and of great wealth.

That early apostolic church never really caught fire until it was scattered. And the General Conference Mennonite Church today is a scattered church. We need not be discouraged about this. Let us remind ourselves that the early Christian church made capital of the fact that they were scattered. And so whenever they touched any individual in any strata of life they left behind them an indelible imprint. They gave a simple witness to Jesus Christ wherever they went. And they transformed area after area.

God help us make the right decision. In the thirteenth century, two brothers made their way into the palace of a great monarch. He was so impressed with what they had to say (they were merchants, but they were Christian merchants) that he urged them to go back to their land and send people who could tell him about the Christian religion. They went back. He asked for a hundred people to come. Five years later, several people started to march. The going got rough and they turned back. A number of years after that again several went forth to answer the call. They never got there. Twenty-five years later the great Kubla Khan died. His request had never been answered. One church historian says that if that group in those days had really answered the call that came to them, they would have transformed not only China, but they would have transformed the world.

Maybe this is the call that comes to us today. That early Christian church capitalized on the fact that they had been scattered. And they changed the world by the grace of God.

I have a deep feeling in my own heart that this is our day. As a church we're standing at the crossroads of our history. This is the hour in which we are making crucial decisions; even in these moments we are giving answer to the issues of our revolutionary days. The time is short. These are days in which we must honestly face the issues which confront us. We must make up our minds where we are going. And then by the grace of God, go.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Soliloquy of a Pastor's Wife

Sylvia Jantz

Who am I? asks the pastor's wife
Keeper of chidren
Wiper of noses
Kisser of bruises
Baker of cookies?

Lover of husband
Typist of his letters
Filer of articles
Reader of books?

Friend of neighbors
Baby-sitter for their children
Seamstress and gardener
Meeter of budgets?

Attender of meetings
Entertainer of guests
Promoter of WMA
Planner of programs?

Teacher of Sunday school
Director of the choir
Writer of Sunday school materials
Painter of pictures?

Is this who I am?
Am I all these things?
Can I be *all* these things?

Am I sometimes
Inspirer of prayer
Reader of the Bible
Writer of books
Keeper of scrapbooks
Player of golf, or croquet, or scrabble?

How do I find myself?
Who tells me what I am to be?

Am I to be just like the last pastor's wife?
Or the one in Kansas or Indiana or Pennsylvania?

Am I to squeeze into a mold?

Am I to refill an old bottle?
What kind of mold? What kind of bottle?

Who decides?
I must have time to find myself.

This means that I will need to slacken my breathless pace
And occasionally miss a meeting
To be quiet—alone.
To replenish my parched and dusty soul
Refresh the stagnant pool.

And sometimes all else must go
So I do something for the pure pleasure
I receive in doing it.
Nothing assigned—not a duty—nor responsibility.
Just something I want very much to do—to enjoy.

This is neither selfish, nor sinful.
For can the re-creation this brings
Be contained for self alone?

My heart says: Sing! Make music!
So I have studied and enjoyed music.

May I now continue to create music?
May I organize groups to sing?
Or do I cower in the shadows
Saying I must not take initiative
Because I am the pastor's wife?

Maybe an officership is too demanding
Or I am afraid of criticism
Or someone else can also do the job.
I say, "I will not really enter in as a woman
Among other women,
For I am the pastor's wife."

Do I open my door to friend and stranger
Member and nonmember?
Do I deprive other families of the unique
Privilege of also being lifted up
Through entertaining guests
Because I am the pastor's wife?

Am I a special person?
A tender, crushable, flower
Marked "Handle with Care"?
Do I have need to stand in a special place
A raised pedestal—
To be seen, admired, pampered?

Or am I a sturdy plant
Courageous in the dry winds
Pliable
Looking up to receive refreshing showers
And sunshine
And reaching out to fragrantly bloom where I am,
Being content to be the plant God made me?

Do I need to have many answers?
To give advice?
Do I tempt the other women of the church
To think I have no defeats, few temptations—
Because I am the pastor's wife?

How about my transparency?
Am I honest and humble
Enough to admit that I do not
Always meditate with God as I should—
That sometimes I am overcome by Satan?

God speaks to me—
Be no pretender
Hide behind no masks.
Be what I say.
You are one person—one.
But no special one.

Share your pilgrimage of faith with
Your fellow women
As it is.

Varnish no sins
Overplay no victories.

Thus you can share in the blunderings
And joys of others
You help them to be honest.

May—maybe, if I am willing to be one of them—
They will the more gladly share themselves, too.
And the church will be blessed by their unique gifts.

Who am I?
I am only another person
Loved of God—and loving Him
Desiring with all my being to
Express my praise to Him—which cannot be contained.

By baking soft, yeasty rolls
By tenderly transplanting my reddest geranium
By brushing on canvas the glorious sunset
By leading the children to sing Alleluia
By stitching with care the baby quilt for MCC
By lengthening my table to share my
daily bread with friend and stranger
By opening myself—to share my joys in Christ.

God tells me to *choose* from the myriad duties
Those duties for which He has
Best endowed me.
For I am not everybody. I am *one person*.

God makes me *free*—to bless the world
By being the woman He chose me to be.

No squeezing into molds
No refilling of old bottles
No readjusting and refitting of patterns—
Much too big or small in size.

I am free—*free*—
To give everything I am
To reserve nothing for selfish purposes
To stand among the other women of the church
As one of them.

Thank you, Lord.
I have found myself.
I am made *whole*.

NEWS

Mennonites Take Lead in Expanded Relief Program in Vietnam

The Mennonite Central Committee program in Vietnam—with strong support from other American Protestant groups—will expand its efforts in Saigon, Nhatrang, and Pleiku during the next eight months and open new projects at five locations.

Forty-five volunteers are scheduled to be sent to Vietnam between February and September 1966. This group will consist of seven administrative personnel, five doctors, six nurses, three social workers, seven home economists, four agriculturists, four mechanics and builders, eight Paxmen with mechanical, construction, or agricultural skills; and one secretary. They will join eleven workers who are already in Vietnam.

Seventeen of the forty-five new volunteers will be recruited by the Mennonite Central Committee. The MCC personnel office reports strong interest in Vietnam in Mennonite churches and colleges. They anticipate little difficulty in filling their quota, although applications from medical doctors and home economists are lagging.

The remaining twenty-eight volunteers will be recruited by Church World Service and its member communions. Each volunteer will receive an allowance in accordance with his own agency's support policy. Volunteers are being carefully screened to make sure that they give reasonable assurances of being able to stand up under the pressures of service in a war situation. Additionally, personnel are being selected on the basis of their compatibility with the national evangelical church. Although several denominations are recruiting workers, MCC will be involved in the selection of all workers.

Along with the step-up in personnel, there will be a big increase in the Vietnam budget. MCC allocated $32,500 for this program in 1965, but in 1966 the total will jump to $350,000. MCC is hoping to raise $50,000 of this amount, and Church World Service and Lutheran World Relief will supply $250,000 and $50,000 respectively. Mennonite and Brethren in Christ contributors to this effort should designate their gifts for Vietnam and channel them through their churches' relief and service treasuries.

Robert W. Miller, director of the MCC Overseas Services department, and Frank L. Hutchison, director of the Church World Service program for South and Southeast Asia, spent two and one-half weeks in Vietnam during November to map out plans for the expanded program. Their specific plans were approved by the MCC executive committee at a meeting in Akron, December 10. The executive committee had given its informal assent to a general expansion of the Vietnam program at a meeting in September.

Miller and Hutchison recommended that the forty-five new workers be used in the following ways:

Saigon. Five additional administrative persons, including an executive director, will join the staff in Saigon. Paul Longacre, who is presently heading up the MCC's work in Vietnam, will serve as associate director of the enlarged program. A Saigon project team, designed to serve a number of refugee colonies in the slum outskirts of the city, will consist of a doctor, nurse, home economist, and two social workers.

Nhatrang. The national evangelical church's hospital in Nhatrang will have an enlarged medical and service staff. The current contingent of a doctor, two nurses, and a Paxman will be doubled. A social worker will also be added.

Pleiku. A doctor and two nurses are now stationed at Pleiku, where a small hospital will be constructed shortly. To the present staff will be added a home economist and two Paxmen.

Hue. The World Relief Commission, relief and service arm of the National Association of Evangelicals, is operating a refugee vocational training center at Hue (pronounced "way"). MCC will provide this project with an agriculturist, mechanical engineer, home economist, and a person skilled in cottage industry.

Da Nang. A refugee colony of 4000 people on the edge of Da Nang has a clinic building but no doctor. MCC will provide them with a doctor and nurse. There will also be a project leader, who will perhaps serve as a community development worker; a home economist, and a Pax assistant.

Quang Ngai. In the Quang Ngai (pronounced "nigh") area large numbers of people are being resettled. Several hundred thousand more refugees are expected to come from Vietcong territories soon. A seven-man team will be placed here. It will consist of a team leader, doctor, nurse, and home economist to staff a new MCC project. The other three will work with a World Relief Commission extension project to train refugees.

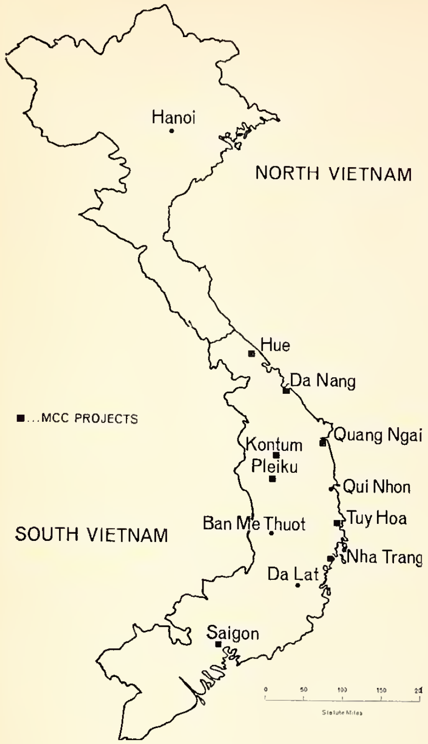
Tuy Hoa. A double team similar to the one envisioned for Quang Ngai will also be recruited for Tuy Hoa (pronounced "twee wah"), whose large refugee population is expected to become even bigger soon.

Kontum. World Relief Commission is also planning to establish a refugee training center at Kontum. MCC will send an agriculturist, a mechanical or construction person, and two Pax assistants to this project.

In addition to supplying World Relief Commission projects at Hue, Quang Ngai, Tuy Hoa, and Kontum with a total of fifteen workers, MCC will contribute $10,000 toward the construction of their refugee training facilities at Hue and $28,000 toward the setting up and operation of extension projects at Quang Ngai, Tuy Hoa, and Kontum.

It is planned that several Vietnam co-workers will become members of the MCC teams at Saigon, Da Nang, Quang Ngai, and Tuy Hoa. They will serve as interpreters and assistants, and will receive in-service training.

Robert Miller also recommended to the executive committee that Asian and European Mennonite churches be invited to contribute personnel, supplies, and funds to the Vietnam pro-



gram. He reported that Mennonites in Japan and India had already made inquiries about possible participation in the Vietnam relief effort.

MCC continues to be the only Protestant relief agency handling government surplus commodities in Vietnam. It will be receiving 4,250,000 pounds of dried milk powder, flour, bulgur, cornmeal, beans, and vegetables during 1966.

Drugs, with a wholesale value of $31,000, have already been received from Interchurch Medical Assistance (IMA) for use in the clinics at Nhatrang and Pleiku. Additional drugs will be made available for the new medical projects in Saigon, Da Nang, Tuy Hoa, and Quang Ngai as they are opened. MCC recevies contributed drugs through IMA at 4 cents per pound.

The danger of having the MCC's relief and service efforts identified with the United States Government's total military and psychological strategy to win the war continues to pose serious problems, although Robert Miller suggested that there may be a tendency to paint the identification problem too black.

Ed Metzler of the Peace Section told the executive committee, "As human suffering because of the war increases, our traditional response of compassion moves us to expand our relief effort even while knowing that . . . Washington will be tempted to interpret this as support of the total war effort. This should not for a moment stop us from being in those places where Christ is already present to bind up the burns from napalm bombs, house the homeless, and feed the hungry.

"But if our compassion has any integrity," he continued, "it must surely move us to do whatever we can to help bring an end to the cause of the suffering. As yet we have not had the imagination nor the courage to make that witness."

The Peace Section executive committee at a meeting in November urged MCC to: 1) prepare a policy statement of guidelines to govern the nature and extent of cooperation with military authorities in relief efforts in South Vietnam, and 2) encourage Mennonites in other countries to establish contacts and implement relief efforts in areas of Vietnam not accessible to a United States agency.

Members of the executive committee favored giving more time to checking leads on how to get into North Vietnam, even though the chances of success are slender.

"Working sincerely on the problem of getting into North Vietnam— while probably doomed to failure—might help us with the identification problem," speculated one committee member.

GAKKAI TEMPLE FOR MT. FUJI JAPANESE SECT GROWING FAST

Soka Gakkai, the militant Buddhist group which recently elected twenty of its members to the Japanese Diet, again astounded the Japanese recently by collecting 35 billion yen (approximately 97 million dollars) toward the cost of a new temple. It will be built at the foot of Mt. Fuji. Collection of the sum is confirmed by bank officials, according to the *Japan Times.* What is even more outstanding is that the fantastic collection was gathered during a four day fund-raising drive from October 8 to 12.

Until its election triumph last September, Soka Gakkai's claim to the allegiance of five million Japanese families was widely doubted. Now some observers give credence to reports that the Gakkai's monthly membership increase is 100,000 persons. The total number of votes cast for candidates of Komeito, the political arm of Soka Gakkai, in the July 1965 election, was 5,100,000. Soka Gakkai has reportedly asserted it will capture the Japanese Diet within seventeen years.

Basically, Soka Gakkai is the lay movement of a 700-year-old Buddhist sect, one of several which developed out of the teachings of the monk Nichiren (1222-1282). Nichiren taught that "only one who propogates the truth . . . is entitled to be the leader of the Japanese nation." Soka Gakkai members claim that truth is their possession, and have set up the Clean Government (Komeito) Party to bring them to power.

Also derived from Nichiren is the Soka Gakkai's *shakufuku* (attack and break) principle, which drives Gakkai members to oppose and ridicule other religious and ideological groups.

WORDS AND DEEDS

Edward P. Morgan, news commentator for the American Broadcasting Company, noting the recent controversy of the Amish with public school authorities, says of the Amish, "Their quaint, severely plain, and stubborn ways can be sometimes maddening but they do not appear to be about to undermine the republic. In a way the rest of us need them more than they need us if only as a reminder that diversity, as John F. Kennedy once said, is one of the things we're supposed to be trying to make the world safe for. And if some people are still upset that the Amish refuse to enter the twentieth century, that should only prompt us all to try to make it more attractive."

Work on a kindergarten curriculum was begun on Nov. 26 and 27 when representatives of the General Conference and Old Mennonite churches met in Chicago.

Neill and Edith Von Gunten, Berne, *Ind.,* speaking about their voluntary service experience in the Woodlawn community in Chicago, say, "We have never yet regretted our decision to be in voluntary service. It has been such a growing and rewarding experience."

Students at Associated Mennonite Biblical Seminaries explored merger of the General Conference and Old Mennonite groups in a recent formal debate. Among thoughts expressed, both positive and negative, was the concern that a present merger might produce three groups instead of one or "freeze out" some of the smaller groups.

M.B. Church Plans Changes-Welcomes Wider Fellowship

The form (organization) and the content (faith) of the General Conference of the Mennonite Brethren Churches of North America were two of the key issues on the agenda of its Board of Reference and Counsel in session here December 15-16. The meeting was held in Winnipeg.

Inter-Mennonite relations, political involvement, and the question of divorce and remarriage were other problems under consideration by the six attending members of the nine-man Board.

Plans were also made for the next triennial session of the General Conference scheduled to meet under the theme of "Commission in Conflict" in Corn, Oklahoma, November 25-29, 1966.

Organizational revision presently under study deals with the functions of the area of national conferences in relationship to the international conference, which at present is North American in scope.

The international body may be expanded to become a world Mennonite Brethren conference meeting periodically for the purpose of strengthening the faith and the fellowship. The area conferences—Canada, USA, India, Paraguay—would represent the working levels and implement the programs in education, service, and welfare.

Any change, of course, has to be aproved by the General Conference meeting in 1966, but recommendations will come from the Board of Reference and Counsel.

The need for, and possible procedures in, revising the statement of faith will also be placed before the General Conference. The Board envisions chiefly a literacy revision, but there may also be substantial deletions and additions.

It is believed that the present document is out-dated in some of its language and that it fails to communicate as it should to persons of non-Mennonite Brethren background. Changes in the content of the present statement of faith might be made on the basis of conference decisions made, or statements adopted, in the past. Spokesman for the Board referred specifically to such matters as grace and foot-washing.

Whether or not there will be a revision, however, is for General Conference to say. "A confession of faith is an instrument of witness. It is a description of what the brethren believe in a given period in history and not necessarily a prescription for what they should believe for all time," the Board said in a press conference.

"We have always believed that a statement can be subject to change. We cannot bind future generations in their search for truth."

On the question of inter-Mennonite relations the Board is drafting a letter to be sent as a reply to overtures from other Mennonite conferences seeking a closer relationship.

In the opinion of the Board, Mennonite Brethren in general are happy for fellowship and cooperation with other groups and they don't want anything to disrupt present relationships, but they are not ready to discuss merger as some other conferences seem to be.

"We always want to be very open . . . we are not ready to take the steps other bodies are taking . . . we certainly want to keep on working together in those areas where it is desirable to work together," the Board said.

"We have no mandate from our conference on the question of inter-Mennonite relations but we are ready to receive one."

The Board is also working on a statement concerning political involvement and on the question of divorce and remarriage.

"We are seeking the proper application of biblical principles on these questions for our day," the Board said.

The Board announced the publication of the first bimonthly edition of the new "Worship Together" devotional guide, and a review of all the resolutions passed by the Mennonite Brethren from 1878 to 1963.

Members of the Board of Reference and Counsel include the executive officers of the General Conference: Frank C. Peters, chairman; Marvin Hein, vice-chairman; H. H. Dick, secretary; three men elected to represent the US area conference: Dan Friesen, B. J. Braun, and H. R. Wiens; and three men elected to represent the Canada area conference: D. J. Pankratz, J. A. Toews, and H. H. Janzen.

Janzen and Braun both on assignment in Europe, were absent as was H. R. Wiens who was attending a meeting of the Council of Mission Board Secretaries in Chicago.

The meeting in Winnipeg was the first time that a press conference was held by the Board of Reference and Counsel.

WRITERS TRAIN AT GREEN LAKE

Two Mennonite groups are sponsoring a writers conference for this summer. It will be held at Green Lake, Wisconsin, during the first full week of July.

The conference will be both inter-Mennonite and interdenominational. For the Mennonite Publishing House, Scottdale, Pa., and Faith and Life Press, Newton, Kan., will be joining with the Green Lake Christian Writers and Editors Conference. This conference developed by the Baptists is supported by many Protestant groups.

The Green Lake conference has had a number of years in training writers. It provides a staff of leaders of high professional competence.

The general plan will be for Mennonite writers to enroll and participate in the Green Lake workshops. Meetings of special interest will be planned for Mennonite participants.

Anyone interested may attend. In order to help as many Mennonite writers as possible to go, the supporting groups will offer scholarships worth up to $50 each to approximately ten or twelve writers from both the Old Mennonite Church and the General Conference Mennonite Church. Efforts will be made to assist in sharing automobile transportation to help in the costs.

Writers interested in scholarship help should write as soon as convenient. Members of the General Conference Mennonite Church should contact Maynard Shelly, 722 Main St., Box 347, Newton, Kansas. (Contact person for the Old Mennonite Church is Ellrose Zook, Mennonite Publishing House, Scottdale, Pa.)

The Green Lake conference grounds are operated by the American Baptist Convention whose headquarters are at Valley Forge, Pa. The grounds are especially attractive with scenic lakes and hills. The experience of attending a writers conference is thus more than one of sharing, instruction, and stimulation for writers. It is also a time of recreation and inspiration for the task of Christian writing.

Previous inter-Mennonite writers conferences have been held at Goshen, Ind., (1961) and Winnipeg (1963). Planning committee for next summer's conference is Maynard Shelly, chairman; Willard E. Roth, secretary; Ellrose Zook, Milton Harder.

SEMINARIANS FAST AND PRAY REMEMBER HUNGER OF VIETNAM

When asked why they were skipping their desserts one of the boys piped up, "We're sacrificing."

Another boy complained one evening, "My tummy hurts." With his parents he had forgone the supper meal. Their fast was a reminder of the aching hunger in Vietnam.

For six weeks members of the Elkhart seminary family participated in a special Vietnam emphasis program. Daily prayer was made for those ravaged by war and exploitation. Governments were prayed for. Each home was to fast for at least one meal a week, using that time for discussion and meditation. And during the Christmas season each person sought earnestly to dedicate himself anew to the Prince of Peace and His ways.

Letter writing was also a part of the program. A current MCC and Old Mennonite personnel list was distributed with several persons being assigned to write to a specific Vietnam volunteer or missionary. A brief summary on how to write a national official was sent out. Included were the appropriate address forms of the President, senators, and representatives.

In addition to keeping alert to the Vietnam crisis through current news media, Conference statements were given to each person for review. These included the declaration on peace and war, nuclear power, and communism—anti-communism. The resolution on Vietnam passed at the triennial conference held at Estes Park this summer was also used.

Financial sharing was a significant part of the emphasis. Over the weeks children and parents placed aside money saved by fasting and coins that ordinarily would have been used for unnecessary treats. In addition Vietnam was placed on the Christmas shopping list, bringing to the family a greater realization of sharing with those who were in greater need. By the end of the project the amount shared with the MCC relief program in Vietnam totaled $190.38.

Officially the Vietnam emphasis concluded with an effective ten-minute dedication service at the Christmas gathering at Mennonite Biblical Seminary.

The specific emphasis may have concluded, but the ongoing challenge did not. Earlier this fall Vincent Harding's article in *The Mennonite* left its impact. The project committee of the seminary women's fellowship responded to it and attempted to give it their expression. Hopefully their emphasis will remind us that the call to obedience is not static. An increased faithfulness in a time of increasing military evil does not allow an easing of witness.

CALL FOR NEW KIND OF C.O. OBJECTOR TO SPECIFIC WAR

The National Service Board for Religious Objectors (NSBRO) at its annual meeting in Washington, D.C., in November, called on the U.S. Government to recognize objectors to particular wars.

The resolution was prompted by the large number of persons who are opposed to the current war in Vietnam but who would recognize some wars as "just."

The resolution said: "For twenty-five years the NSBRO has provided counsel and information to all persons, regardless of creed, whose religious beliefs forbid them to take human life. The present Selective Service Act provides orderly procedures to cover registrants with religious objections to war in any form.

"The Act does not provide for men who may object sincerely to particular conflicts as distinct from other wars which might be acceptable. To many it may appear that objection of the latter type rests on political rather than on religious consideration.

"An important concept in our religious and moral heritage, however, distinguishes unjust from just wars. Today some religiously motivated persons invoke that doctrine. Though the present law does not speak to this point, it appears difficult from a moral or religious viewpoint to deny a conscience formed by this conviction the recognition now accorded to conventional conscientious objectors. Indeed, as the recent history of totalitarian governments warns us, no nation can afford to penalize the discriminating conscience. Proper recognition of conscientious objection to unjust wars, while obviously a complex matter, seems to require additional consideration by the President or the Congress or the courts."

The organization's executive secretary, Harold Sherk, told the annual meeting that a year ago it appeared as though the United States was on the eve of a significant change in the administration of its draft laws. In July 1965, however, President Johnson announced stepped-up draft calls. Forty thousand are expected to be called in December.

Sherk predicted, "Present indications are that future calls will not exceed the number set for December. These calls are taking young men down to twenty and nineteen years old, and are expected to pick up some married men who had previously been exempt."

During the past two years only about 100 men entered 1-W service monthly. However, there have been 450 within the last two months. The current total of 1-W men is 2595. There are approximately 20,000 men currently classified as 1-O and 1-W.

The number of conscientious objectors who have submitted applications thus far in 1965 for release from the military is 343. Between 1961-63 only 483 applications for release were submitted. This information comes from Colonel Daniel O. Omer, deputy director of the Selective Service System. Of the 343 requests for release this year, 246 were sustained as legitimate conscientious objectors. One hundred and forty-three of the applicants had asked to be dismissed for 1-A-O service.

In his luncheon talk, Omer assured the group that, "We do not influence local boards and their decisions. How-

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ever, we do inform them if a man violates any Selective Service laws."

Omer, who describes himself as a religious fundamentalist, stated, "Right or wrong, we must all obey the orders of our country. . . . You can't operate a government if there is no military. Neither can you operate one on the just-war theory. Once a man is in the military, he should unite with its aims."

Budget of the NSBRO for 1966 was set at $36,500, an increase of $3000 over the 1965 budget. The Mennonite Central Committee and the Brethren Service Commission will each contribute $4000 toward this amount.

In order to be representative of all conscientious objectors, NSBRO has a consultative council of approximately fifty members. The groups range from the Dunkard Brethren to the Pentecostal Fire-Baptized Holiness Church.

Chairman and vice-chairman are Harold Row, executive secretary of the Brethren Service Commission, and William T. Snyder, executive secretary of the Mennonite Central Committee.

SPEEDY NEGOTIATION IN VIETNAM NATIONAL COUNCIL SPEAKS OUT

It often seems that the National Council of Churches has a pronouncement for every social ill. But a few go overlooked, at least, for awhile. Maybe no one was asking, but if he had looked for a statement on Vietnam, he would have found none. But that was a few weeks ago.

In early December, the major Protestant and Orthodox church agency found its mimeograph machine and reeled out another document. Of course, it isn't often that a major church group comes out opposing its country's wars, especially in a nationalistic country like the United States. But the National Council has had experience with controversial topics before.

Council spokesmen registered support of the administration's restrained policies in the face of great pressure which has "had to be resisted against the escalation into an all-out war."

Administration willingness to engage in unconditional negotiation and its offers to finance massive economic and social development for the Mekong Valley were also supported. The council's general board passed the document by ninety-three votes with ten against and six abstentions.

On the other side of the ledger, the Board's message declared that "unilateral action by the United States in Southeast Asia will not lead to peace," and that "war in this nuclear age settles hardly anything and may destroy everything."

Further, no conceivable unilateral victory in Vietnam "can compensate for the distrust and hatred of the United States that is being generated each day throughout much of the world, because we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians."

The message included a plea for "spiritual and ethical sensitivity," support for efforts to alleviate the suffering of all victims of the war—civilian and military alike—and action by the National Council of Churches to "mobilize the worldwide Christian community in support of a just alternative to war" in cooperation with the World Council of Churches and the Roman Catholic Church.

The Board voted simultaneously to adopt a policy statement on Vietnam which called for early negotiation under UN supervision; suggested that "the cessation of all bombing in North Vietnam" might create "more favorable" circumstances for negotiation; and urged the U.S. government to approve "phased withdrawal" of its troops and bases "if and when they can be replaced by adequate international peace-keeping forces," to refrain from bombing densely populated centers in North Vietnam, and to try harder to avoid injury to noncombatants.

The statement, which grew out of recommendations from the Sixth World Order Study Conference, convened last October in St. Louis, Mo., by the National Council, also called on churches and voluntary agencies in the United States to "expand greatly their services to refugees and to those injured or affected by the war, and to play their full role in the gigantic task of reconstruction and reconciliation."

Arthur S. Flemming, who presented the policy statement on Vietnam to the Board, later commented to the church leaders that "what we have done here will be used as a basis for dialogues throughout the country." The President of the University of Oregon deemed the statement a "genuine contribution toward the working out of a solution to a serious matter." Flemming, formerly U.S. Secretary for Health, Education, and Welfare, is the first vice-president of the National Council of Churches and serves as chairman of a special council advisory committee on Vietnam.

WORDS AND DEEDS

Prairie View is the new name of the institution at Newton, Kan., formerly known as Prairie View Hospital. The change of name, says administrator Elmer Ediger, is "symbolic of a tremendous change that has taken place at Prairie View over the past five years. What began as a hospital has now become a mental health center." Prairie View has a full-time equivalent of sixty-five persons on its staff serving 250 persons per month in its outpatient clinic, aftercare program, day hospital, and inpatient service.

The Japan Council of Evangelical Missions has a membership of thirty missions and 566 missionaries. It engages in industrial evangelism, telephone evangelism, and a conference to help train Christian workers in the area of management.

The Showalter Foundation has established an annual $500 scholarship fund at the University of Kansas School of Law. One or two scholarships will be awarded each year to students with an interest in the promotion of world peace through law.

March on Washington for Peace in Vietnam on Nov. 27 found among its participants Martha Habegger, Esther Jantzen, Jay Spaulding, and Steve Stucky, Bethel College students; Janet Juhnke, Bethel instructor; and members of the Fairfield (Pa.) Church.

Conrad Grebel College, Waterloo, Ont., is offering three courses in its adult education series between January and May. Courses include a study of the Anabaptist view of the Scriptures, and the relation of religion to psychiatry. Each course includes from five to eight lectures.

The Glowing Embers Sunday school class of Grace Church, Dallas, Ore., has established a memorial fund for two deceased members—Henry Friesen and Helen Kliever, both of whom had an active interest in the missionary work of Dr. and Mrs. John Zook in the Congo. The money for the memorial fund is to be used for Congo medical supplies.

Bethel College has adopted a student aid budget of $210,000 for the next school year. Government loans and the work-study program make up $120,000 of this sum.

Albert C. Outler, observer at the Vatican Council for the World Methodist Council, said, "Vatican II has been a council chiefly of charters, of new beginnings and mandates. Far less has been accomplished than has been made possible; more frontiers have been opened up than occupied. As vast as the agenda has been, it is slight in comparison with the budget of unfinished business. The real meaning of the conciliar documents has still to be worked out in practice—in the church of the modern world."

Oscar Cullmann, of Basel and Paris, another Protestant observer at the Vatican Council said, "The hopes of Protestants for Vatican Council II have not only been fulfilled . . . but the council's achievements have gone far beyond what was expected."

Billy Graham, speaking at Houston, Tex., about the demonstrations for peace in Vietnam, said, "It seems the only way to gain attention today is to organize a march and protest against something. Even a little handful can make a great noise and get national attention if they are protesting and demonstrating." Graham was speaking at the last service of a ten-day evangelistic crusade which received front page coverage when President and Mrs. Johnson attended the meeting, supposedly the first time a president in office has attended such an event. Thus, even if you can't organize a demonstration, at least one possibility for capturing publicity seems to remain. Graham later told newsmen that extremists in demonstrations against the Vietnam war may well be prolonging the very thing they seek to halt.

The United Protestant Church of the Palatinate in Germany has accepted a motion that infant baptism cannot be compulsory. Where postponement of baptism is requested for reasons of conscience, the church should not insist on infant baptism. Many young pastors in the Palatinate, the ancestral home of many American Mennonites, advocate adult baptism.

CHURCH RECORD

CALENDAR

Conferences

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Canadian

Jan. 9 — Clearbrook (Canada) Church, ordination service for John J. Sawatzky as elder, P. W. Dyck, officiating.

Eastern

Jan. 9 — East Swamp Church, Quakertown, Pa., the King's College choir.

DEATHS

Arthur U. Sommer, Bethel Church, Pekin, Ill., was born Aug. 17, 1883, and died Dec. 11. He was a member of the board of trustees for many years.

BAPTISMS

Faith Church, Minneapolis, Minn., on Oct. 31: Mrs. Ralph Reiff.

MINISTERS

Harley W. King resigned from the pastorate of the Spring Valley Church, Newport, Wash. He will be leaving about Sept. 1.

John J. Sawatzky has been elected pastor, and *John L. Zacharias,* assistant pastor of the Clearbrook (Canada) Church.

WORKERS

Board of Christian Service has chosen the following officers for the current triennium: J. Winfield Fretz, chairman; Vern Preheim, secretary; financial secretary, Peter G. Sawatzky; J. Winfield Fretz and Robert Kreider, General Conference representatives on the Mennonite Central Committee. In committee appointments the following new appointments were made: Lawrence Hart and Leo Driedger to the Peace and Social Concerns Committee; Peter G. Sawatzky, Delton Franz, and John Harder to the Voluntary Service and 1-W Committee; C. J. Dyck and Robert Franz to Mutual Aid Services; Aaron J Epp to the Latin American Affairs Committee; Robert Franz to Church Extension Services; Albert Gaeddert to Oklahoma City Advisory Committee, and William Dunn to the Mennonite Mutual Aid.

Henry and Tina Dirks left Toronto on Dec. 27, and arrived in the Congo on Dec. 31. He will continue work at LECO press in Leopoldville.

Henry Pankratz was appointed a member of the Board of Business Administration, replacing Robert W. Hartzler, who resigned recently. Pankratz is a farmer at Mountain Lake, Minn., and a former member of the board by a previous appointment.

Marlene Ruth, East Swamp Church, Quakertown, Pa., is serving as charge nurse at the Mennonite Home for the Aged, Frederick, Pa.

LETTERS

SPIRIT IN THE MENNONITE

DEAR BROTHER SHELLY: I would like to express my joy for the spirit that I've seen in *The Mennonite*. In 1955 the Lord inspired me to pray for my brethren. In the October 19 issue the letter on 'Ecumenical Caution' by J. F. Sawatzky we see that the true spirit of prophecy is among us.

I am glad, Captain Woelk, that you wrote the article you did on Vietnam. The reality of the situation by your experience and insight could give you no other conclusion. This is the best that common sense can give. I also, for my true conscience sake was in the army from 1952-1954. And then as an honest man of true justice I heard the Lord say, "Come up higher where the battle is no longer against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." So come with me and join the Lord's army, won't you? It is free for the suffering of it. Phil. 1:29.

The Spirit that would have us buy wine and milk without money and without price spoke to us through Lester E. Janzen's article "Making Money Can Kill the Church."

We people are of such poor spirit that we do not know what Andrew Pjesky, in his letter 'Read the Prophets,' was talking about. Therefore he could not have written that letter but that the spirit of truth who gave himself freely on the cross for "Whosoever will" had given such blessed unction (enlightenment).

Further, my joy knows no bounds when I read of my dear brother Cornelius J. Dyck's unenthusiasm as he observes the doings and the writings of the Roman Fathers. Also in the editorial of the Nov. 9 issue the lukewarm state of the pope's ecumenical efforts are detected in the statement, "But then his generalities fitted anybody and nobody."

Finally, my dear brother Shelly, you have left the best wine for the last in your footnote to the series of articles on your meditations called "Letters From Prison." If it would not be for the Spirit of the Lord God of Sabaoth, Sir Thomas More, many more would indeed be of all men the most miserable. *Willard A. Epp, Marion, S.D.*

HOW AWFUL IS WAR

TO THE EDITOR: Only those who have seen war firsthand know. Those who have never been outside our America just do not know the awfulness of war. The horrors of war are beyond their imagination. I believe there is no one that dreads and hates war more than I do, yet I am very much aware that there is now and has been since 1917, a very evil plan in effect. This plan is the communist plan for world domination. They now control one quarter of the earth's surface and one-third of its people. The communists will not give up until they are either completely victorious or destroyed. Should America fall, all the people of the world would be completely at the mercy of the atheistic communists. That's when the people would experience something even worse than war. About five million people were killed in World War II and about six million were inhumanly tortured, shot, gassed, and burned in Hitler's ovens in his death factories. The allied armed forces shut down these factories. Had we lost that war, the death factories would have been in operation in the United States, and all over the world, the same as they were in Germany.

Let's not forget that the communists' plan calls for the extermination of at least one-third of all Americans immediately after the fall of America to the communists. And that would only be the beginning. Karl Marx believed the remaking of the world would have to be a cruel, ruthless task. It would involve the destruction of all who stand in the way. In little Vietnam alone, the communists are responsible for at least thirty-eight thousand atrocities already.

According to some of the letters in *The Mennonite* it seems as though some think if we would leave Vietnam, that would end the war, and everything would be peaceful and quiet. Vietnam is only one operation of the overall communist plan. Pulling out of Vietnam wouldn't, by any means, mean peace. As shocking as it is, some people think in terms of surrender to communism. Should we ever lose or surrender to the communists, this would mean an end to war temporarily but by no means an end to killing. It would be the green-light to wholesale slaughter of human beings, the likes the world has never known.

There is a definite plan for a revolution in America; and before a revolution can be successful, the people must first be divided. And that's just what those *so-called* peace marches and demonstrations of all kinds are doing. Make no mistake about it—the ones behind these marches and demonstrations are not peace loving, Christian people. Let's not, for one minute, forget what a true communist is. He is a full-time servant of the devil—one who believes there is no God.

We read in Psalm 14:1 "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good." These marches and demonstrations are certainly helping the communists' cause.

I notice that some Mennonites take an active part in them. I have also read some anti-American and pro-communist letters in *The Mennonite*. This is certainly giving aid and comfort to the communists. These people surely do not yet realize what a Frankenstein monster they are helping to create. This monster is slowly, but surely, bearing down on us, and these communist-helpers will someday recognize him for what he is. *Mike Schmidt, 604 Columbus, Newton, Kansas.*

Margaret J. Anderson

His Own Boss

KIM TRENTON HAD managed to mask his elation long enough for the family car carrying his Dad, Mom, and kid sister, Kay, to turn the street corner and move out of sight.

Then with a noisy sigh he plunked himself down on the front steps, stretched his lanky legs and chuckled smugly. They were gone! And for two whopping twenty-four hour days they'd stay gone.

"You're free!" Kim told himself. "Hear that? Free!"

He untied his sneakers and kicked them down the steps. Flexing his toes he recalled the last hectic hour.

"David, don't forget your briefcase?"

"Kay, have you packed everything you need?"

"Shall I take an umbrella?"

"Must you wear those shoes, Kay?"

His Dad was going to attend some business conference in Phoenix. Mom had gone along to shop, and Kay was being dropped at Gram's en route.

Kim's paper route kept him at home.

"After all, we'll only be gone a couple of days," Dad had said, persuading Mom he'd be all right at home. "And, it will be safer having someone in the house."

"Maybe so," she agreed. "Kim can keep an eye on things." That was one thing he liked about his folks. They trusted him.

Of course there were the usual last minute reminders.

"Mow the lawn."

"Remember I don't want to find a sink full of dishes when I get back."

But, that was like his Mom. She wouldn't be herself if she didn't blast off just a little bit once in awhile.

But, happy thought, no more of that for a couple of days.

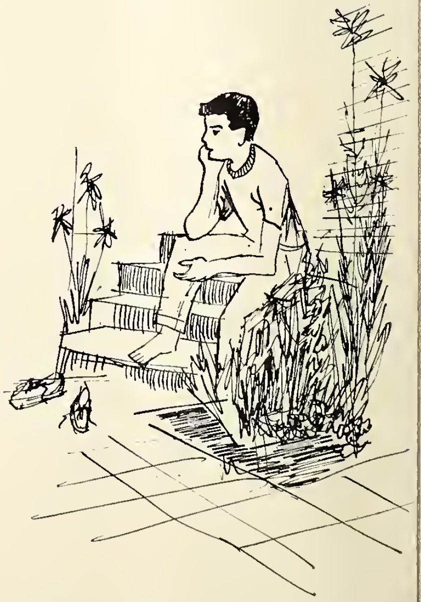
Kim cupped his chin in the palms of his hands and stared at the clear Arizona sky. He'd better start planning what he'd do with his time. He wasn't going to let a single minute go to waste.

He'd keep his Roller Derby date with Sue. Then a stop at the malt shop for a hamburger or something. Later . . . the paper route . . . he'd breeze through that. Tonight? Television, maybe . . . with, praises be! The thought struck him boldly . . . no curfew!

He could go to bed when he pleased. Tomorrow he'd sleep till noon. No hurry-Kim-breakfast-is-ready-and-you-mustn't-keep-your-father-waiting. He stretched his long arms. What a deal!

Just then screeching brakes broke into his thinking. Looking up he saw that Pat Fredricks from a couple of blocks down the street had stopped in front of the house. Pat, wearing a shiny leather jacket, stuck his sleek black head through the open car window.

"Hi, chum," he called. "Heard the old man's taken off. Ma, too?" Kim nodded, bristling strangely, hearing his folks referred to like that.



"You're free!"
Kim told himself.
"Hear that? Free!"

YOUTH

"Well, what are you sitting there for? Com'on. Hop in. I'll show you the town."

Kim picked up his sneakers and began to put them on. Then he remembered.

"Can't now. Taking Sue to the Roller Derby," he called.

"Tonight, then?" Pat shot back.

Here was his chance. He'd always sort of envied Pat his freedom. Hadn't he thrown him up to his mother more than once. *He's* got a car. "Pat's mother doesn't care what *he* does."

Kim looked at Pat as he sat smugly arrogant in his souped-up jalopy. Suddenly Kim realized this was all too true. Pat's mother didn't care much about anything.

Why, once, when he'd brought her some rolls his mother had baked, he'd found the house such a mess he actually thought the Fredricks were moving. And . . . Pat had stopped coming to Sunday school, too.

When Kim asked about it, Pat said, "So what? Way I figure . . . if the folks can sleep in, I can too."

Kim stopped lacing his shoes.

"Seven, then?" Pat asked, apparently eager to be on his way.

Kim tied the last lace, stood up, and walked to the car. He was remembering a lot of things.

"Guess I'd better stick around," he said. "I'm supposed to keep an eye on the house."

"So? Who'll know?"

"Sorry. . . ." Kim waved him on.

Walking back to the house Kim continued his thinking. What would seeing the town with Pat mean? The Silver Dome Pool Hall? Hanging around on some street corner? Riding the streets making passes at the girls? Suddenly Kim was glad he had let Pat go.

As he stepped into the house, the phone rang.

Kim dashed to answer it. "Oh, no!" he muttered to himself, when he recognized his aunt's voice. He knew what was coming. His aunt was a fussy mother hen.

"Are you all right, Kim? Do you want Les to come over and stay with you tonight? And, how about supper? I told your mother you could eat with us."

"Thanks, Aunt Martha," Kim answered carefully, after all, she meant well. "I'm fine. I'm supposed to keep an eye on the house, you know. And, I don't mind staying alone. No, I'll grab a bite here."

He replaced the receiver slowly. What a difference! Pat's Mom didn't care what he did and Aunt Martha had her apron strings wrapped around Les so tightly he could hardly breathe.

Kim remembered the first time his scout troop had spent a night out. It had rained buckets. The kids thought it was great fun . . . but around midnight Aunt Martha had sent Uncle Dan to see if Les was all right.

Funny, Kim thought. His folks were not like either one of those parents. They were just sort of in-between strict. Maybe that's the way it should be. They gave him some free rein but stopped him short when there was something they thought wasn't right . . . something they thought a Christian shouldn't do.

When I grow up and have a family what will I be like? Kim asked himself. Like Pat's folks? Like Aunt Martha?

It was long distance. His Dad. A will-you-accept-the-charges call.

"Listen, Kim. I'm at your grandmother's. I've just discovered I left the Dwyer specifications at the office. I want you to go down and get them. Have Miss Jansen put them in a sealed envelope with my name and the Westward Ho address.

"If you take your bike you can get to the bus depot before the bus leaves for Phoenix. Give the envelope to the driver. Tell him I'll meet the bus and settle with him there. Understand? The Dwyer specifications. Don't forget."

He hung up. It wasn't until he'd done so that Kim remembered his date with Sue. He should have told his Dad. No, that wouldn't have done any good. His Dad would still have expected him to go to the office. Well, he'd call her. Maybe they could go tomorrow . . . if nothing happened.

Suddenly he laughed out loud.

Free? Was he? He picked up the phone and began to dial Sue's number.

Free or not, he felt good inside. This was what life was like, he guessed. No one was ever really free . . . not free to do exactly as he pleased . . . and, who would want to be?

CONTENTS

*The Church Takes to the Road 2
Soliloquy of a Pastor's Wife 5
News 7
Church Record 12
Letters 13
His Own Boss 14
Editorial 16

*Supplemental reading for Sunday school lesson of Jan. 9.

COVER

Ash Wednesday to Pentecost is a period of simultaneous evangelism for the General Conference Mennonite Church. The sponsoring group, the Committee on Evangelism, has chosen the theme which appears on our cover.

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Walter Gering, 24 Robinwood Drive, Normal, Ill., is the pastor of the First Church of Normal, and president of the General Conference Mennonite Church. His article is adapted from the conference sermon given at Estes Park, Colo., on July 11.

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In last week's issue, Barbara Chapin, one Christopher St., New York 10014, a peace literature consultant for the American Friends Service Committee, has contributed to our pages before.

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THE MENNONITE

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Heinz Janzen

THE CENTRAL AND Middle Conferences merged in 1957 with a grand total of 8361 members. On January 1, 1965, this new conference had—8361 members! Fortunately four new churches were added during the eight years or the total would have been 189 less. Unfortunately one church left the conference this year, which will decrease next year's count by 145.

Annually we deplore such losses or failures to gain. We nurse the martyr complex so ably rebuked on this page a few weeks ago.

But Jesus said, "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you" (Matt. 28:19 NEB). The Simultaneous Evangelism Program, approved by the General Conference for this spring, is an effort to fulfill Jesus' command. As a by-product it can start a gaining trend in conference membership. We deplore emphasis on numbers; we want quality. But the early church was statistics conscious: "three-thousand. . . five-thousand. . . and the Lord added to their number day by day those who were being saved."

Each congregation, of course, has a good excuse for not growing.

"We're in an over-churched rural area."

"The affluent suburbs only go for popular religion."

"The poverty of the inner-city makes people hard to reach."

"Nonresistance is a barrier."

So we don't even try.

But the Great Commission still stands. Christ is still able to transform sinsick lives into spiritual health. He will work in spite of imperfect spokesmen and fallible programs. The foolishness of preaching still works its mysterious results. The Mennonite combination of biblical truth and deeds of love is potent today.

Evangelism needs the go-stance. Often our preaching is sound and our spirit is good. But lost people don't come to hear. Like the early Christians, we must present Christ to people where they are. We have to suffer a weak stomach and a pounding heart as the price of faithful doorbell ringing.

Gobbledygook has got to go. Both the Washington bureaucrats and Mennonite witnesses must translate the truth into simple language. If Jesus could make the Kingdom clear to children, we ought at least make adults understand His message. Let's use "Good news, Jesus our leader, happy, kindness, right relations, and execution," instead of obscure terms.

We need to come alive to the Holy Spirit. New Testament evangelism did not really get off the ground until the disciples prayed down the power of the Holy Spirit. Prayer must precede our proclamation. God is alive. Without His energy and guidance the best methods and most eloquent message will fail.

The hardest thing for an evangelistic visitor is to speak the name, "Jesus Christ." Why is it that we proclaim church instead of Christ? The spirit of the age makes Christ a hush-hush word except in profanity. The Spirit of God will enable us to speak of our Lord in a natural way. Half of American Protestants do not believe that faith in Christ is necessary to salvation. (See the *National Observer*, Nov. 15, 1965.) If we fail to speak His name, we imply that He is unimportant.

The latest church ideology tells us to change the very structures of society. Renewal movements call for new structures of the church. Jesus says that man's heart needs a change first. Then a renewed church will work out in a better society.

Along with our message we need deeds of love. A cup of cold water or a hot cup of coffee may melt down resistance to Christ. A warm blanket may lead to hearts strangely warmed by the Saviour. Christian demonstrators for human rights may show a disillusioned Negro that God cares for both body and soul.

Our human efforts will not bring in the millennium. But God will reward faithful prayer and proclamation of Christ. The high point in our church life last year was the testimony for Christ by ten young baptismal candidates. Let us all labor for the joy of seeing others brought to Him.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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WE CALL YOU TO THE MINISTRY

Should you consider the ministry? Talk it over in your family. Here, to help you get started, are ten ministers discussing their calling.

PEOPLE ARE IMPORTANT

Me? A minister? You've got rocks in the cranium?

"That's not the life for me! I'm for an eight-hour-a-day job, home at five P.M., evenings with the family, leave the job at the office."

I did spend two years of my life in this kind of a situation. I was a metallurgical engineer, went to work about 7:10 A.M., returned home about 4:30 P.M.; no Saturdays or Sundays or evenings. The type of work was interesting; always challenging. Just the thing I was looking for.

But God jolted me out of my easy living by having me fired. He closed this occupational door. However, He opened another door—a door of service, the pastoral ministry. I am glad God acted in this way. He has shown me a better life based on a different set of values. These values involve *people*.

People are God's most important product. Anyone who claims to be a follower of Christ must also believe that people are important. *Jay M. Shelly, Zionsville, Pa.*

STAY OUT IF YOU CAN

"If you can stay out of the pastorate, then stay out."

I heard a pastor say these words to a group of students while I was in college. They now have a special meaning for me for I tried to stay out.

After having served a small, yet dynamic, church for four years I was invited to join the counseling staff of an alcoholism treatment center. Here I had opportunity to rub shoulders with highly trained persons from the various helping professions. The agency was listed by the National Association of Alcoholism Programs as one of the top ten in North America. The salary was comfortable, but not high. The work was enjoyable and satisfying. Most of all, however, I was thrilled to see the amazing recoveries (yes, miracles) that took place.

The challenge of this ministry was very real, but with time, a nagging sense of frustration overshadowed all of this, for every time one was helped, two or more appeared needing help. I became convinced that if this and other social problems facing us were to be dealt with effectively, we would have to do more than bind up the wounds of the injured, as crucial as this is.

Over a period of about three months the words, "If you can stay out of the pastorate, then stay out," kept coming back to me. When I was approached by another congregation to accept the call of the pastorate, I could not say no, because I believed that it was God at work. *Arthur D. Dick, St. Catharines, Ont.*

ON THE CUTTING EDGE

As far as I am concerned, no work is as stimulating and creative as the pastoral ministry. Each day begins with the expectancy that someone somewhere can be inspired through our efforts, humble as they may be. Seldom does a day pass by without some unexpected encounter with a businessman or a housewife who is searching for a deeper meaning in life.

Preaching becomes an increasing joy for the pastor. When the Bible is studied daily, and a variety of books are read, and when he keeps abreast of current events, God's Word can speak directly to human need. Such preaching can be stimulating, creative, and powerful.

I wish every young person could spend one week within the inner life of a congregation. To be on the cutting edge of a church where lives are being changed from week to week can challenge a young person to the very core of his being.

When prejudice begins to fade, when a young couple begins to have family devotions, when deep misunderstandings between husband and wife are gradually erased through love, when a mother for the first time in her life learns that prayer works, when a businessman suddenly discovers that a new translation of the Bible is understandable and interesting, this is when Christianity becomes exciting, and this is when I like to be a pastor. Young person, so would you! Think it over and let God have His way. *Leonard Wiebe, Fort Wayne, Ind.*

LASTING JOYS

The ministry brings to mind a number of lasting joys. On many a tired Sunday afternoon you have the joy of knowing you have said something from God to man, no matter how poorly you have said it. It is the joy of knowing that you have been an instrument of God in bringing peace to a troubled soul.

You have the joy of seeing a family, once at odds, again worshiping together in the Lord's house. You often visited them and wondered if they would ever find a harmonious relationship. And you have the lighthearted joy of seeing the delight in the eyes of first-time parents as they welcomed a new creation into their home.

Yes, I know the struggles, problems, and heartaches, too. Some disappointments are a gentle reminder that a pastor makes mistakes. And when he has done his best he must always remember that the Lord expects faithfulness and nothing more.

The task of the ministry is to share the reconciling life of Christ with

empty and troubled hearts. The ministry to me is both a challenge and a reward which no other occupation in life can afford. *Lyman Hofstetter, Pico Rivera, Calif.*

USE ALL YOUR TALENTS

Do you want to use all of your talents to the utmost? Do you want to be one of a few persons in an entire community who has the privilege of relating to every person to whom you desire to relate? Do you want to deal with real matters in men's lives? Do you want to be used of God in doing what God has always wanted to do with persons? If you do, then God may be directing you to the Christian ministry.

As a Christian minister you can and will quite naturally relate to the well and the ill, the poor and the rich, the educated and the uneducated, the child and the adult, the infant and the senile. You will walk with the mature and the immature, the philosopher and the one for whom thinking is painful, the alcoholic and the well-adjusted person, and the moralist and the immoralist. No other profession can relate to all of these persons, and to any other that you can name, except the Christian pastor.

The ministry does not limit your life; it opens up new areas. It is not a dreary, difficult, unrewarding task; but a thrilling, unending, and ever challenging one. *Lawrence Voth, Markham, Ill.*

THE IN-BETWEEN MAN

I am a minister because I have responded to the challenge of being the in-between man. I find my place between God and His people declaring His Word in a way that it leads them to an encounter with Christ and to a decision about life's commitment. I can place myself between the problems that people have and the answers that can be theirs. All the way from the barroom to prison; from the teenage crisis in sex morality to the disintegration of family life; from the forgotten man to the status seekers, I can bring new understanding, clarify purpose, help release guilt, aid in discovering new goals, and share a ministry of reconciliation. My task is to bring justice to bear upon the injustices in the affairs of men.

I hesitate to make the judgment for you that the ministry is the most rewarding work in the world. I cannot even speak of the joys of achievement, if by achievement you mean success. Financially, I do not know whether it pays or not. It depends on how you reason. Fortunately, I am still alive. But so far as I know, these are not your real concerns. You want to know what keeps me keeping on.

It is what comes when I can assure others that I genuinely care about their spiritual life, about their human existence, and their destiny. It is what comes when I identify myself with sinners in such a way that I must say in repentant honesty, "I share with you in your failure. I stand with you under the same judgment." *William G. Unrau, Freeman, S. D.*

I WOULD DO IT AGAIN

I would do it again! After more than thirty years in the pastoral ministry the sense of satisfaction in having answered the call is as clear as ever. The initial call came in early childhood; the response in wholehearted acceptance came during closing college days, as I recognized the inner call to be more than human impulse. For more than thirty years that response has led from one experience to another. In all sincerity, I would do it again.

To say that the life of the pastorate is without its frustrations and deep inner struggles would be to ignore reality. The responsibilities related to the pastoral ministry are no different in that sense than most other vocations. Sleepless nights, and extended periods of intense searching and bewilderment do come.

But the rewards of the pastoral ministry are almost unlimited. Friendships deepen as time goes on. Mountaintop experiences rise up in memory as priceless possessions — moments in which the glory of the Living God has transcended all else. And you find the thrill of answered prayer in time of need. But most of all, is the deep sense of satisfaction in having been obedient to the call of the Eternal Risen Lord, thereby becoming coworker with Him in the establishment of His Eternal Kingdom. Yes, I would do it again! *Walter Gering, Normal, Ill.*

A REVOLUTIONARY WITH CHRIST

I would not wish to imply that other vocations are not challenging. Neither do they lack spiritual significance, because I know many for whom the nonreligious vocations hold meaning and purpose. Nevertheless, I find the pastoral ministry challenging because in it I am asked to deal with the ultimate questions of life, not only in theory but in the context of people.

Under the liberating power of the Scriptures, I am discovering that the Christian faith holds real answers to both individuals' and society's needs. It is the answer not of bondage to sin and self, but of freedom in Christ. And my task is to help bring people to the discovery of this freedom of the Spirit. This is not realized by any neat formulas nor by nice, easy answers which are too often given, but under the discipline of the Lordship of Jesus Christ, and the discernment of His Spirit.

If my task as a minister is to help people find Christ, this puts my vocation at the heart of all the creative impulses of God. It means that I must both know and be involved in the variety of ways that God is working in the world today. I must have an understanding of the Bible, and all the rest of culture and life, in order to make the gospel relevant.

In the revolutionary society of our times, I am called to be in some measure the revolutionary with Christ. This is true whether it is the revolution in search for new life in the church, or the educational and technological revolutions of our modern world, or the urban revolution, or the racial and social revolutions, or the international changes of our world. *John A. Esau, Minneapolis.*

I CALL YOU TO THE MINISTRY

I call you to no easy life.
I challenge you to face a hard life,
Renounce your ambition for wealth,
Bridle your hope for fame,
Subdue your desire for attention,
Be ready to accept the disciplines of integrity, frugality, and compassion;
Be prepared to slash personal inclinations and habits that hinder prayer;
Be resolute in your goal to be a man —a good husband, a kind father, a responsible citizen.
Train yourself to master your feelings.
Do not for a moment indulge in the luxury of pampering them.
Be merciless on conceit, pretention, and self-justification.
Check yourself before you come to the place where you want to say, "I quit . . . I give up."
Expect to be a pilgrim,
Expect to be a warrior.
Be prepared to go out on a limb—to take a stand—and to pay the price.
Be sure that the limb is the Branch, Christ Jesus.
Remember that you are a sinner.
Don't try to be perfect,
Don't try to be somebody else,
Don't try to be God.
Discipline yourself to love as God loves to hate as God hates, to wait as God waits, and to suffer as God suffers.
Balance your life with music, with beauty, and with laughter.
When you pray don't be surprised when God answers;
When you preach don't be surprised when God blesses.
Expect, accept, and be thankful.
Then will your life be redolent with the Holy Spirit, and your cup will be full with the fullness that comes from God.
I invite you to a blessed life.
I call you to the ministry.

—*Willard Wiebe, Freeman, S. D.*

BECAUSE OF JESUS CHRIST

Preaching the Good News of Jesus Christ is a tremendous experience. If heaven and hell are real, the Christian faith and life relevant to the present and future, the call of the pastor to speak to these issues cannot be superseded. He stands in line with the apostles and prophets, teaching and preaching that God has loved the world through Jesus Christ.

I am deeply grateful for the way people have accepted me as a pastor and responded to the work of God at hand. Pastoral work, of course, means working with people as they are. It can be discouraging when members of the church put a drag on the program for selfish reasons or become inactive. Persons considering the pastoral ministry must be aware of the frustrations that come when the response of man is so varied.

I am happy to testify that there are many more positive things that offset the negative. It is a joy to see young people commit their lives to Jesus Christ, to have adults willing to go beyond the line of duty, to have men and women, boys and girls make sacrifices for the church because they believe in Jesus Christ and the church. *Aaron J Epp, Goessel, Kan.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Holmes H. J. Randenbush

My Daughter and I Climbed a Mountain

While climbing a mountain by most fathers and daughters may be a commonplace thing, to me and to my daughter, Janet, who is twenty-seven years of age it was something very new. You see, Janet is one of the three percent of our population who are mentally retarded. Because she cannot speak, she has been excluded from all community activities for the retarded. She is too old for the school and she has never had an opportunity to attend the workshop. There are too many others whose abilities are so much better that there is no room for her there.

We have long felt that churches (all churches) do not take enough interest in the families with retarded children. So when we learned about the camp for retarded children and their families which was sponsored by the Mennonite Mental Health Services at the Laurelville Mennonite Church Center near Mount Pleasant, Pennsylvania, we made plans to attend. We felt that the camp would be a success because families with retarded children have so much in common.

However, we were not prepared for the many wonderful things that did take place. From that first day when we walked into the dining room late for the noon meal, Janet seemed to feel at home.

That afternoon when the children assembled to get their part of the program under way she went willingly enough, though when neither of her parents was in sight, she seemed uneasy. The director of activities for the children, Raymond Troyer, suggested that one of us stay with her until she became used to the group.

So Tuesday morning Janet's mother went with her and in the afternoon I took my turn. I noticed that she enjoyed the devotions and singing very much. This was not surprising because she has always liked music as many of the retarded do. After devotions we took a hike up the road and here is where she surprised me. She seemed to enjoy going on the hike with the other children, looking up at the trees and birds.

The next day I accompanied her to morning devotions which she again seemed to enjoy and with a little urging took part in the marching. We then started on what was to be a short hike up the mountain. At first the going was easy but soon it became quite difficult. After scrambling up an eight-foot embankment with the aid of two of the counselors, Joe Horner and Chester Peachey, we went on up the mountain. By this time I was a little dubious about taking these children on such a difficult hike. Some of them did not seem to have the best coordination as far as walking was concerned and I was disturbed about the wisdom of the climb. I need not have been concerned at all because all the children made it and in much better condition than I did.

In that short period of time Janet learned to avoid sharp stones and to step over logs that were in the path and to stoop and climb under low-hanging bushes and branches of trees. It really was a rugged climb. When we reached the top and many of us sat down to rest she stayed on her feet and walked around among the hikers. When we started down on an easier trail she fairly dragged me along. Some of the counselors had gone ahead to get cars to pick up the smaller children when we reached the road. We were in sight of the camp grounds when were were picked up, and I am sure she could have made the last half mile easily.

I am proud of my daughter for climbing the mountain and for showing me that no one ever knows the potential of another person no matter what the other person may be. I believe that she learned something on this trip and I know that I learned very much.

My wife and I agree that our stay at the camp was very worthwhile. Janet adjusted so well to an entirely new situation. The relaxed and understanding Christian fellowship of the camp was very helpful to the parents attending.

I pray that now that the first step has been taken, the church will expand its activities in this field. We all know that much that formerly was thought impossible can be done for the retarded. We believe that if the membership of our churches had a more thorough knowledge of the problems that face the parents of retarded children they would become more involved in a program of help. No matter what happens in the future I shall never forget that day at Laurelville when my daughter and I climbed a mountain together.

NEWS

Help for Canadian Indian Saskatchewan Work Enlarged

The word "responsibility" has gained prominence. The Christian is responsible within the society with its compounded evils. The word "involvement" speaks of participation at the level of need. It is the creative entering in and suffering alongside the individual in the strait of problems.

Before becoming involved, the question must be faced of what constitutes a need. Alfred Heinrichs, North Battleford, Sask., pastor and voluntary service unit director, asks these questions concerning needs: "Can one speak of a need when 97 percent of 4500 people are on various kinds of social aid? Dare one at all view the illiteracy of the older generation and the noncompletion of public school by the younger as a problem? Are we able to avoid the statistics that indicate that the Indian is the last hired and the first fired? Can one look the opposite way when leisure has become a destructive slave of a total people? Dare one overlook the moral blight as it continues to errode the last vestige of a value system?"

The Indian is in a cultural vacuum. Heinrichs comments on the Indian's condition. "He stands on the periphery of a powerful culture to which he is attracted but which he is unable to interpret; consequently, he becomes a victim within the uninterpreted attractions. He lives an ambiguous life where he desires social aid and detests that he is dependent. He likes to have the privilege of being equal, but is aware that he lacks the qualifying ingredients that enable him to be equal.

"At the Battlefords we hope to speak to the Indian at the level of his most prominent need, that is as *he* is aware of it," continues Heinrichs. "We hope to enter in and suffer alongside, whereby we may become his servant. We desire to be present at the point of his temptations and possibly find an alternative for them. We would desire to increase our understanding of his social weaknesses so that we can enter sympathetically and creatively in the dissolution of the same. In all matters, we desire first to learn what it means to be a servant, that in all services the served one will gain in integrity."

As a part of the North Battleford voluntary service, tutors are needed to help students in elementary and secondary schools. An adult literacy class will be started toward the end of January at the Indian center. A magazine service has been started by young people's groups. A varied and recent selection of reading materials are sent to homes with the hope that this will help broaden the scope of their thinking. The emphasis is on good literature. Audio-visual aids are to play an important part in the total program. Educational films will be taken to the different reserves as entertainment features. It is hoped that the films will increase the Indians' motivation. Films will be shown both on the reserves and at the Indian center in the city. Recreational needs are apparent on all the reserves. Recreational facilities should help prevent delinquency.

Not to be forgotten is the Indian Teen-age Placement Program. It gives the teen-ager an opportunity to enter stable, Christian homes. This program hopes to include both city and farm homes where the family will allow a stranger to live with them for two or three weeks. The time period is flexible. The unit is looking for forty homes for the month of July and August.

At the present time the project has one voluntary service worker, namely Walter Martens who is very definitely giving form to the whole project. Other volunteers are invited to come to the city of North Battleford where they can take part in the life of the church. Teachers are needed to help in the regular school system and to give assistance to the total program. The need is for individuals who like to relate to different cultural groups and who desire to find greater expression of their faith. If interested, write the Board of Christian Service, Box 347, Newton, Kansas 67114, or Alfred Heinrichs, 1282, 103rd Street, North Battleford, Sask.

VARIED MINISTRY IN INDIA

A review of the annual report of the Mennonite mission in India indicates the wide variety of the work carried on there.

Boys' Bible Camp: The third annual boys' Bible camp was held in Champa during four days in October. Pastor Philip Lader, Prarnnath, and three young men from Union Biblical Seminary, Yeotmal, were counselors. W. O. Simon of Lucknow taught lessons from Philippians and gave illustrated messages in the evening. Of the twenty-two boys who attended, six boys professed to have accepted Christ as Saviour.

Classes for Girls. Daily Bible classes were held for middle and high school age girls in Champa for two and one-half weeks during holidays. The girls did handwork preceding the Bible class. W. O. Simon spoke to the girls and encouraged them to give themselves to Christ.

Daily Vacation Bible School. The regular school staff at Bethesda taught classes for ten days of the hot season vacation.

Christian Literature Center and Library. A guest room in Melva Lehman's bungalow was made into a library and center for Christian materials as teachers' manuals, Summer Bible school books, and Scripture memory awards. The library contains children's books in both English and Hindi. Also a Bible, *Pilgrim's Progress*, and *Origin of the Bible* in Russian have been added.

Korba Reading Room. During the past year seventy-three Bibles and thirty-one New Testaments were sold besides other literature. Daily average attendance is forty.

Bethesda Leprosy Hospital and Homes. From July 1, 1964 to June 30, 1965, 147 adults and twenty-nine children were discharged as symptom free. There were 247 temporary admissions. Four healthy girls returned to Champa for baptism.

Sewa Bhawan Hospital. A Bible course of four weeks was a great help in the spiritual life of the staff. D. Ram was the teacher. A reading room in the new building was started for patients and staff. In gratitude for services rendered to his son, the subinspector of Basna donated a fan.

Korba Middle School. Special English classes were begun on July 1 for grades one to eight. About 175 students are enrolled in the English classes. The total enrollment of the school is 366. The roof of the west section of the temporary building was rebuilt during the hot season vacation.

Primary Schools. Thirty-three teachers serve in the ten primary schools in the Jagdeeshpur area with a total enrollment of 865. Eleven teachers are on the staffs of the four primary schools in the northern area, outside of Korba, with an enrollment of 475. L. W. Jantzen says of the Kharradarh school in Sarguja, "The impact of this new Christian school on that remote village is very evident."

Union Biblical Seminary. Seven young people from the General Conference Mennonite Mission are attending the seminary this year. The seminary continues to maintain a strong emphasis upon evangelism. Frank Kline's statement is verified: "The future of Union Biblical Seminary is bright. The openings in India for biblically trained personnel are increasing and are more strategically important than ever. India needs a Bible ministry in the Christian church pulpits. To this Union Biblical Seminary is dedicated and equipped, under God's blessing, to serve."

MENNONITES HIGH IN 1-W WORK

As of March 1, the present 1-W program had enrolled a total of 16,375 young men in their two years of alternative service under civilian control. The present program began in July 1952.

A study which covers 12,898 of the enrolled shows that the U.S. young men come from ninety-eight different Christian groups and seven non-Christian and that 1.2 perecent have no religious affiliation. The upper seven denominations are the Mennonites with 8,819 men; Church of the Brethren 1,483; Friends 480; German Baptist Brethren 360; Jehovah's Witnesses 255; Church of Christ 204; and Methodist 159.

Based on a study of 14,083 1-W projects, these men worked in 16,000 different assignments. Fourteen percent of the men had two assignments and four percent three or more; therefore the increase in assignments over the number of men. Mental hospitals ranked first in number of assignments; general religious hospitals and other religious agencies ranked next. Ninety-four registrants in alternative service have been physicians.

The Mennonites have employed 1746 men during this period of time; Brethren, 749; Methodist, 529; Episcopal, 214; Friends, 199.

As of July 1, 1965, the current program has 2448 men enrolled.

HARD TIMES FOR MISSIONARIES FEEL PAIN OF PAST MISTAKES

The twentieth century is no easy time for the white missionary, observes Wilbert Shenk, after a trip to Africa, Europe, and the Middle East. Shenk is assistant overseas missions secretary of the Mennonite Board of Missions, Elkhart.

In Ghana and Nigeria, two of Africa's most wealthy nations, nationals want the white man, including the missionary, out of the high places of control, but at the same time want his institutions for respectability and status. Larger, longer-established Christian denominations who have invested heavily in schools, hospitals, and medical clinics are caught most seriously.

National politics and Christianity are so intertwined in the national's desire for independence, that the two are hard to separate, says Shenk. The so-called Independent Churches of the countries are making direct appeals to newer, nondenominational mission organizations for help—money for their own (the nationals') schools, hospitals, and churches.

Shenk concludes that the national is only mirroring what the missionary did to the national years ago. The missionary rejected the African when he first set foot on the continent. The African was considered pagan, heathen, boorish; his civilization considered far inferior to the West's.

Now as he emerges, the African national rejects the white missionary and wants "Africa for Africans." This among other things, has given rise to the independent churches, who emphasize, often extremely, the work of the Holy Spirit, charismatic gifts, and the use of tribal song and dance for corporate worship.

Pains of this rejection will simply have to be chalked up as repayment for past mistakes, says Shenk. This is one of the burdens missionaries will have to carry in the years to come.

PRESIDENT NOTES TWO WORDS MEDIOCRITY AND EXCELLENCE

The quality of excellence may be shown by what one does during his vacation, by what one does with his education when he doesn't have to study," Bluffton College president Robert Kreider told students just before the Christmas holidays.

Kreider discussed "the good word and the naughty word in higher education." He said that both the good word, "excellence," and the naughty word, "mediocrity," could be misused. "Staggering tuition increases, new uniforms for marching bands, and $500, 000 presidential mansions are frequently justified in the name of excellence.

"Mediocrity—this is a tag you put on anything you don't like," he observed. "Sometimes we associate mediocrity with those things which are not in vogue—those things which are 'out' and not 'in.'

"Some examples of mediocrity include not using the gifts we have, rationalization, slavish obedience to conventionality, permissiveness, and drifting from one thing to another, and never taking anything seriously."

He quoted his text, Mark 7:37: "He has done all things well."

Excellence involves a sense of quality, of standard. It is the 'habitual vision of greatness.' It is hopefulness, expectation, and persistance.

The president quoted Winston Churchill, who said, "The test of greatness is what one can do when he is tired," adding that excellence also may be shown by what one does when he doesn't have to.

Kreider gave the students two suggestions for pursuit of excellence during vacation: "Read one unassigned paperback of quality, and do something about the low state of conversation in the average American home. This would mean taking your parents seriously and taking yourself seriously," he concluded.

She Finds Joy in Teaching Plans to Return to Africa

Mary Groh, Kitchener, Ontario, returned from a three-year Teachers Abroad Program assignment at Fort Hall, Kenya, in December. She plans to begin a second term in March.

Mary describes the climate as ideal. "It's just like June all year round." She felt little cultural isolation since there was access to the arts in Nairobi, which is just over an hour's drive from the school. She is pleased with the comfortable furnished apartment provided for her.

The school itself, Kahuhia Secondary School for Girls, is sponsored by the Christian Council of Kenya Educational Association which sponsors about a dozen schools but also accepts government subsidies. It is staffed by British, Australians, Canadians, and Africans. Mary found the school supplies to be adequate and experienced little textbook shortage. The year is divided into three 12-14 week terms with a five week break at Christmas, and two three to four week breaks in April and August.

Mary finds joy in teaching keen young people. In fact, this is one of the factors which helped her decide to renew her assignment. Students are selected after having written a series of examinations. Only the best can attend high school. Upon completion, many take courses in nursing, teaching, and stenography. Very few return to their home villages although many help support their families financially.

Most of the girls come from the Kikuyu tribe which is quite progressive. The people on the whole are able to provide for themselves and have developed a strong pride in their tribe. In fact, it would probably be desirable for them to become a little more Kenyan and a little less Kikuyan, says Mary.

The students all speak English surprisingly well and the language does not present a barrier in the classroom situation. However, to get to know the people as they are, a knowledge of the Kikuyan dialect is helpful.

During the past three years, Mary has been active in music and the Christian Union extracurricularly. Music is not a part of the curriculum. The girls are accustomed to a different scale, one without semitones, and so the music club, choir, and recorder club can be real learning experiences.

Mary, the daughter of Harold Grohs, Bloomingdale, Ontario, is among the first teachers in the Mennonite Central Committee's Teachers Abroad Program to begin a second term of service. The Mennonite Central Committee plans to send forty new teachers to Africa in 1966.

TEACHERS FOR NEWFOUNDLAND

The provincial government of Newfoundland and Labrador recently announced an educational program whereby teachers can avail themselves of tuition-free university courses.

Hundreds of teachers are expected to take advantage of this offer which the Department of Education fears will cause an acute shortage of personnel for the next few years, especially on the secondary level.

This need, it is foreseen, will be intensified by the scarcity of new recruits capable of taking their places. The province is therefore eagerly seeking qualified teachers to fill the anticipated vacant positions. Consequently, the services of MCC teachers continue to be needed and desired.

Charles L. Roberts, Superintendent of Education, a short time ago wrote of the teacher volunteers whom MCC has sent to Newfoundland: "Without exception all reports coming from the areas where your teachers are this year have been most favorable."

LATIN AMERICAN STUDY TRIPS ALSO ACADEMIC YEARS ABROAD

The Council of Mennonite Colleges will sponsor study tours of Latin America and Europe next summer and an academic year abroad beginning next fall.

Opportunities for the summer include seminar trips to El Salvador and the Caribbean and an educational tour to Europe. Applications for these are due before March 15.

Four programs are possible for the academic year abroad: Africa, France, Germany, and Japan. For these the application deadline is February 15.

Six hours of college credit are offered for the El Salvador Seminar from June 16 to July 29. The seminar includes a tour through Mexico and Guatemala, with visits to major places of importance.

The major part of the program consists of a group of lectures by prominent El Salvadoreans covering many aspects of the country and field trips to places of importance. Lectures will deal with areas of history, government, geography, archaeology, relations with the United States, art, education, economics, agriculture, literature, biology, and medicine. Leader of the seminar will be Samuel E. Miller, Spanish instructor at Eastern Mennonite College.

For the Caribbean Seminar from June 6 to July 30, six hours of graduate credit are offered. The first part of the program is an intensive graduate level program about the Caribbean area at the Institute of Caribbean Studies in the University of Puerto Rico, covering six weeks.

The second part will be an introduction to education in the area. Visits will be made to Haiti and Jamaica, including an introduction to French, Swiss, and English systems of education, as well as an introduction to cultures as radically different from the United States and Canada as can be found.

The European educational tour from June 10 to August 22 is a noncredit tour which includes visits to points of interest in England, Holland, Belgium, France, Switzerland, Italy, Austria, and Germany. Four weeks will be spent in voluntary service work camps, working side by side with European volunteers.

Regarding the academic year abroad, currently the Council of Mennonite Colleges is working with programs at the University of Nigeria in Nsukka and with Nairobi College of the University of East Africa. Later plans call for a program in Latin America.

By cooperation with the Brethren Colleges, programs in France and Germany are open to students in Mennonite colleges. In addition students interested in study in Japan are encouraged to apply directly to the International Christian University.

Further information and application forms are available from any of the college deans or by writing to Henry Weaver, Jr., secretary for International Education Services, Goshen College, Goshen, Indiana 46526.

Mississippi Project Begins Aims to Reduce Fear and Prejudice

The Mennonite Central Committee's new Mississippi program began on Sept. 1, with the Jake Friesen's arrival in this southern state. The Friesens, Aldergrove, B. C., spent the first month looking for a place from which to operate the project, and also to familiarize themselves with the needs and situation in Mississippi.

With MCC's approval they decided to locate in the Valley View community about ten miles northeast of Canton. This community, like the surrounding villages is largely owned and exclusively inhabited by Negroes.

At the time MCC made its debut in the vicinity, Quakers from Philadelphia were financing and building a community center in Valley View. The newly elected educational directors asked if Mennonites would be interested in working with them by showing how to direct, program, and operate the center on their own, since it is the first of its kind in the area. It was agreed to assist in drawing up bylaws, and to organize committees for various activities and functions, as well as to complete the building of the center.

The overall objectives in the community include organizing cooperatives suitable for the area, experimenting with vegetable and fruit growing, as well as canning, importing wellbred stock to improve the present livestock, and helping individuals and families to cope with grievances and hardships.

Education of school age children and adults is also a concern. Friesen is currently engaged in teaching a weekly evening course for adults on community organization and improvement, and assisting some of the schoolchildren with their homework. Nearly all children and teen-agers in the area attend school, even though Mississippi does not have a compulsory education law. Upon graduating most of the youth seek jobs either in Jackson — the capital — or in northern cities. Work-days are being arranged for the local people and students from Jackson who occasionally come to the community.

Several Mennonite conferences already have programs or missions in Mississippi but no administrative cooperation exists among them. A fraternal relationship, however, has developed between them and Titus Bender, Meridian, Miss., the MCC Peace Section representative in the South. Fellowship and discussion meetings are held every three months with Mississippi and Louisiana pastors and leaders.

It is hoped that Mennonite presence in the Valley View community will accomplish the twofold goal of helping the community become financially more self-sufficient by assisting them to develop a sound agricultural program, and serving as a reconciliatory agent between the two antagonistic races by lessening the fear and prejudice that is prevalent in the area.

In getting the work started, Friesen reports the need of the following items which families in the United States may be able to share: children's books, dictionaries, typewriters, and sewing machines.

The books will be used in the community center library, where youngsters from the community are assisted with their homework. The center has received numerous books for adults from civil rights groups, but they need storybooks and texts for children.

The typewriters and sewing machines will be sold to families in the area for nominal fees. Friesen wrote: "I do not like to give outright gifts. Many of the people in this area have received handouts for so long that they have come to expect them. I believe they should pay for part of the items given to them."

Individuals or groups interested in supporting the Mississippi project in this way should send their items to Jake Friesen, Route 1, Box 203A, Canton, Miss. 39046.

WORDS AND DEEDS

A Graduate Student Seminar will be held from Aug. 6-19 at Elkhart, Ind. Director of the program will be William Klassen, 2600 Oakland Ave., Elkhart, Ind.

The Confederation of Evangelicals of Colombia in its meeting in August sent a letter to the Mennonite school of Cachipay saying, "The Confederation of Evangelicals of Colombia having taken note in its twelfth assembly . . . of the splendid work that the Mennonite mission has developed in Colombia, especially with the children of parents suffering with leprosy in Agua de Dios, supplying them with an education and especially orienting them in the spiritual life, desires to manifest its most sincere congratulations."

J. Harold Sherk, executive secretary of NSBRO, was a member of a panel appearing on WTTC-TV Sunday, Nov. 14 on the program, "Law on Trial." The discussion related to the law placing a heavy penalty on burning or mutilating draft cards. Sherk spoke in support of the orderly procedure provided by the Selective Service law for conscientious objectors.

Eden Church, Moundridge, Kan., has sent a plane load of thirty-six bull calves and three stallions to Paraguay. The stock will be a foundation breeding stock in three Mennonite colonies. The church purchased the animals and transported them to Miami. The federal government paid the airfreight.

Refugees in the eastern Congo will receive twenty-one tons of meat from Mennonite Central Committee.

Bluffton College has enlarged its campus by adding six acres east of the campus bringing the total acreage to fifty-eight.

Mexicans Cultivate New Crops Agriculture Project Pays Off

The following report was written by Cecil Graber, Freeman, S. D., leader of an agricultural experimental project in Atlacomulco, Mexico.

The native farmer paused, raised his eyes and his hand to the sky, and uttered a few words of thanks. Then he prodded his yoke of oxen into action and the plow bit into the soft, red soil. He smiled happily as the potatoes rolled out of the earth.

For this farmer it was the reward for a risk he had taken the year before. He had heard of the potato success in other villages and sought out the Americans for their help. It was a risk because if the potato crop failed it might mean his family would go hungry. To grow potatoes he would need to plant less corn, the food staple of rural Mexico. His faith was well-rewarded because his potato yield was the best per acre in the area served by the Mennonite Central Committee volunteers.

This one incident illustrates the change which has taken place within the past year. Since April 1961, when the agricultural project was first introduced, until early 1965 the farmers were hesitant to try new methods of growing crops. Patience and hard work on the part of the workers finally paid off. Now farmers from the surrounding villages seek out the MCC worker for his help and advice on planting. Whereas work initially had been done in three villages, the number now swelled to eight, with the opportunity available to work in two other villages.

Previously projects had to be pushed. The farmers needed much encouraging, but in the past year the need to put on the brakes became apparent. The work was becoming too much for the available personnel to handle. In the words of one of the cooperating farmers, "We have been watching and now we are ready to follow."

Last year experiments were carried out with corn, beans, and barley. A new potato variety was tried. In one new village, a vegetable garden was planted and cared for by the students of the village school under the supervision of the volunteers. The enthusiasm displayed by the students in working the garden was noteworthy. Already, parents of the children are asking questions about growing various crops next year. This is the same village where two American veterinarians were killed by villagers during the hoof and mouth disease campaign in the early 1950s. The people thought the Americans were responsible for killing their cattle.

But the Americans are not killing cattle now. Up to the present time thirteen head of purebred Saanan goats, Duroc hogs, Holstein cows, and Hampshire sheep have been placed in four villages. These animals were brought into the country by Heifer Project, Inc. The original animals and their offspring now number twenty-two. The influence of the purebred Duroc boar in the native stock in one of the villagers can easily be seen.

Just exactly what are the needs of the people in rural Mexico? The land is depleted, crops are poor, often there is just enough corn to last from one crop to the next. Also, since the main diet consists of corn, often sickness occurs because of an incomplete diet. Because they don't feel well, they are unable to work their ground properly, which results in a poor crop. This has turned into a vicious circle. The people exist from day to day and don't think much about the future. They are inclined to think life is getting worse, not better.

By improving their livestock, introducing new or improved crops, and encouraging the use of fertilizer, it is hoped this vicious circle will be broken, and faith in the future will be restored. The people will then see that life is worth living after all. They should make every effort to send their children to school, for education is one way of escaping this discouraging chain of events. This project is not an end in itself but only the beginning to help the villagers help themselves.

The important thing now is to gain the confidence of the people. They need to be shown a better way of growing crops and caring for their livestock. This is perhaps best illustrated by the rabbit incident. One farmer had said he wanted a rabbit and that he would have a pen completed by a certain date. The workers brought the rabbit but the pen was not ready. They took the rabbit back with them. A week later the rabbit was again brought to the farmer's house. This time the pen was ready. On this occasion the farmer remarked, "We are just like Saint Thomas, we have to see to believe."

The people have seen, believed, and are trying new ideas. With their successes one can see hope returning. They laugh a little more and hold their heads a little higher. They begin talking about the next crop when the harvest has just barely been completed. Many of the people won't see any large changes in their lifetime, but the seeds are being sown, the fruits will likely be gathered by the next generation.

WORDS AND DEEDS

Adoption of a unified budget, totaling $89,845 for all home operations, was one of the highlights of the fifty-sixth annual convention of the Southern District of the Mennonite Brethren Church at Hillsboro, Kan., last month. The largest share of the budget, $55,000, goes to the Board of Home Missions and Evangelism. The Board of Missions for the first time in its history showed a total operating budget of just over $1 million for the past fiscal year ending Sept. 30. Some $300,000 came from direct church contributions in the U.S., $400,000 from Canada, the rest from miscellaneous sources. A budget of $270,000 was projected for the coming fiscal year for Christian Service, South American aid to Mennonites, and relief.

Selective Service claims to know nothing about published reports that camps for conscientious objectors similar to World War II Civilian Public Service camps will be reopened. A newspaper in the Los Angeles area published an article that such a proposal was being given consideration. The story was picked up by a religious news service and published in several church-related periodicals. J. Harold Sherk of NSBRO and Edgar Metzler of the MCC Peace

Section have been trying to determine the origin of this report. They believe that it has not been discussed seriously at higher levels of government.

Lydia Pinzon, a graduate of the mission grade school at Cachipay, Colombia, has been able to graduate from the Presbyterian high school in Bogota and has been offered a $220 scholarship in the University of the Pacific in California.

Nearly 200 students at the Mennonite Vocational School near Taegu, Korea, will be able to wear their new official school uniforms, complete with the institution's button and emblem, for the first time in 1966. Apart from giving these MVS-ers the student look, the outfits were ordered after it became apparent that the young scholars were picked out and labelled orphans by students from other schools because of their American clothes. Being tailored by the MCC widows' sewing project in Taegu, they will be ready to wear this month.

"Gimmicks for our children or gifts for Christ's cause," is the question raised by the Woodlawn Church, Chicago. They say, "We buy far more than we can afford or than we need. For the poor, the commercial pressures of the Christmas season are unbearable: TV commercials blare the virtues of the new toys and subtly question the adequacy of parents who fail to provide each new gimmick for children. In the midst of this annual brainwashing stands the Christian church. The cause of Christ for which we claim to stand usually goes begging for a few leftover pennies—pennies left over after the profit makers have gotten our five, ten, and twenty dollar bills.

Mennonite Central Committee received ninety-eight applications for service during October and November. This is twice the number who applied during the same period last year. This is in keeping with the growing need for service in the present world crisis. Volunteers with specialized training are needed in the following areas: agriculture, nursing, medicine, social work, teaching, administration, secretarial work, and construction.

Walter Gering, Normal, Ill., will be the speaker for Christian Life Week at Bethel College, North Newton, Kan., from Jan. 16 to 19. "Christianity on the Move" will be the topic of the seven messages he will deliver. He is pastor of the First Church, Normal, Ill., and president of the General Conference.

The East Asia Christian Conference has expressed its deep concern about the continuing tension between India and Pakistan. It appealed to "the Christian churches and all the peace-seeking people of India and Pakistan to do everything in their power to create a climate of public opinion in which negotiation between the national leaders is possible." This statement has been sent to the President of Pakistan and to the Prime Minister of India as well as to the National Christian Councils of India and Pakistan. The East Asia Christian Conference is an organization bringing together the churches and national Christian councils in the East Asian region, including Australia and New Zealand.

CHURCH RECORD

CALENDAR

Conferences

June 2-5—Pacific District Conference, Upland, Calif.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

BAPTISMS

First Church, Newton, Kan., on Dec. 19: Mrs. George Arnold.

DEATHS

Gerhard Fast, First Church, Beatrice, Neb., was born May 17, 1880, and died Dec. 18.

Ed P. Graber, First Church, Pretty Prairie, Kan., was born May 13, 1894, and died Dec. 21.

Annie E. Fretz, Grace Church, Perkasie, Pa., was born April 10, 1879, and died Dec. 18. She was a charter member.

William S. Gerhart, Grace Church, Lansdale, Pa., was born April 3, 1915, and died Dec. 18. He was a charter member.

Frances (Goering) Graber, First Church, Pretty Prairie, Kan., was born Oct. 14, 1880, and died Dec. 23.

Oswald E. Hirschler, First Church, Upland, Calif., was born Dec. 23, 1869, and died Dec. 17.

Lawrence Voran, First Church, Pretty Prairie, Kan., was born June 16, 1904, and died Dec. 21.

Mrs. Artie Williamson, Gospel Church, Peoria, Ill., was born Apr. 7, 1897, and died Dec. 12.

MARRIAGES

Larry Murphy, First Christian Church, Twin Falls, Idaho, and *Linda Roth,* Faith Memorial Church, Filer, Idaho, on Dec. 4.

Victor Martens, First Church, Halstead, Kan., and *Faith Miller,* on Nov. 25.

Thomas R. Schlarbaum, Bloomfield Christian Church, and *Jeanne Ann Burns,* Pulaski (Iowa) Church, on Nov. 25.

Donald L. Smith and *Barbara J. Laubach,* Grace Church, Lansdale, Pa., on Oct. 4.

R. Steven Smith and *Sherrod Gay Lynch,* Grace Church, Lansdale, Pa., on Oct. 16.

WORKERS

Atlee Beechy, dean of students and professor of education and psychology at Goshen College, Goshen, Ind., has been appointed director of the Mennonite Central Committee's new interprotestant relief and service effort in Vietnam. He will serve for a seven-month period beginning in February. He will head a team of doctors, nurses, social workers, agriculturists, home economists, mechanical engineers, and builders, which is ex-

Beechy

pected to number fifty-six by summer. He will also be responsible for liaison with the Evangelical Church of Vietnam, missions, other voluntary agencies, and the government. Volunteers and funds for the $350,000 program are coming from the Mennonite and Brethren in Christ churches of North America, Church World Service and its member groups, and Lutheran World Relief. *Paul Longacre,* director of the current program in Saigon, Nhatrang, and Pleiku, will become associate director of the enlarged new effort. Beechy and Longacre will be assisted by a business manager and directors of material aid and personnel services.

John Nickel, Johannestal Church, Hillsboro, Kan., has entered 1-W service in Topeka, Kan.

Clayton Penner, Johannestal Church, Hillsboro, Kan., has entered 1-W service in Denver, Colo.

Laverne and Harriet Rutschman and children left Montevideo Dec. 3. From Santiago, Chile, they traveled to Panama, spending a night at Guatemala and a day in Mexico City with a former seminary student. Early in March they will return to Montevideo in time for the new term at the seminary. Rutschman teaches Old Testament and theology and will serve as dean during the next term. The children will continue their education in Uruguay.

The *Marlow Unruhs,* Alexanderwohl Church, Goessel, Kan., are in Indianapolis, Ind., where he is in 1-W service.

Archie Graber, veteran Congo relief worker, has been commissioned to direct the relief program of the Congo Protestant Relief Agency in the Kwilu province for one year. He will be on loan from MCC and the Congo Inland Mission and begin to serve in February, using Kikwit as a base of operations. Mrs. Graber and daughter will join him in June. After the assignment with Congo Protestant Relief agency they will work with the Congo Inland Mission.

Cornelius Krahn, professor of church history at Bethel College, has assumed the additional responsibility of teaching a course in church history at the St. Paul School of Theology in Kansas City, Mo. This Methodist graduate school is located on the former campus of a Methodist college on Truman Road. Krahn is teaching a course in life and thought of the church during the Middle Ages and the reformation in the winter quarter. During the spring term his course will be devoted to American Christianity.

GIFTS

The Board of Missions recently received $10,315.86 from the estate of Mary E. Gottschall, Bluffton, Ohio. This represents 70 percent of the Gottschall estate.

LETTERS

STRUGGLE FOR OUR SOULS

The following letter was sent at Christmas time to Mennonite missionaries by the vice-chairman of the Board of Missions.

Greetings from the Board of Missions in this Advent (meaning literally "to come") season. In it we are called again to focus our lives on the fact that Christ *did come* into this chaotic and broken world, that we are called to work and pray that the kingdom *may come,* and that our final hope is in that day when He *shall come* to fulfill His purposes—when the kingdoms of this world shall *be-come* the Kingdom of our Lord and of His Christ! Are we really prepared to have our lives come under the judgment of these momentous events? Much in our lives then seems very petty and self-centered. Kagawa, that great Japanese Christian, once observed: "I see in the Bible that Jesus went about doing good, and I find myself just going about."

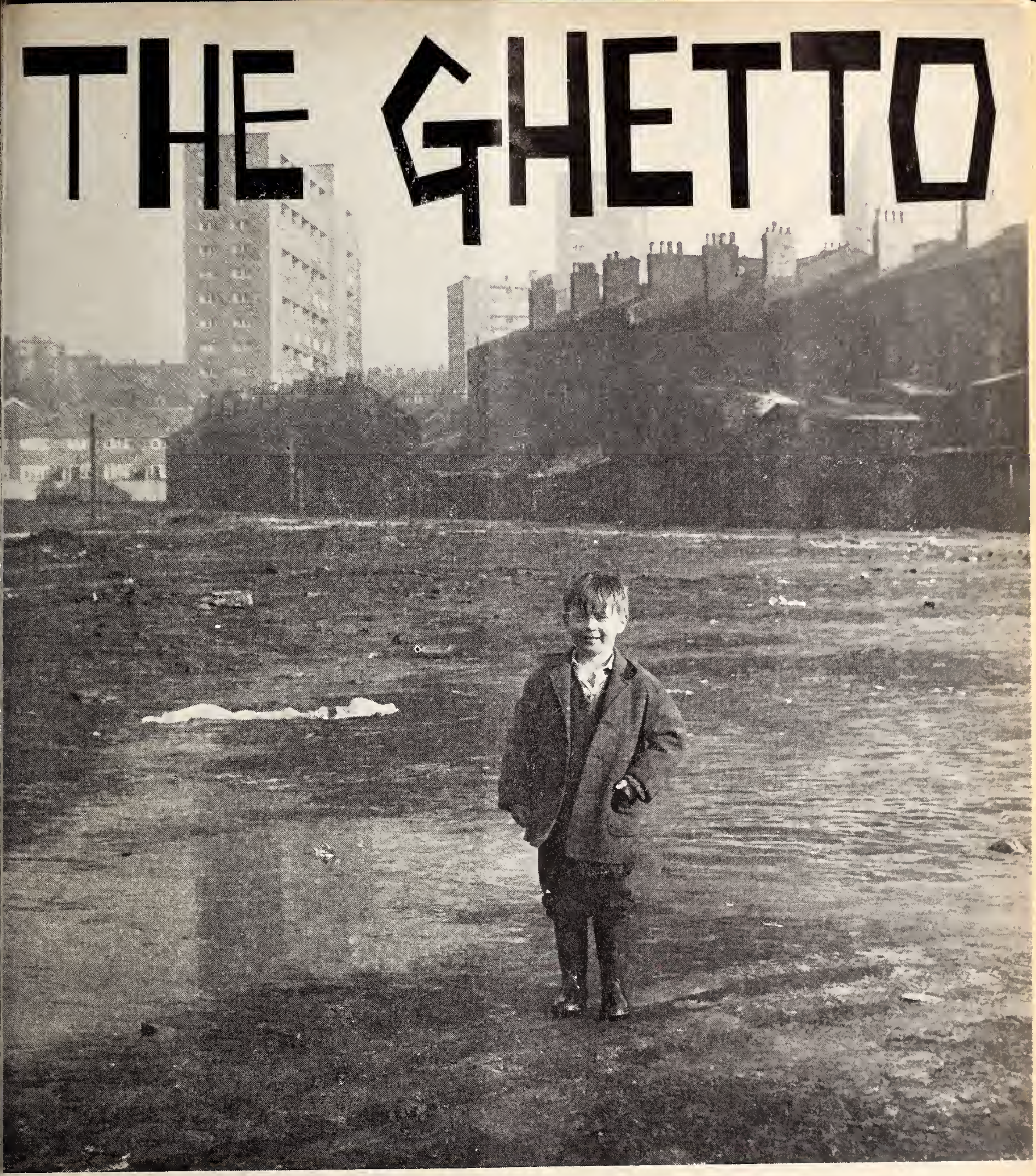
One or two recent experiences I would like to share with you briefly. First there was our June return to the United States after more than three years in Africa. An overshadowing impression upon our return to America is the tremendous wealth of this land—wealth of a kind never before known in human history. Life here is simply incommensurarte with that of the Angolan refugees, the Congo rebel victims, the Vietnam war sufferers, the India famine hungry, and millions of peasants all over the world. Perhaps more frightening than this national wealth in itself is the extent to which our lives as Christians are bound by the society in which we live. So many needs are generated in this affluent society, that we seem to need all we get for ourselves and our families. I have often pondered whether this tremendous wealth will prove to be a blessing or a curse. And to those of you who have sacrificed some of the things of this world, the words of Jesus to Mary still ring true —"Mary has chosen the good portion *which shall not be taken away from her."* "Not taken away from her" because she had chosen eternal treasures.

Further, isn't the tremendous disparity of material wealth deeply symbolic of that other disparity, the disparity of spiritual gifts, though to be sure the line of difference here is not so strongly geographical?

In the second place, and not unrelated to the above, were the recent Council of Boards sessions. The Board of Missions wrestled especially with a series of needs and challenges presented by our workers. The Board of Christian Service wrestled especially with the problems of world hunger and suffering in Vietnam. On the one hand it is clear that even our programs of missions and service—precisely because they always tend to be *our* programs—need also to come under the perpetual judgment of the Advent event. Are we really doing what is most needed in reconciling man to God and man to man, and in meeting elemental human need?

But the other fact is equally clear. As a Christian community in affluent America we stand under judgment in the face of the great needs of this world. Let us therefore never be ashamed to plead the cause of Christian missions and service. It is a struggle not only for the sake of those to whom we are sent, but also a struggle for the soul of our own brotherhood in our home communities. *Elmer Neufeld, Bluffton, Ohio.*

THE GHETTO



Students in Chicago's Crane High School were asked to write about what they knew and felt. The following three essays were selected out of a group not one of which was light or gay.

THE GHETTO

Dark

Roosevelt Little

THE NIGHT WAS cold and miserable, but that's the way it is in Chicago this time of year. The rain came down heavily as Jose made his way into the project area. Jose was seventeen years old, five feet, eleven inches tall.

He had started to walk faster because the hole in his shoe was getting bigger and the water was coming in. With every step he took a smile flashed across his face, for he knew that with the money he had made parking cars and rolling drunks he would have enough for a new pair.

Jose pulled up the collar of his coat, stopped, and looked up because he knew that the careless people were the ones that were victims of falling bottles and sewer tops. After entering the building he knew that soon he would be warm and relatively safe in his apartment.

He pushed the button and waited for the elevator. Why does it always take so long?

As he waited he thought about how things used to be. He remembered the time when he was shy and timid, but those days were gone. Every male teen-ager who lives in the projects soon learns it is best to strike first or be struck down yourself. Still the elevator didn't come.

Jose could hear footsteps. Maybe it was a couple walking or maybe it was a rival gang. He didn't have to wait long, for around the corner stepped Willie Dillard and his crowd.

Why didn't the elevator come? Please come before they reach me, please! Too late, he thought, they see me.

"Oh, Jose, wha hap?"

"You got it cool," was Jose's reply.

"Oh, look here, Jose, lemme a dime, man."

"Can't help you, Will," was Jose's answer.

"Come on, man, I know you been parkin, man."

"I ain't got it, man."

Willie stepped back and looked at Jose.

"If you lyin, man, me and my boys gonna jack you up somethin fierce."

"I ain't lyin, man."

Willie stepped toward Jose and tapped his pockets and heard the money.

"You lied man, you shouldn't try to jive me man, now I got to rack you up."

As soon as those words were spoken Jose was floored, and he could see nothing but fists and heels. Then all was quiet and Dillard was gone as quickly as he came, but not without warning Jose that they would get him again. The elevator finally came. Its two occupants stepped off and gave him a look. Jose wondered if they were what held the elevator up so long.

Jose stepped inside. It was dull, dirty, and dark. In one corner was all types of rubbish, in another a wine bottle, and in still another was a puddle of blood. The walls were scribbled with obscene words, all of which were misspelled.

The elevator reminded him of Pandora's box. He imagined opening the lid and, instead of being jumped upon by all types of evil, he jumped in on the evil and was then himself devoured. He knew that he lived in a man-made jungle where there was a continual struggle for survival.

The door of the elevator opened and the hallway was completely dark. Dark hallways, however, were common to him and he stepped out confidently. As the door of the elevator closed, Jose felt a pain at the base of his skull. He could feel the heels and fists. He heard the faint click of a knife being opened and instinctively protected his face. He felt the trickle of blood on his hand and heard a knife whistle as it was drawn back and forth. They found him the next morning lying face down in a corner.

One fine day

William D. Wandick

Morning
He stirred.
The clock ticked.
A noise.
He awakened.
Sister is drunk.
Don't let Mom and Dad know.
Hush, Flo!
Mother awakened.
Trouble.
Dad awakes.
Hiroshima.
Dad argues; Mom argues.
I'm tired of your daughter
and I'm tired of *this* bastard,
Little Joe.
I've thought of this many times
but now, Julie, I'm gonna go.
An ordinary day; just like the others.
Yesterday and yesterday and yesterday
you were legitimate. Now, today . . .
He probably lied.
He always do.
If I were in his place I would too.
Deny it.
But it's true.

Afternoon
You encounter a bully.

YOUTH

He calls you names.
He calls you a b—
You hurl about.
The sunlight kisses two knives.
Blood caresses the shiny steel.
You have killed.
Yet no man is alone.
The bully has friends.
A stillness.
Glances.
They attack.

Evening
Life is mysterious.
You're here one moment; there the next.
A flower dies.
No one cares,
Though, it's beauty one admires.
A person dies yet life goes on.
He died.
One fine day a boy woke up,
One fine day that boy died.
He was . . . merely, a speck among thousands,
Sifted, sorted out, and thrown away.

Help

Luyresse McMorris

THE NIGHT OF the reception had arrived. Everyone was excited and thrilled at the idea of purchasing a new dress, especially Nan.

When she arrived at the reception with her brother and sister it was just as she had anticipated, mostly grown-ups and hardly any teen-agers. She wished her best to the bride and room where the dancing was. groom, then retired to the recreation

The dancing went on until about twelve o'clock that night, and when she thought all was lost, he entered.

She sat there and stared at him while he was taking inventory of the set. Impatiently she waited until their eyes locked. Staring across the room it seemed as if all the other people disappeared and they were the only two people in the room. It was then Nan resolved to herself that she would be in his arms before the night was over.

Caught in a great ocean current they drifted into each other's arms and began dancing. There on the dance floor was where they were so cruelly snatched back into reality. The floor was too crowded.

He suggested they sit this one out. He started the conversation because she was unable to speak. It was centered around school, activities, and his job. All the time they were talking Nan dreaded the time when he would have to leave.

Still in a dream world, she gave him her name, address, and telephone number. He left her with his promise that he would call her tomorrow.

Nan spent a restless night, and the next day passed like an old man's attempt to walk around the world. Finally he called. All noise stopped—except the thump of Nan's heart.

She murmured what was supposed to be a hello, and waited to hear the anxious sound of his lustrous voice.

They talked for about fifteen minutes and then he said that he had something to tell her before they started something. . . . He told her he was married.

Nan sucked in her breath and started trembling as if a great wave had smacked her in the face.

He called out her name twice before he could get an answer. He told her that it was like a second love, and he asked her how she felt about him. She admitted her love for him, finding it senseless to try to hide her feelings.

He said that he still wanted to go with her and told her to sleep on it about whether she wanted to be his girl. She hung up the phone and walked dazed toward her room. She put her face in her hands and said her silent plea.

"Please! Please! Somebody! Anybody! Help me! Tell me what to do!"

CONTENTS

We Call You to the Ministry ... 18
My Daughter and I Climbed a Mountain ... 21
News ... 22
Church Record ... 27
Letters ... 28
The Ghetto ... 29
Editorial ... 32

COVER

The pastoral ministry deals with the ultimate questions of life, not only in theory but in the context of living people.

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Delmar Yoder

WE'RE ON THE porch of Mennonite House in Atlanta. The huge, red sun has just slid out of sight and the heavy southern darkness is forming inkily in the shadows and hollows.

See, out there on the sidewalk. My two kids are playing uninhibitedly as only kids can, even in the dusk their lightness flashing starkly in contrast to the other children flitting about. Their feet skip innocently over the obscene words scrawled in the pavement, but almost magically step in between and over the broken whiskey bottles to adroitly kick an empty soda can into the street.

Hear my daughter shout, "Let's play the Joneses. Chris, you're Mr. Jones so be drunk." He gives it a very knowledgable try. The idea of drunkenness is no stranger.

Over there—beyond the truck terminal—is the famous pen and pencil company where the sweat of many mothers and the hours spent away from love-hungry children in order to try to pay the rent on two or three grubby cockroach-filled rooms are fused with metal and plastic so that the Great Society can have a nineteen-cent ballpoint. Directly across from us is the abandoned factory optimistically named David T. Howard High School. To it "they" come five days a week, the doors chained behind "them" until the legal time is fulfilled, and then it spills "them" into the street to mill and scream and curse and sometimes fight. What manner of education is this which takes place in the gym bleachers and unheated rooms and sends a fellow forth to desperately, senselessly smash pop bottles?

On the street behind those houses is another where a sizable number of Howard's more enterprising young ladies were found to be apprenticing in the world's oldest you-know-what. And down the other way I could show the spot where one young man pumped six bullets into another young man several weeks ago. Or we could make the rounds of all the moonshine outlets known to this teetotaler (which must consequently be only a portion), but that would take the better part of half a day.

The skyline of Atlanta shines brilliantly in the deepening darkness, the lights flashing irrelevantly . . . "In the name of Christ . . . In the name of Christ . . . In the name. . . ." Come on in, kids. It's too late (and dark) for you to be out. No . . . no, Walter can't come in and play (remembering that not only does he smell bad, but last week he pocketed a couple of nonsurplus bucks). Of course, he'll not go home anyway as his mother isn't there—just her drunken lover. We'll try to ignore him until he wanders off.

The question at Mennonite House is no longer where have we been, but where are we going? Much of this will depend upon the people who respond to the challenge of the inner city, who are able to see the current issue before Christianity not just in terms of the political civil rights concept, but as to what must be done to restore the quality of being men and women to the inhabitants of the American jungle.

This task is not in any sense romantic, nor does it have the stirring appeal of demonstrations and rallys. It is the good old down-to-earth work of trying to do the impossible, the unendurable, in a way never fully explored for nearly two thousand years—the way of Christ.

Who will answer? Who will break the color line (the line not only against races, but against slum people and their way of life) by entering Howard as a teacher to unchain the doors by unchaining minds, by being a nurse or an orderly or better yet a mopper of floors in a Negro hospital, thus becoming the servant of the traditional servants, toppling by this act a whole social order?

Who will dare put their beliefs in the integrity of their own whiteness on the line by attempting to become a part of a black world? Who will make the scenes of Part I their own? Who? If no one, then Mennonite House will no longer exist next year at this time. Because we Mennonites will have said there is no need.

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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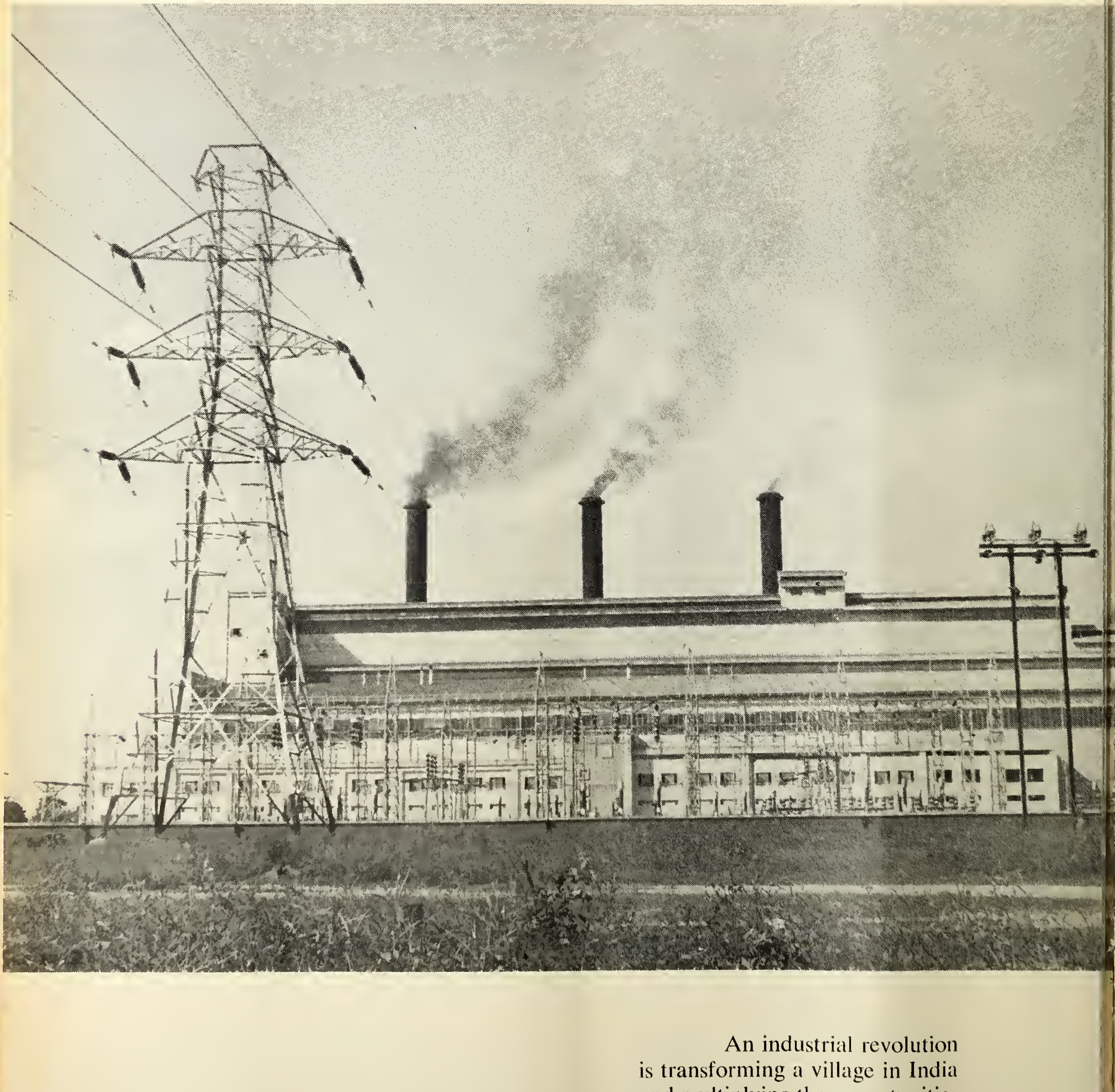


An industrial revolution
is transforming a village in India
and multiplying the opportunities
for Christian witness

New Lights for Korba

Ruth Ratzlaff

IN 1925, THE first missionary to Korba, C. H. Suckau, wrote in the station diary, "At Rajgamar in the *nalla* (creek) near our camp I discovered a fine outcrop of coal. We used this coal in our camp fire in the evenings. Later the Dunlops went to see the coal and had it analyzed in Calcutta. It is the best coal yet found in the district."

This is not the first mention of coal in the Korba station diary, for the Dunlop brothers from England were prospecting in the area and had become good friends of the missionaries. About thirty years later, the Indian government decided to develop these natural resources and the industrial revolution of Korba began. Korba began to boom.

In 1955 surface mining was started; the railway line connecting Korba with Champa was opened in 1965 and an all-weather road was built, thus freeing Korba from its rainy season isolation.

The National Coal Development Corporation built offices and houses for its staff and started underground mining. As soon as coal was available, the 100,000 kilowatt electric power plant went into operation, furnishing electricity also for the huge Russian-built steel plant at Bhilai, 200 miles distant.

Seven years ago when we moved to Korba electricity was little in demand. This has changed; the consumption has risen beyond expectation, not only locally but in the surrounding villages and cities. Today a second 200,000 kilowatt thermal station is under construction, the equipment for which is being installed by the Russian government. Upstream near Darri village an earthen dam is being built by the public works department to supply water to this power plant and to provide an irrigation system.

With trained workers needed for many new jobs, the Indian Technical Institute began training boys of the Adivasi tribe in eight different trades. At present the school has an enrollment of 328.

The most recent development in this industrial revolution is a fertilizer factory which promises to be a tremendous project using 200 carloads of coal a day. Six thousand housing units are to be built. Already coal is being mined in a new area across the river, Bonki, and the railway bridge for transportation purposes was completed in 1963.

What about the Christian witness amidst this tremendous expansion? Is it marching forward also? Has it kept pace?

In Phil. 2:15 the Apostle Paul instructs us to "Shine as lights in the world." Light, electric light, has come to Korba! What about the Light of Christ?

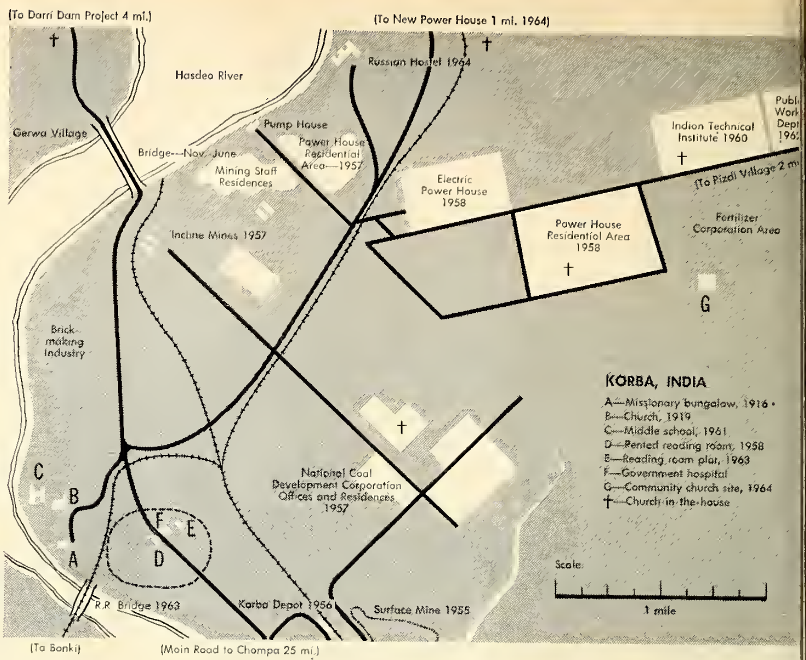
Korba has had a Christian witness ever since 1912 when the first evangelists came to the area. Through the years the dispensary, the primary school, and the Bible women were lights in the world to Korba.

Because of the poverty of the Christian community, an economic uplift program through agricultural projects was carried on in the name of Christ. Today as electric lights are replacing the kerosene lantern, so also the lights shining for Christ are different. Are they also brighter?

The Open Door of the School

The industrial revolution has brought people into Korba from all parts of India. Among the hundreds who came, there is a large number of educated and trained men. Many of these have received some of their education in mission (Christian) schools. It was soon after our arrival in Korba that certain men in key positions began urging the mission to start a school with English as the medium of instruction. They wanted a convent-type school with good discipline and good teaching. Some time later the deputy finance minister of our province gave an address in Korba at which my husband was also present. After the lecture, this minister walked straight to my husband, whom he had never met, and said, "Why don't *you* start a higher level school

The school is still housed in a mud-walled temporary structure.


(To Darri Dam Project 4 mi.)
(To New Power House 1 mi. 1964)
Hasdeo River
Russian Hostel 1964
Gerwa Village
Bridge—Nov.-June
Pump House
Power House Residential Area—1957
Mining Staff Residences
Electric Power House 1958
Indian Technical Institute 1960
(To Pizdi Village 2 mi
Power House Residential Area 1958
Fertilizer Corporation Area
Incline Mines 1957
G
Brick-making Industry
KORBA, INDIA
A—Missionary bungalow, 1916
B—Church, 1919
C—Middle school, 1961
D—Rented reading room, 1958
E—Reading room plot, 1963
F—Government hospital
G—Community church site, 1964
†—Church in the house
National Coal Development Corporation Offices and Residences 1957
C
B
F
E
A
D
Scale
1 mile
R.R. Bridge 1963
Korba Depot 1956
Surface Mine 1955
(To Bonki)
(Main Road to Champa 25 mi.)

here?" He meant a high school.

Only one thing has been done in meeting the requests for more school facilities—in 1961 our primary school (first five grades) was upgraded to a middle school (eight grades). The medium of instruction is still Hindi. Surendra Gardia was transferred from his teaching position in Jagdeeshpur to become headmaster of this school. He together with a staff of eight other teachers maintain a high standard of teaching and discipline. He is personally acquainted with most of the parents of the 256 children in school.

The children attending this school are a heterogenous group: some barefoot children in loincloths and others in bright, colored dresses and shoes; children of illiterate day laborers as well as those of men who carry the burden of industry; those who walk five miles to school and those who are brought by bicycle, motorcycle, and even by car; children who have never heard the name of Jesus and those who were born in Christian homes. Here in a Christian atmosphere the children meet on a common level where they are taught, guided, and influenced by Christian teachers. The Light shines into the hearts of the students and even into their homes.

Although the teaching is of a high caliber, yet the school is still housed in a substandard, mud-walled temporary structure. Sooner or later—when funds are available a permanent school building will have to be erected.

Could such a school become self-supporting? Government regulations are such that only nominal fees may be collected from the pupils. The primary section of the school receives government grants-in-aid covering approximately 50 percent of its running expenses. Application has been made for grants-in-aid for the middle school section.

The pressure for a kindergarten, an English school, and a high school continues from the community. These are some of the open doors before us. We have not entered them. Should we? Could we? Should the Light of Christ shine here also?

Bibles in Demand

The average person who has come to Korba from the outside has cut himself off from all that is familiar—family, friends, home, community. Even though he is from another part of India it is as though he has come to a foreign land. He, and more so his famiy, do not change easily.

As I was traveling by train from Korba to Champa, I asked a young lady, "Do you live in Korba?"

Her answer was significant. "No, we do not live there, but our work is there."

Although they had a household in Korba, yet it was not living.

True, only ten short years ago Korba was a sleepy little town where the pattern of living remained more or less the same from year to year. Even today its citizens have little civic pride—Korba is not even a municipality.

The Korba Reading Room fills a real need in giving these newcomers, and others, good literature for reading. The reading room, really a library, was opened in 1958 in small rented rooms after months of delay. Owners of property were cautious in renting for Christian purposes.

People may read in the library itself or they may become members with the privilege of checking out books. Although many come to read only secular books and magazines, their attention is also drawn to the Christian posters and pictures on the walls and the religious books on the shelves. They see the Bibles in eleven languages—Bibles which are there not for display but by demand. Readers help themselves to the free tracts in the racks and sooner or later questions on religion are discussed with the reading room evangelists.

One of these is Musa P. Nand who opened the reading room after completing his seminary training in Yeotmal. P. K. Varughese, also a Yeotmal graduate, joined the staff in 1961.

Recently a man was baptized who had bought his first Bible in our reading room.

Bookstore and Hospital

The reading room is still located in its original inadequate, rented, dusty quarters. Several unsuccessful attempts were made through the years to provide a new home for it. Land on Main Street is getting prohibitively expensive even when it is available. Unexpectedly in September 1963, land was being sold off the main road, but in the shopping center of town. We felt it was a godsend. Plans were drawn for a building to house both

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a reading room and bookstore where books will be sold.

The bookstore will be a new phase of our literature ministry, requiring new resources, new vision. At present selling has been kept at a minimum, limited to Bibles, gospels, calendars, and Christmas greetings. This new project will require a financial investment, but it will be an investment that will touch the life of the church and will reach out to the man in the street.

Plans have been made for another literature project—a mobile literature-audio-visual van. Equipped with books for selling or lending, this van would visit the different localities on a weekly or biweekly schedule. In the evenings this van equipped with projector and loudspeaker would show educational, health, and religious films.

The success of a mobile van depends in part on the equipment and to a larger extent on its personnel. This will require a person trained to handle audio-visual equipment, a consecrated and dedicated individual who feels a challenge in this type of work. We "wait God's time for God's man."

One of the lights shining for Christ in Korba is the Christian Hospital in Champa, twenty-five miles to the south. The very first building erected by the mission in Korba in 1915 was a dispensary. Through the years the dispensary served people for miles around. With the influx of people, private practitioners also moved in and the standard of the government hospital was raised. The mission dispensary had served its purpose and was closed early in 1959.

Today many medical workers are in this area, but when a serious accident occurs in the mines, which is all too frequently, the ambulance takes the patient to Dr. Duerksen or to Dr. Mathai in Champa. When a child or a mother becomes seriously ill, the family's faith lies in the service of the Christian Hospital, Champa.

The Church-in-the-House

The Korba Church was organized in 1915, with a charter membership of sixteen. That the church has been a light in the world is evident from its history: "Church decides to take over (the support of) compound school (during the depression)" (1932).

An Indian pastor was ordained "Church budget adopted which includes pastor's salary and an evangelist" (1934).

"Church began support of several widows during past decade" (1950).

The membership of the local church today numbers more than 200. The pastor, Malaki Chaubey, finds that his sphere of responsibility has broadened considerably in this new era. Christians from many places find their way to his doorstep for help. He is asked to perform marriages in a language unfamiliar to him; he must conduct funeral services of strangers; he is called upon to baptize the young people of Christian families far from home. Others also seek baptism. Six non-Christians were baptized in the first six months of 1964, including a man from Nepal, one from Madras, and four Hindus.

The Korba Christian community has been a closely-knit group living in one neighborhood and very interrelated. To learn to share "our church" has not been easy. With the influx of people into Korba came many Christians—from the Mar Thoma Church of South India, the Anglican Church, Baptists, Lutherans, the United Church of Canada, and members of many other denominations. Some of these began coming to church. To welcome outsiders to the fellowship and to make them feel at home in the church is outside of the experience of most of the members.

It was already recognized in 1958 that the Christians coming into Korba from other places faced peculiar difficulties in making the local church their regular place of worship. It was not only a matter of feeling at home. Transportation was the problem. An American does not think of two to five miles as distant, but here it means walking or bicycling over poor roads, and who can bring a whole family on a bicycle? Therefore it seemed best to go to the people. The first church-in-the-house was started in 1958 in the coal company area with M.P. Nand as leader. The Christian families gather in a home for regular worship services.

The Christians had other problems. Some did not come to church because of the language barrier—they did not understand Hindi. They were from South India, but many of them understood English. Therefore another church-in-the-house was begun in the English language in November 1960 with my husband as leader. Since Mr. Varughese came in 1961, he has been the leader of this fellowship and conducts worship services in his mother tongue, Malayalam.

Today we have four Sunday morning churches-in-the house. During the six months when the temporary bridge is in, Sunday evening services are held at Darri and seven miles southwest at Bonki. The headmaster has been conducting a Sunday school in the mining staff area, and other teachers gladly take their turn at preaching when need arises.

The latest census (1963) has shown that a Christian community of 500 people including children is in this scattered area. This does not include the local church membership. A central place of worship is needed where all may worship together for the churches-in-the-house are limited to the size of the house, fifteen to twenty-five people. For many months, yes, years, our prayer and the prayer of these groups had been that land might be obtained in a central location for this purpose. Efforts had been made by some of the groups to get their corporation to grant a site for Christian worship purposes, but these were unsuccessful.

One morning in March 1964, Mr. Nand informed us that an old-time Korba resident was selling some land in a fairly central location. The land would sell quickly. An immediate decision was necessary.

That afternoon as my husband went to begin negotiations, the owner, a Hindu by religion, greeted him with these words, "It is in the plan of God that you get this land. Many years ago when I was a small landowner I wanted to leave Korba. I talked to Suckau Sahib about buying my eight acres of land. He wanted to buy, but the mission did not back him up. The deal fell through. I stayed in Korba. Little by little I added to my holdings. Now it is the will of God that you get some of this property."

A community church became a possibility! We praised God.

The various churches-in-the-house have had joint meetings, elected a building committee to put up a temporary chapel, and are raising funds. In fact, even before the purchase of the land, several thousand rupees were on hand for building.

"Ye shall shine as lights in the world." Yes, the Light of Christ is shining in Korba, but it needs to be brighter and to reach out farther. The opportunities that the General Conference Mennonite Mission and church face here are limitless. So far no other denomination or sect has come to take up the work. The challenge will not be met without the generous giving self and prayer.

NEWS

Church Moves Into the World

Once upon a time editors of church papers following the practice of the secular press would list the "ten top stories in religion" in the past year. Most striking about these lists would be that they had little relation to the lists of ten events published in the daily newspapers.

This might be used to prove that the church lived in its own little world, a world quite different from the big world in which the rest of mankind moved. But the times are changing. Church efforts such as Vatican II, the movement toward church unity, evangelism, and the search for peace are also world events in their own right.

And the affairs of the world press down upon the church. Vietnam, civil rights, and the war on poverty are things which happen in the world. But the church is there and these stories are part of the story of the Christian church. Following are some of the highlights of 1965 suggested by Religious News Service.

Vietnam was the top concern of most Christians, even though by past standards it was a small war. But it was an escalatory war and it was an intensely personal war as television and modern communication brought it up close. Many religious groups protested. One was the advisory committee of the Prague Christian Peace Conference which said: "This war, atrocious as all wars are, is particularly scandalous, because it is waged by white and rich men against colored men who are rising up against their misery and the oppression of the dictatorial and corrupt governments of Saigon, it is, in the eyes of all the peoples of Asia and of other continents, a war that is carried on by Christians—chaplains and laymen in the American ranks in Vietnam—seems to us a flagrant contradiction of the gospel of Christ."

Protests to Vietnam came not only in words. In November between 30,000 and 50,000 marched on Washington to urge all possible effort to end the bloodshed and speed negotiations. Church groups and clergymen were among those who met at the Washington monument.

Pope Paul also demonstrated his concern for peace when he visited the United Nations in October. In a meeting with Protestant, Orthodox, and Jewish leaders in a Catholic church near the United Nations he said that the work of peace "is not restricted to one religious belief."

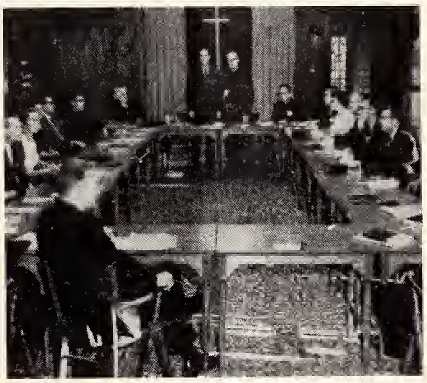
The church may talk about peace in the world, but the church also needs peace. One church fued, nine hundred years old, was settled in Istanbul when Patriarch Athenagoras of the Orthodox Church kissed Cardinal Shehan of Baltimore who had come from Rome to lift the excommunication ban made in 1054. An old controversy was at last settled.

But religious disputes will continue to make news. Episcopal Bishop James A. Pike of California was accused of heresy by Arizona clergymen. The matter was dropped when the Episcopal House of Bishops upheld his right to examine publicly doctrine and practice as an individual.

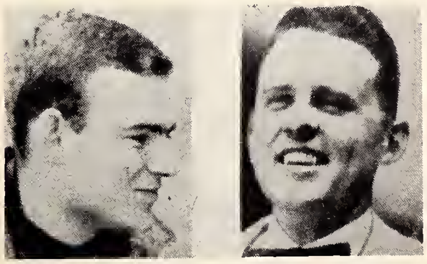
While disagreements make more colorful copy, the agreements of 1965 also managed to make news. The Consultation on Church Union met last year in Lexington, Kentucky. It appointed a commission to start forming a merger plan between the major Protestant groups. Representative leaders (left to right) were Eugene Carson Blake, Kenneth G. Neigh, and E. Harris Harbison, United Presbyterian delegation; and A. Dale Fiers, Disciples of Christ. The Episcopal, Methodist, Evangelical United Brethren, and the United Church of Christ are also members of the consultation effort which other churches are invited to join.

Christian unity also came up at the Vatican Council which after four yearly meetings closed in December. As Protestant and Orthodox observers prepared to go home Pope Paul joined them for an ecumenical prayer service. He delivered a homily to the group in the Basilica of St. Paul's Outside-the-Walls, where in 1959 Pope John announced he would convene Vatican II.

Dialogue of all kinds became the theme in church relations. Cardinal Bea (left), president of the Vatican Secretariat for Promoting Christian Unity, was greeted warmly by World Council of Churches Secretary W. A. Visser 't Hooft in Geneva. The Catholic leader came to the Protestant-Orthodox headquarters in Switzerland to announce Vatican acceptance of a proposal to form a joint working group. The group has already begun to seek ways of greater cooperation and to discuss common problems.



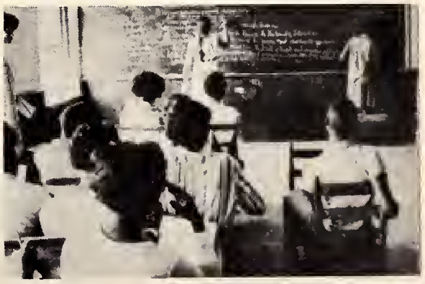
In North America, Protestants and Orthodox met Roman Catholics for formal theological dialogue at many places. At a meeting between Presbyterians and Catholics in November, tentative approval was given to the draft of a common book of worship and Bible study. It will appear late in 1966.



Religious groups also found themselves working together on more than churchly affairs. The civil rights struggle brought people from different groups into contact. And it brought death to two of them: Jonathan Daniels (left), Keene, N. H., was an Episcopal seminary student and James J. Reeb, a Unitarian clergyman. Daniels died of a shotgun blast at Hayneville, Ala., and Reeb was beaten to death at Selma, Ala. A prominent Hayneville resident charged with slaying Daniels was freed by an all-white jury and three men accused of beating Reeb were later acquitted under a similar situation.

Protestant ministers, Catholic priests and nuns, and rabbis marched to the Selma courthouse after memorial services for Reeb last spring. Among those joining Martin L. King, was Greek Orthodox Archbishop Iakovos. Later other religious leaders took part in the Selma voting rights demonstrations that were climaxed with the massive march to the state capitol at Montgomery.

Even in the North and even behind the church walls, Christians could not escape the restiveness of the rights movement. When United Church of Christ delegates were meeting in Chicago they were interrupted by demonstrators protesting de facto segregation in the city's schools. More than eighty of the church delegates later joined demonstrators in a march on city hall.

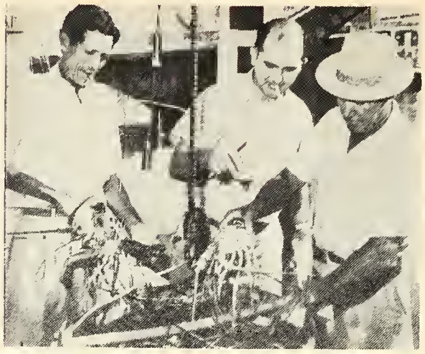


Related to civil rights was the war on poverty. In Mississippi the Operation Head Start program brought special instruction to underprivileged youngsters. In this case the project was led by the National Council of Churches' Delta Ministry. Throughout the country, religious groups were cooperating in the growing anti-poverty and anti-illiteracy wars.

Abroad the church's voice for freedom was heard. In Rhodesia, Anglican Bishop Cecil Alderson spoke out against the white minority government's declaration of independence. Later Alderson (right) greeted British Governor General Sir Humphrey Gibbs who was also opposing the action of the Rhodesian government.

The whole scope of international affairs received the serious attention of five hundred church leaders who gathered for the Sixth World Order Study Conference at St. Louis in October. The delegates favored immediate negotiation in Vietnam, conditional admission of mainland China to the United Nations, universal education for birth control, and protection of the right to dissent in public affairs. Among participants were O. Walter Wagner, St. Louis church federation executive; Barbara Ward, London economist; William Mead, Episcopal leader; Rabbi Joseph Rosenbloom; and Andrew Cordier, member of the Church of the Brethren and former aid to U. N. Secretary General Dag Hammarskjold.

Political and war refugees on every continent were symptoms of the world's ill-health. In Florida the Lutheran Refugee Service and Church World Service organized the Free Fisherman's Association to aid Cuban refugees. This was just one part of widespread church help to refugees of the world from Cuba to Vietnam.



Mass evangelism also appeared in the headlines. Evangelist Billy Graham, hospitalized early in the fall, recuperated and conducted a crusade in Houston's Astrodome in November where John Connally (left) appeared with him on one occasion.

The year 1965 brought the death of three important theologians. Albert Schweitzer (left), renowned philosopher, humanitarian, and musician died Sept. 4, at the age of ninety at his Lambarene, Gabon, jungle hospital. Paul Johannes Tillich (center), seventy-nine, one of the world's leading Protestant theologians, died in Chicago on Oct. 22. Martin Buber (right), Jewish philosopher whose thinking and writing were hailed as bridges between Christianity and Judaism, was eighty-seven when he died June 14 at Jerusalem.

WORDS AND DEEDS

January 31 is the deadline application date for young people who would like to spend a year in Europe in Mennonite homes. For details see the article, "To See Europe for a Year" in our issue for Dec. 28, page 812.

A Minnesota district court has ruled that the Augsburg Publishing House operated by the American Lutheran Church of Minneapolis is tax-exempt and does not have to pay taxes on its bookstore, film library, real estate, or machinery. Hennepin County Judge Dana Nicholson admitted that the firm's profits were substantial, but held that the primary purpose of the publishing house was to "further the aims and purposes of the church and not to derive a profit." If prices were reduced so there would be no profit, the congregations that use the printed materials would have to give more to support the mother church, he said. "The matter of profit and loss can be said to be nothing more than a bookkeeping difference."

Schools of Pastoral Care with six to twelve week courses in clinical pastoral education during both summer and winter are available in over sixty hospitals and related institutions. A directory is available from the Institute of Pastoral Care, Box 57, Worcester, Mass. 01601.

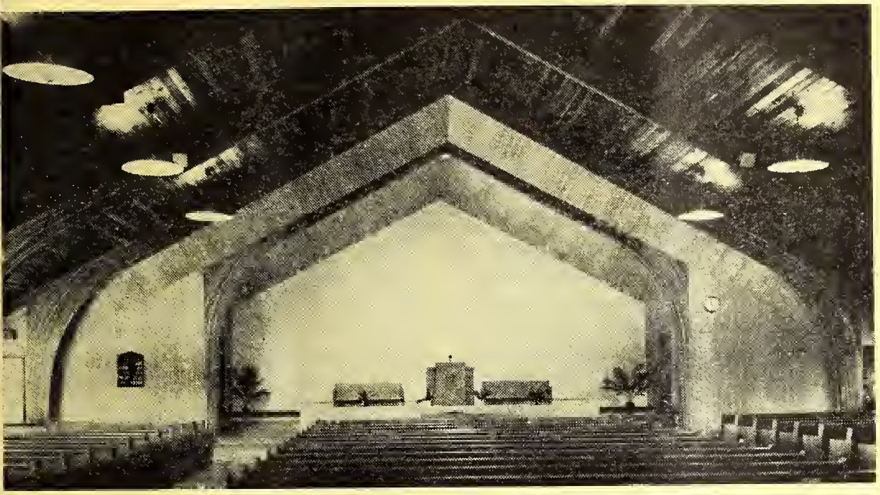
Bibles in Twi have been shipped from the United States to Ghana. This is the first part of an order made last summer to the British and Foreign Bible Society by the Ghana government's book suppliers for 500,000 Bibles in English and local languages. Britain is meeting most of the order but part will be supplied by the American Bible Society.

OPEN MEETING ON VIETNAM

Clarence Bauman, professor of theology and ethics at the Mennonite Biblical Seminary, Elkhart, will be the speaker at a special meeting scheduled for Feb. 1, 7:00 P.M., at the Bethel College Church to discuss the moral issues of United States involvement in Vietnam. The purpose of the meeting is to inform people on what has been happening, what the United States policy is, and what is being achieved by our present military policy. It is hoped that the information will equip people for an appropriate witness. It is not a protest meeting.

CENTRAL DISTRICT REPORTER

January 18, 1966 CENTRAL DISTRICT EDITION



Fairview Old Mennonite Church, Fairview, Mich., where delegates from across the Central District will gather May 5-8, for the annual conference.

1966 Conference Less Than 4 Months Away

Local planning has begun in the three host churches for the May 5-8, Central District Conference sessions at Fairview, Michigan. In December Loris Habegger and Gordon Dyck met with members of our two district churches who have been appointed to various committees (see picture below). The Comins and McKinley churches will host the conference, with major cooperation from the Fairview Old Mennonite church, which has enthusiastically agreed to provide the place of the meeting (see picture at left), prepare the meals, and share in housing conference delegates and visitors in their homes.

Parallel planning is also invited now in your homes and churches. Reports will be written in a month, the nominating committee is working now. Church boards of every congregation should also begin planning who they will send to this conference. Youth groups should make plans now for their Saturday meetings at Camp Barakel, which is located near Fairview.

This may be *the* conference to attend for many who have seldom attended a District Conference. This conference will afford a chance to become acquainted with two of our district churches which many have never known. This conference will bring guests into the rich vacation land of the north, with trout streams, darting deer, and evergreen forest. (The week before conference is the first week of trout season.) The drive 300 miles north across the Michigan border on first-class roads in the

December planning meeting for the 1966 District Conference, held in the Walter Regier home, Fairview, Mich. Left to right are: Bonnie Gussler, Bob Shants, Gordon Dyck, conference minister; Ann Quimper, Martha Layman, Elizabeth Neff, secretary; Barbara Farthing, Lowell Troyer, Mrs. Walter Regier, Florence Rhoads, Walter Regier, chairman; and Noah Mast. (Loris Habegger, president of the district, is also in the room—behind the camera.)

budding spring, will be enjoyable in itself. The district executive committee is aware that this year, because the dates are moved later by one week, conference will be held on Mother's Day. This will be the year to have child consecration on Father's Day, a month later. The planning committee is also aware that meeting in Northern Michigan will call for greater travel distances for most delegates. But the roads are four-lane freeways nearly all the way. Also Conference sessions will close on Sunday noon, allowing guests to leave for home after dinner.

All indications point to a good conference! Will you be there?

HAPPENINGS

Team Ministry Progresses at Berne
This month, the Berne congregation took another step toward their five-person-team ministry. In December the Gerald Stuckys moved back from Colombia to live and serve in Berne as associate pastor. Gerald began officially on January 1. On December 15 the congregation welcomed its new pastor with a grocery shower.

Normal Pastor Preaches in Germany

Walter Gering, pastor of the Normal, Ill., congregation, and presently president of the General Conference, attended planning sessions in Amsterdam, Holland, Nov. 17-20, for the next Mennonite World Conference July 3-10, 1967. Following these sessions, he visited his youngest daughter at Frankfurt, and while there preached at the Frankfurt Mennonite Church.

Busy weekends at Woodlawn
On the weekend of Nov 20, a dozen adults from the First Church, Berne; and on Dec 3-4 a group of thirty-two youth from Bluffton were involved in work projects, discussions, and were participants in the Sunday morning worship.

Christ Child Festival
This year the Maplewood Church participated in the Fort Wayne "Christ Child Festival" Dec. 3-5, by setting up a booth and participating in the Saturday evening pageant. The Saturday morning *Journal-Gazette* gave special recognition to the Mennonite Church's booth with a picture.

Year End Sales
At their annual brotherhood sale, at Thanksgiving time, the Bethel Church, Fortuna, Mo., raised more than $800 for church causes. Also the Wayland community had a Parkview Benefit Sale in November, the proceeds going to the local Parkview Home.

Study Modern Morality
During the Sunday school hour, the First Church, Bluffton presently is holding a special discussion group on "Christian Morality in the Home."

Moving Experience for Church
The McKinley Church building now rests over the basement which had earlier been dug beside the previous location. It took members of the congregation three October days to move it. The congregation plans to build an addition onto the front which will include a rest room, and "bawl room." They hope to finish by May 1, in time for hosting the Central District Conference.

Missionary Conferences at Berne and Ebenezer
Christ is the Light of the World" was the theme of the annual missionary conference at the First Church at Berne, Ind., Nov. 20-25. The conference began at 8:00 A.M. Saturday with an around-the-clock twenty-four-hour prayer period. Speakers included Howard Habeggar, Colombia; Roland Brown, Taiwan; Orlo Kauffman, Gulfport; Samuel Entz, Congo; Robert Ramseyer, Japan; and Harold Ratzlaff, India.

The Ebenezer Church, Bluffton, Ohio, Conference was held the same week. Their guest missionary speakers included Dr. and Mrs. Don Hillis, Conrad Wilcox, Rev. and Mrs. Samuel Entz, and Rev. and Mrs. Ray Zuercher.

"The Christmas Bundle"
On Dec. 19, during the Christmas program, the elementary department of the Carlock, Ill., Church presented the two-act playlet "The Christmas Bundle" by Mrs. Leslie Lehman, Berne, Ind. The correspondent, Mrs. Joash Stutzman comments, "We feel sure that the sending of bundles will mean more to the children as a result of this play."

Merry Maids Go Athletic
The Merry Maids of the Pandora, (Ohio) Church recently collected various kinds of gym equipment and sent them to Agnes Schutz, a member of their congregation now serving in the Congo. On Nov. 14, the equipment was on display for members of the congregation to see, before it was sent.

Children Watch Own Program
In early December the children's department of the McKinley Church met to tape their pieces and songs, and for photos to be taken of their various Christmas scenes. Later at Christmas time, when the color pictures were developed, everyone, children included, listened and watched as the Christmas program was given.

Keeping the Cold Outside
The Northern Indiana Mennonite Men's organization, made up of men from six Northern Indiana churches, has recently taken on the $2000 project of winterizing the Camp Friedenswald dining hall. Hopefully this will be completed by next winter.

Cookies to Servicemen
The Bethel Church, Pekin, Ill., sent a total of forty-five dozen Christmas cookies to their servicemen—Ralph Roth, Terry Morse, Raymond Ahten, Ronald and Rosalynd Johnson.

Bluffton Prof to Moscow
In September LaVerne Schirch plans to go to Moscow to present a paper at a symposium on chemical and biological effects of Vitamin B^6. For our chemist readers only, the title of his paper is "Reactions of Peridoxal-N-Methochloride with Diethylamino Malonate in Non-acqueous Solvents."

"It Looks Like Tomato Juice"
Recently the Campbell Soup Company gave Bluffton College thirty cases of soups and ten cases of V-8. Thirty cases of soup will be more than 5500 servings, according to an estimate by Mrs. Fred Welty, Bluffton's dining hall supervisor.

Fort Wayne, Peoria Possible Voluntary Service Locations
The Board of Christian Service is giving serious thought to starting two new voluntary service units in our district. (Until now there have been only two—Woodlawn and Markham.) If they materialize, at Fort Wayne the volunteers will work with the East Wayne Street Community Center, and at Peoria they will use the Mennonite Church as a base for various kinds of local community service work.

Continued on page A-6

YOUTH PAGE

DEVELOPING ABILITY TO SEE

YPU Council meeting in Chicago during Thanksgiving vacation began with an off-the-cuff visit to the Chicago Police Department. Learning about the detective processes was an introduction to the exposure tours which all participated in the following evening. Guided by Woodlawn Church members, the Council saw the living conditions of various classes in the city—how the outsides looked the same but the insides were completely different. Some of the group learned about TWO, a civil right's movement, and visited a Negro family (a dermatologist and his professor-wife). Others stopped at the emergency ward of the hospital and morgue.

Working with the topic, Service, the council developed a criteria to evaluate the elements that each district had in the field of service. This raised the question, What is the role of the district YPU in service?

These ideas resulted: Try to have a district overview and be aware of what each congregation is doing. Inform congregations about local and national areas of service. Cooperation between adult and YPU service committees in coordinating local churches to support service projects.

The council approached Bible study in a creative manner. Having read portions of Acts, the participants added new meaning through their own interpretive drawings, poetry, choral readings, ballads, and paraphrases.

The scene: a death house. A few chords smashed the silence and the spotlight swung and came to rest on a man-in-box rocking and singing.

For Heaven's Sake

Get me outta the box, get me outta the box./ Somewhere there's a key that surely unlocks./ I'm chokin' to death, I gotta have air!/ I wantta get out but there's strangers out there./ Outside is the world and the world is so wide,/ I wantta get out but it's much too cold outside./ I'm too young to die with so much to give./ I wantta get out but out there I gotta live . . ./ And I'm warm in the box. Safe from harm in the box./ Free of grief in the box, such relief in the box,/ So I hide from the world and I stay snugly curled/ In my little box.

That tells a lot about people in our society, I thought to myself, feeling rather philosophical. I glanced at the program again. "For Heaven's Sake," a musical by Frederick Silver and Helen Kromer. When I looked at the stage again I saw that the spotlight still glared on the box, empty now.

"What's the problem?" I muttered to myself.

"You're next," said no one in particular.

I jumped, "Me? I'm sorry, but you're mistaken. I'm not in the play. I can't sing anyway," I ended rather hastily.

"It doesn't really matter," the voice replied. "You're one of the students with a four dimensional box, aren't you?"

"Four dimensional box!" I closed my eyes in bewilderment but that was a mistake. I had read enough bizarre stories to guess that I would be sitting in the spotlighted box when I opened them. I was. "Look here," I said blinking, "in the first place, this is ridiculous and besides," I explained indulgently, "I don't know the lines."

"Four dimensions," the voice continued, "I suppose I'll have to map out your world for you. I see. Low on curiosity—could be a major problem. First dimension — *satisfaction* with limited college and family life."

"Now just a minute," I began but the voice interrupted.

"Second dimension — *apathy* in world problems, most of the world's people treated like storybook characters."

"But I don't—"

"Third dimension — *fear* of entering open, frank relationships. Threatening to self-image and others' image of you."

"I . . ."

"Fourth dimension — *self-reliance* in all decision-making and problem-solving processes, boxes God out."

"Wait! I hadn't really thought—"

"That's often a problem," the voice spoke unsympathetically, "but then one can't do much in boxes."

"Just a minute. Now what?" I asked. No one answered.

"Where are you?" Silence.

"Hello? Sir, come back, sir. I seem to be locked in this box. Please come back! Please! Get me outta the box! Get me outta the box! Somewhere there's a key. . . ."

Published by Williamson Music, Inc., New York, N. Y., and copyrighted by writers in 1963.

Material for this page should be sent to Gayle Gerber, Bluffton College, Bluffton, Ohio 45817.

Berne Youth Wear Sweatshirts With Enthusiasm

The selling and wearing of sweatshirts with the General Conference symbol on them is a project of the Senior Y.P.U. of the First Church of Berne. The proceeds of this project are used to finance short-term voluntary service for high school youth.

This entire project and idea has been sparked by the youth. It has been suggested that perhaps other General Conference Youth Groups would be interested in obtaining these shirts. The Senior Y.P.U. of Berne would be happy to make them available to anyone if they are contacted. The shirts sell for $2.95 but they would be given to other groups at a very small margin so that they could also benefit. The shirts are an oyster white color and come in sizes small, medium, large, and extra-large, and are available with short or long sleeves. If interested write to Ed Stucky, Berne, Ind.

"Will it fit?" Loris Hobegger, president of the Central District asks, as he gives Gordon Dyck, conference minister, an extra-large complimentary copy from the Youth Fellowship of Berne, Ind.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the end of this section. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

CONSIDER . . .

At the last District Conference in April at Normal, Ill., the resolution committee had its ear attuned to the reporters from the dozen small discussion groups that met there. One of the recommendations that took root in these small groups of delegates was directed to the local churches:

"Acknowledging our desire for new approaches in relating the gospel to our present age (such as the Markham Day Nursery), we challenge our congregations to seek new and creative ministries and ask the program committee to consider a time for sharing efforts at our next conference."

The Reporter would like to give encouragement for each church to start preparing for this sharing period at the next conference, by asking the following question:

"What has been the most exciting new development in the ministry of your local church in 1965?"

(*Lay leaders from all forty-four district churches were invited to speak to this question. Following are the fourteen replies received.*)

FROM SUBURBS TO INNER CITY

I believe the most exciting new development in our church this year, has occurred after nearly a year of thinking, planning, and study, when we learned of an innercity service project at the East Wayne Street Center. This interdenominational project was just getting started. We now have two mothers helping with the teaching program of the day nursery, preparing uuderprivileged children for the public school experience; one mother is developing a sewing class for neighborhood mothers, and another mother is working with the girls' 4-H program. A group of our men has built a treehouse and sandbox combination for the center's play area. We have not been involved too long, but this already is presenting many challenges for Christian service to our congregation. *Stanley F. Naylor, Maplewood Church, Fort Wayne, Ind.*

FACE TO FACE DISCUSSIONS

An effort to more definitely relate our attempted to incorporate into its program this past year. We feel the formation of small study groups is a professed Christianity to our everyday living is a goal our church has partial answer.

The booklet *They Gave Themselves* by C. J. Dyck was used as a basis for study in our adult Sunday evening meetings the past few months.

Another group of approximately fifteen members (open to every member of the church) meets every three weeks in various homes. The books, *New Life in the Church* by Robert Raines, and *The Miracle of Dialogue* by Reuel Howe, have been used.

A period of study, sharing, prayer, and fellowship gives us an opportunity to know each other and ourselves better, and thus lead to a more committed and dedicated discipleship. We trust such a church program will broaden our vision and revitalize the true mission of the church of Christ. *David D. Schrag, Meadows (Ill.) Church.*

ULRICH, YORDY, AND CHAVEZ

Have you ever thought of God working through a can of tomato soup? Well, He does!

It was just two years ago that the talk of growing tomatoes around Flanagan for a large commercial soup company started. One of the most often mentioned objections was the need of having migrant workers in the community and the undesirable effect it would have.

They did start growing tomatoes and workers moved in the first year to harvest them. This year the workers came earlier to plant tomatoes and many worked in the community.

The families were invited to church and the children to Bible school, but no one came. This fall after the tomatoes were picked, all left but one family. They were invited to Sunday school and two boys came. More came as time went on, and last Sunday all eight children and the mother were there.

Yes, if you come to the Flanagan Sunday school Christmas program this year there won't only be the Forneys, the Ulrichs, the Yordys, and the other Mennonite names on the program; you will see the name Chavez about eight times.

As the workers return next summer to pick tomatoes, only God knows the exciting and challenging ministry that awaits the Flanagan Church. *Burdell Roeschley, Flanagan (Ill.) Church.*

FAMILY NIGHT

In order to have a closer community church fellowship we inaugurated a family night which was and is being held on one Sunday evening each month during the school year. Included in the family night was a potluck meal, special song leader, and a variety of interesting programs such as bell ringers group, missionaries, exchange students, and estate planning.

This type of family get-together was on a very informal basis in a Christian atmosphere where we were able to visit freely with the speakers, friends, neighbors, and other church members. This regular family night seems to be greatly appreciated and I am sure has been a spiritual blessing to us all. *Theodore Sommer, Bethel Church, Pekin, Ill.*

MEET AFTER BALL GAMES

Exciting things have been happening in Middlebury, Indiana. The little church that couldn't, did. I'm referring to the building and completion of the Pleasant Oaks Church by a group of people that was considered by some to be too poor, too small, and too dead to survive. By the grace of God we have survived, and are going full speed ahead.

After the dedication on November

14, a program was started for the youth of the community. All junior and senior high school students are invited to come to the church after the home basketball games for refreshments and fellowship. This is a new adventure for us and although we haven't had much time, we have been well-pleased with the response from the young people. *Mrs. Don Hershberger, Pleasant Oaks Church, Middlebury, Ind.*

ANNUAL SUNDAY SCHOOL RESHUFFLE

Receipt of your letter at least makes us think. . . . Have we done anything new or have we just plodded along? I think what should be mentioned here is our new Sunday school plan. Our adult section was divided into four equal-size classes which met in a circle or around a table. A stranger coming in late would sometimes have difficulty knowing which person was the teacher. This plan has given us much more discussion in our classes, and an opportunity to share thoughts with more persons as we will reshuffle classes each year. If more of our congregation would see the mutual benefit of attending Sunday school, then this could be our most important ministry in 1965. *Rudy Krehbiel, Zion Church, Donnellson, Iowa.*

LOVE THAT COLOR BLINDS

We as a congregation at First Church in Chicago have been going through a transition period of a changing neighborhood. It has been interesting as well as challenging. There have been much thought and heart searching as this is a new way of life.

As we near the season of the year when we celebrate the birth of the Christ Child, God's gift of love to us, I believe love of our fellowmen, regardless of race, has begun to grow in our small group. *Charles Unruh, First Church, Chicago, Ill.*

EXCHANGE PROGRAMS

It is difficult to pinpoint a definite new development in the ministry of our church during the past year, but rather a continuing of avenues already operating. Exchange of programs, especially with the Old Mennonite churches in our community has strengthened our mutual goals of working together. Young people's organizations and ladies' mission societies have exchanged meetings, as well as the fellowship of the men in MDS. In our local congregation letters of inquiry to inactive and nonresident members, plus the personal visits of the pastor and members of the board of Deacons has put encouragement to some to strengthen or renew their church ties. *Vernon W. Frey, Eicher Church, Wayland, Iowa.*

NEW, YOUNG BLOOD

As I come from a small church, exciting new developments in our church will, no doubt, seem small to most people.

New young married people with or without families, who come to join in our worship service, help our committees, become part of our church fellowship, and bring fresh new ideas with them. We who have been together so long seem to think and act the same, and have the same criticisms after a while. These new Christian families bring along fresh enthusiasm and new concepts of the Word of Christ, making our discussions and worship service delightfully new and interesting. *Mrs. Allen Yoder, Jr., Silver Street Church, Goshen, Ind.*

DEDICATION FIRST— METHODS SECOND

I find that I am not as concerned about finding new approaches to the ministries of the church as I am in learning why some of the old ones seem to be running down. It's true we live in a changing world, yet Christ is unchanging and the power of God's Word is unchanging. Why must we change our approach to relating the gospel to our present age? It's just as good as it used to be.

I think the key to the problem lies within each one of us. I believe that we must all renew our dedication and enthusiasm for Christ and the ministry of the church before *any* approach to relating the gospel will be effective. If each of us has the desire to do his share and make the church's ministries alive, outreaching, and powerful, they will be just that. *Sincerely yours, James L. Boshart, Eighth Street Church, Goshen, Ind.*

ADOPTED AN ORPHAN

We go to the Zion Church at Goodland, Ind. It is a small country church and of course we can only do things in a small way, but I think the most exciting new development in our church during the year of 1965 is the adopting of an orphan in the Hashemite Kingdom of Jordan.

We take up a special offering the last Sunday of every month for the care of this thirteen-year-old boy. This also pays for his schooling.

He has sent a picture of his class and a nice letter of appreciation for what we have done for him.

We only wish we were larger and could help with more things of this order. We trust that through his education and training he may grow up to be a true follower of Christ and lead many souls in His footsteps. *Sincerely, Gerald Pettet, Zion Church, Goodland, Ind.*

AN UNEASY . . . BLANK

(Three other letters were received in reply to this question. Excerpts from these letters indicate some uneasiness—)

"After hours of fretting and three starts, I can't write a response to your letter. (You invited us to express our own thoughts with honesty.)"

"I thought about it quite a bit and really couldn't come up with any exciting new development in the ministry of our church. Perhaps this is an indication that we should be doing more—but it didn't give me any material to write about."

"In reply to your letter of Dec. 8, I am afraid I can't be of any help at the present time. However, plans are being laid now for a program in the near future which we feel will be of great value. Perhaps we could have something for you later in 1966."

CONSIDERATION FOR MARCH

(Please send responses to the editor by February 15.)

"Your personality, your very soul bears the indelible impression of printer's ink." This is a sentence from a sermon I preached recently. I think it's true.

What book (or magazine or paper) that you have read in the past year, has most shaped the course of your thought and life?

What "impression" has the author "pressed" into your life?

Bluffton Class Open to Area Youth Leaders

Bluffton College will offer the following late afternoon and evening courses open to the general public during the second semester which begins Feb. 2:

—BIBL 236, Christian Education of Youth, 3 hrs., 7:00-9:00 Mon. P.M.

—PSCH 362, Measurements and Evaluation, 2 hrs., 7:00-9:00 Wed. P.M.

—MSCI 304, History of Science, 3 hrs., 4:00-6:00 Mon., Wed.

The course *Christian Education of Youth* will meet sixteen times from 7 to 9 P.M. on Monday evenings, during the second semester, beginning on Monday evening, February 7. The course is designed for persons who are leaders of youth in churches and in other youth activities in the community, including church school leaders, advisors of youth groups, leaders in the scout movement, as well as parents of youth.

The course will include issues such as the following: a look at the youth we teach, from the psychological and theological perspectives. The objective for the task of working with youth will be dealt with. Church membership classes and evangelism will be a part of the course. Traditional structures for meeting the needs of youth will be discussed as well as the more creative new structures. The curriculum for the program with youth, the specialized ministries to youth, adult involvement, and the evaluation of the program will also be included.

Persons from the churches of the area are invited to participate either for credit if they meet the requirements for this, or they may be involved as audits. The course will also include a field trip on one evening when the group will visit various types of ministries to youth in Lima.

Sunday school teachers and youth leaders may wish to contact their churches to see if scholarship help is available for this course. The First Church of Bluffton is making available three fifteen dollar scholarships which will cover the cost for three persons who wish to audit the course. Paul Shelly, chairman of the Bible and Christian Education Department, will teach this course. For further information write or call the Registrar's Office at Bluffton College.

"Ronnie Is Walking!"

The following account is clipped from The Menno-Lite, *the monthly newsletter of the First Church, Wadsworth, Ohio. Pastor Roy Henry writes.*

An experience that tugged at the heart of the congregation was to see Ronnie Brubaker walking through the hall last Sunday morning, pushing his wheelchair in front of him.

Thirteen years ago in March when he was born, Ronnie received a complete blood transfusion because of the Rh factor, but for three months he was a miserable little boy "tied in knots," in the words of his mother, for whom the doctors prescribed sedation. By that time they told the parents that he was suffering from cerebral palsy and they gave no hope that he could ever sit, stand, or feed himself. In the last five years, says Dolores, a whole new world has opened for victims of cerebral palsy, but thirteen years ago the Brubaker parents and others in their situation had to persevere against great odds for the therapy and opportunity now becoming available to CP children.

Through the years, step by painful step, Ronnie learned to read, to type, and to qualify for the public school in Akron which has an orthopedic department (another great milestone). On July 16 he submitted to surgery to cut the tendons of his legs so that he could make more use of them. Depression set in temporarily after that, but, rising to the challenge put before him, he attempted three weeks ago to take steps. Last week he decided to surprise his Sunday school class by walking into the classroom. His next goal is to walk with weighted canes.

Wayne and Dolores give credit to "many, many people" who assisted and encouraged and prayed, and to the advanced medical knowledge, but we do not forget the credit that goes to the parents also, who in times of deep discouragement nevertheless stuck it out and gave 1000 exercises three times a day for some years, just to cite one instance of their devotion. We rejoice with the Brubakers.

HAPPENINGS—Continued from page A-2

Prayer Series at Eicher

During the first week of Advent this year the Eicher Immanuel Church, Wayland, invited Frank Mitchell to lead them in a series of messages on prayer.

Paetkau Speaks to Central Ill. Youth

On Dec. 31, the Central Illinois Youth Fellowship met for an all day Bible Conference. Walter Paetkau spoke and led the group in three discussions on "Youth and Devotional Life" and "Youth and the Draft" and "Youth and Christian Service Opportunities." In the evening everyone battled through a Bible Quiz on the first part of Luke.

Families Invited to Sponsor Trainees For Six Months

Forty-three trainees are anticipating the second phase of their year in North America as they prepare for a midyear conference to be held Jan. 28-30 in Iowa. From here, they will go to their next assignments.

The twenty-eight women and fifteen men come from Holland, Germany, Switzerland, France, Austria, Jordan, India, Brazil, and Argentina. The group includes secretaries, nurses, metal workers, farmers, teachers, a banker, trucker, bookkeeper, an X-ray technician, and a cabinet maker. Many are willing to do housework or care for children.

Families who open their homes, make monthly payments of $60 to MCC for travel, medical, and orientation costs, and $15 to the trainee in return for services and help received. The trainees are given two weeks vacation each six months for travel and sightseeing. Following the second six-month assignment, the young people will return to their homes.

The purpose of the program is to broaden horizons and promote the concept of the brotherhood of man among both the trainees and the sponsors. If the program interests you, more information is available from: Trainee Sponsorship Program, MCC, 21 South 12th St., Akron, Pa. 17501.

New Publications List Wedding and Funeral Music

Faith and Life Press published a twenty-four-page pamphlet listing organ solos, choral music, vocal solos, and hymns suitable for weddings. Compiled by Russell A. Lantz, the new publication will help the busy pastor place into the hands of the bride and the groom music suitable to the dignity of a Christian wedding.

Another small pamphlet, also compiled by Russell A. Lantz, lists music for funerals. They sell for thirty-five cents.

Bluffton Area Forms Memorial Society

In the following article the Reporter *shares with other communities of our district, information about the newly formed Community Memorial Society in the Bluffton, Ohio area. In December the chairman of the society, Howard Raid, sent the following information concerning the society to all members of area Mennonite churches.*

For some years a number of people have been discussing the possibility of a Memorial Society; in fact, long before the present excitement created by the printing of several books on the American funeral. Simplicity has long been one of the expressions of our Christian faith and, thus, it is fitting and proper that it be expressed in the final rite of life.

At a meeting on Oct. 21, a number of persons subscribed to the constitution of the newly formed Community Memorial Society and became members of it. The society only serves as an information center and a clearing house. It assumes no responsibility in any way for the legal or financial aspects of burial or for the final disposition of the body. It has often been said that we can act intelligently only when we know the alternatives that are before us. It is the purpose of this society to present to those who are interested in the alternatives that are now available.

The society does not seek to usurp the role of funeral director, but to encourage people to preplan when health, mind, and emotions are best able to make wise decisions, and leave appropriate instructions. Preplanning is much easier for the immediate family, the pastor, and the funeral director. In some ways it can be compared to the preparing of a will so that disposition of the material things in life might be done in order. The same is true of the disposition of the physical body.

The society has information about the donating of bodies to the medical schools for use in medical purposes. Also the donation of eyes so that people with certain eye blindness can recover their sight. The three colleges of medicine in the state that are in need of bodies are the University of Cincinnati, Ohio State University, in Columbus, and Western Reserve University, in Cleveland. The latter two will pay the transportation. They all request a filing of intent to donate the body for medical purposes. There are a number of eye banks. Those near are the Cincinnati Eye Bank, the Mansfield General Hospital Eye Bank, the Akron Area Eye Bank, and the Cleveland Eye Bank, Inc. Again, it is necessary that this information be filed, for the eye's cornea must be removed within two hours after death to be in usable condition. It is reported that more than 30,000 blind persons in the United States could probably be restored to sight again through the use of eyes.

The society does not prescribe any specific type of arrangement. It has information on the funeral costs, which is available to members. The organization also has prepared forms that members may use in their preplanning of the funeral. A copy of the form is to be filed with the pastor, the next of kin, the funeral director, and the society. Membership dues are $2 for the individual, $4 for husband and wife, and $5 for family, including children to 21 years of age. These fees are only for the purpose of helping defray the expense of postage and materials that are needed and are only paid once.

The officers are prepared to speak to anyone concerning the purpose of the organization, the services which it has prepared to render to anyone in the community. The officers of the society, who are elected to serve until the annual meeting in January 1966, are: president, Howard Raid; vice-president, John Moser; secretary, Delbert Gratz; treasurer, Sam Diller. Copies of the official constitution are available from the officers and the local pastors.

C·E·E·P CORNER

Then whose shall these things be . . . ?

A Sister Denomination Active in Estate Planning

The Church of the Brethren, a group in many ways similar to our own, with a membership of some over 200,000, has been active in the area of estate planning for some time and has realized significant proportions in thus undergirding its program of service. They have a full-time director of special gifts in the person of Harl Russell. In a recent communication he states:

"It is encouraging that you have evidence of increasing interest in including the church in estate matters. We have most encouraging proof of mounting interest in our communion. I make trips regularly to an attorney to have wills drawn for persons that include provisions for our brotherhood work, and often for local churches, or one of our colleges.

"Then we are pleased that we wrote more annuity agreements last year than during the previous year, though that year was the best we had ever experienced in terms of number of agreements written. On July 1 we mailed out to living annuitants checks for semiannual payments that amounted to well over $40,000. This is their return on a total of well over $1½ million that we hold in trust during the lifetime of these annuitants."

Apparently some people request Russell to have wills drawn incorporating their intentions. We do not aspire to that, we try rather to lend *encouragement,* and have reason to feel that such effort is by no means in vain. *R. L. Hartzler*

FOR DISTRICT WOMEN

Theme . . . As the branch cannot bear fruit of itself (John 15:4). . . .

What then would we find our deepest need? Would it not be to live in tune with the Infinite, to live so that we are not separated from God?
—*McElroy.*

Washington Church Holds Mission Fair

Calvary Church, Washington, Illinois, held its first mission fair Nov. 21-22. Weeks of preparation involved people of all ages. Preschool to adult departments each sponsored one phase of the General Conference mission work, and set up a booth. Members of each department gave out information material about their particular mission and its missionaries.

A very large map of the country pinpointed the stations by use of lights, colored pins, and other means. Each sponsor also gathered many interesting artifacts which gave some idea of the culture in that particular area of the world. Several groups used colored slides in their booth. Stations represented were Japan, India, American Indians, Congo, Taiwan, Mexico, Colombia, Lower South America, and MCC.

One room was used for visitors to sit for awhile and watch.

The beginners set up a tepee and had several little Indians around their project.

Presentation of the work in Taiwan was given at both the morning and evening services on Sunday by the Peter Kehlers, now on furlough from that country. Kehler reported that many blame the communists for the conditions in Taiwan, and it is true that they do take advantage of situations for their own propaganda. But it is most probably caused by frustrations, hunger, and poor living conditions that the people feel all the time. "How hard it is," he said, "to tell them there is no money now for a new church, or for food, or for a bit of salary." One woman then brought in her gold bracelet, which represented her sole means of security, to help build the church.

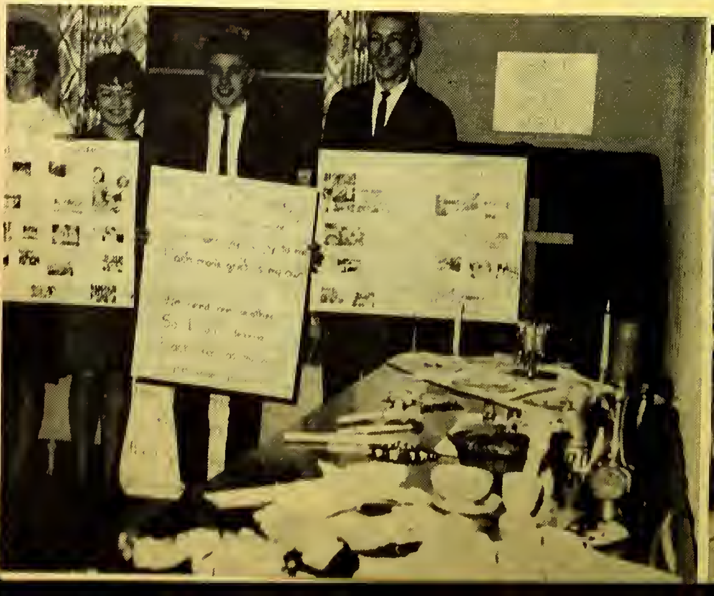
Some highlights that we learned through these displays: Did you know—The American Indians have four churches each in Arizona, Oklahoma, and Montana? That we have thirty-three missionaries in India, and that our conference is responsible for 1,000,000 people? That Vellore Medical College is recognized as the best in India? We supply students and staff. That opportunities stagger the imagination and are limited only by funds available?

That the work in Taiwan began as a relief project by MCC, and is now directed by the Mission Board? That we now have twenty-one missionaries and seven churches there?

That in the Congo there are 20,000 believers, 500 evangelists, one Bible institute, and one school of theology, and other things too numerous to mention here?

That in lower South America churches are being formed of natives in Brazil? That in Paraguay hundreds

Taiwan by junior and senior high school classes: holding posters, l. to r. Carma Graber, Kathie Streid, Lonnie Smith, Robert Guth.



Congo booth by Berean men's class. Vernon Smith with poster.

GO YE AND TEACH ALL NATIONS
PRINTING & LITERATURE
1956

Japan by elementary Sunday school dept. Mrs. James Harnish in Japanese kimono.

Lower South America by young marrieds Mr. and Mrs. Donald Wind.

of Indians have come to the church? And that there are four mission churches in Uruguay?

That there are ten missionaries in Colombia: That a couple is urgently needed for evangelistic work and another in the educational field?

That there are seven churches in Japan, each with a native pastor? That Japan is 99 percent literate, making literature work urgent?

That in Mexico four teachers are needed now?

That of more than twenty-five city churches, most of them were started in the last decade? That greater emphasis must be placed in the cities now?

That MCC is the only Protestant organization doing relief work in Vietnam?

A poster contest sponsored by the elementary Sunday school department was divided into two sections. The children were given much freedom in their ideas, as no restrictions or specifications were given. Thus, the results were quite varied and interesting. Class I (grades 5-8) was won by Peter Strubhar, and Steve Rider was second. Class II (grades 1-4) was won by Lori Harnish, and Andy Strubhar was second. The winners were given their awards at the Sunday morning service. The posters portrayed mission work in general, as well as several on specific fields.

As visitors viewed the displays in various booths, such comments as the following were heard, "I've always been interested in the American Indians before, but now I really love them"; "I've learned so much about missions"; "Wonderful, wonderful"; "Even though no one else had seen our fair, it was so very much worthwhile for our members alone."

And indeed it was, for it's been a long time since the whole membership has worked on such a cooperative, worthwhile project.

Material for this page should be sent to Mrs. Eldon Graber, 145 Spring Street, Bluffton, Ohio 45817.

Message From District W M A President

Dear co-workers in our Central District WMA: As your council members we deeply appreciated meeting with many of you last fall. The theme of the 250 societies of our General Conference is found in John 15:4. "As the branch cannot bear fruit of itself. . . ." We have been very conscious of this, and pray that the text may inspire you. May each member and each organization grow spiritually in the coming year. Let us make every effort to find ways to serve Christ in ever more meaningful ways.

As we seek good balance in developing our theme, may WMA truly be an effective channel for spiritual growth and service to Him, the giver of all life. May we "become more and more in every way like Christ who is the Head of His body, the church. Under His direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love" (Eph. 4:15, 16) (Living Letters).

God bless you as we unitedly reach out to serve Him! *Your Central District WMA council, Mrs. R. L. Oyer, president, Mrs. Leslie Lehman, district advisor.*

Editorship from Ramseyer to Graber

Mrs. Eldon Graber has kindly consented to edit this page of the *Reporter* while the Ramseyers are on assignment in Korea under MCC. Address material to: Mrs. Eldon Graber, 145 Spring Street, Bluffton, Ohio.

DEAR SIR:

Spirits In Search of Flying Bodies

Dear Sir:

I learned something the other day. The two words are *tempus fugit.* The way I understand it, it is a fancy way of saying that time flies.

I was reminded of this when I went to visit one of my cousins who made good in the big city. He was by all appearances a very busy man. After going through two receptionists I was finally able to get into his office and since we hadn't seen each other for many years he tried to be very cordial and friendly to me. And yet the lights kept blinking on his telephone, he answered calls, and it was very clear that he had little time for his country cousin. He told me he had just come from Florida and next week would be going to the Pacific Northwest for an important conference.

When I left I had to wonder what happens to people when they fly off in all directions. Someone told me that psychologists have been studying what happens to people when they fly from Europe to America and they have concluded that when they travel that far so fast it takes them a day or so to get used to the new enironment. If they start working immediately they are kind of muddle-headed. Maybe American foreign policy has been so stupid because McNamara and Rusk don't take time to catch their breath. And those speeches that the men make at the United Nations don't impress me much either. Maybe they ought to take a day or two off to let the spirit catch up with the body!

So it seems that not only time flies but people fly which may mean that some day people will fly faster than time. Being by nature a rather simpleminded person and conservative at that I wonder whether all of this is good. I suppose you can't stop time from flying but I have often wondered whether much of what we do is really important and partakes of real life.

I wouldn't want to sound jealous of my city cousin. To me there is nothing like working around the barn or in the field to remind us of the slow and deliberate pace at which all real life moves. Maybe the man was right who said:

"And then, absorbed with momentary
cares,
We bind our soul about with weeds
and tares
Until we are enmeshed, enchained,
By all the trivia of our lives."

Sincerely yours,
SIMPLE SIMONS

Nesters Move to Flanagan

In December the Don Nesters left Columbiana, Ohio, where Don was pastor, and moved to Flanagan, Ill., in response to a call from the Flanagan Church. The Nesters succeed the Robert Coons, who left Flanagan in August and are now serving The First Church of Christian, Moundridge, Kansas.

Both Don and Mrs. Nester, Marjorie Ann (Shelly), are natives of Eastern Pennsylvania. She is a sister to three other well-known Shellys of our district — Alton of Columbus, Ohio, Kenneth, former pastor at Trenton, Ohio, and presently assistant pastor of the Bethel College Church, North Newton, Kansas; and Maynard, who is editor of *The Mennonite.* Don claims the Upper Milford Church, Zionsville, Pa., as his home church.

Don graduated from Bluffton College in 1960, and from the Mennonite Biblical Seminary in 1964. While in seminary, the Nesters took out one year to serve as interim pastor at the First Church, Sugarcreek, Ohio. Since the fall of 1964, they have been at Columbiana.

They are parents of a year-old son, Daniel, and expect another child this month. The Nesters will live in the parsonage on South Main Street in Flanagan.

Schrags Leave Topeka For Oklahoma

In November Willard Schrag, pastor of the Topeka (Ind.) Church, submitted his resignation effective the latter part of January.

The Schrags will be moving to Meno, Oklahoma. Willard has received a call from the New Hopedale Church. Schrag assumed his duties as pastor of the Topeka Church in January of 1962, succeeding E. J. Bohn, who had served the congregation as interim pastor for a year. This January, Bohn, of Goshen, again assumes the interim pastorate at Topeka while the congregation seeks a new pastor.

Schrag completed his seminary training in Elkhart in 1962, while he was pastor at Topeka. The Schrags are the parents of two sons. Willard is a native of Castleton, Kansas, and Ruth comes from McPherson County, Kan.

Previous to his service at Topeka Schrag has been pastor at Paint Rock, North Carolina, and Fredonia, Kansas. He has also had MCC Relief work experience in Paraguay.

FROM OVERSEAS

"Miss Edna" and E. G. Kaufman Review 1965 From India

US AID Mission
A.P.O. New York, N. Y.
09675
December 8, 1965.

"Glory to God in the highest, and on earth peace among men with whom he is pleased." These words from Luke 2:14 are sung with great enthusiasm in America during the Christmas season, but they take on even more meaning and joy (if that is possible) in a land like India where we find ourselves at this time. How wonderful that "the Word became flesh and dwelt among us full of grace and truth," and how gratifying it is to know that "the light shines in darkness, and the darkness has not overcome it." This is the season to dedicate oneself anew to the cause of Christ Jesus, the Light of the World.

The year has been of special significance to both of us. The 1964-65 school year Ed spent at Spelman College, Atlanta, Georgia—a Negro women's college. It was also the thirtieth year of Edna's service on the Bluffton faculty. For some time previous Ed was in touch with the senior division of the Peace Corps looking forward to a possible assignment in India. Edna was in contact with US-AID to India. Upon the gradual discovery of this common interest the parties concerned finally decided to hitch up their ponies together and ride in the same buggy. This brings us to June 10, 1965, Smithville, Ohio, where we were married.

This was followed by a quick trip to Kansas for a reception in the Bethel College Church. After a few days with friends, including our children Homer and Karolyn Zergers, where Karolyn is teaching in kindergarten and Homer in high school, we hurried back to Smithville, Ohio, to say good-by to Edna's mother and family, and proceed to our children Gordon and Dorothy at Harvard. Here we spent the better part of a week and on June 28th left New York for India by Pan-American. En route we stopped at Istanbul, Turkey, with Dr. Arden Slotters at Roberts College, also at Izmir (former Smyrna) with Forrest Mussers also teaching there. They took us to the nearby ruins of ancient Ephesus where Paul had his struggle with the great 'Diana of the Ephesians.' This visit was inspiring and much worthwhile.

From Istanbul we flew via Beirut, Lebanon, to New Delhi, arriving July 3. We were met by various AID people, including the Wayne Schroeders (Jennie Burkholder from Bluffton). The fourth of July we celebrated with close to 1000 other Americans at the Embassy quadrangle. After brief orientation to Delhi offices our AID group leader (Mr. and Mrs. Wilbur Wood) took us by car to Ludhiana, 200 miles northwest of Delhi. This was a very hot and extremely dusty six-hour car ride. But upon arrival we found a nice home, with fine landscaping and a lovely garden in spacious compound on the university campus, especially set aside for American AID technicians' quarters, awaiting us.

Ludhiana has a population of about 400,000. It is just a country village grown rapidly into a large city. On the west side is the Punjab Agricultural University where we both teach. Here is a campus with large buildings and spacious layout just in the process of being built. On the east side of the city is the missionary center including the United Church of North India, the Christian Medical College, Brown Memorial Hospital, schools of various sorts—all an outgrowth of missionary efforts of many decades and very impressive witness as to the power of the gospel. Here we attend English church services Sunday evenings, and here Edna was in the hospital for two weeks in early August after an operation. All this provided an opportunity to get acquainted with the work started by Presbyterian missionaries.

Ludhiana is one of the larger cities in the Punjab. There are many religions in India, here the foremost one is Sikhism. The men wear full beards and turbans. Their founder, Guru Nanak, was a contemporary of Luther. He was interested in bringing the Hindus and Muslems together but, as often happens in such cases, the efforts resulted in the formation of another religion. The Golden Temple of the Sikhs is located at Amritsar, ninety miles to the north of us. October 9 is the birthday of the Guru which is celebrated as an important holiday here in the Punjab.

The Pakistan-India war of a few weeks ago was quite a disturbance—Americans were asked to evacuate from the Punjab and come to New Delhi. We here did so during the night of September 6. Two hours were given to us to get out, which is not much time to decide what to take along—the most valuable things, the irreplaceable, the most needed, or what? We left in a caravan of four jeeps and four cars—driving without lights much of the 200 miles. Bombs fell as near as four miles from Ludhiana that same night. After nearly four weeks in New Delhi we were allowed to come back. We hope the Cease-Fire will continue to hold and a permanent peace be worked out. While we were in New Delhi we also had opportunity to take the two weeks orientation course for all newcomers. This was profitable and helpful. It included a trip to Agra to see the Taj Mahal.

Another interesting side trip was to the Woodstock School in the foothills of the Himalayas where many of our missionary children are attending. During Christmas vacation we are thinking of visiting the General Conference and Old Mennonite Mission fields, southeast of us. We hope this finds all of you well and happy in your work. We are always glad to get letters and are looking forward to hearing from you. With cordial greetings and best wishes.
Ed G. and Edna (Ramseyer) Kaufman.

EDITORIAL

First Things First

(In reading some of the back issues of The Reporter, *I found an editorial by Robert Hartzler, former editor of our paper which conveys my own present concerns also. So we will ask the Bob Hartzler of October 1960 to share again his and my concern—and the concern of many others.)*

Every minister knows the pressures which pull at his attention and at the attention of his church. The various good causes which the church has recognized have developed their own skillful means of being heard. Looked at separately, half a dozen enterprises seem to be of the most crucial and ultimate importance to Christian purposes.

The intent of this little essay, however, is to reinforce what is the impression of every minister, and of many others—namely, that the prosperity of the local church must be given a high priority in our list of basic concerns.

It is of first importance that every local church in the Central district remain strong and grow stronger. The alternative to such strength is that the whole district, including its efforts in education and missions and related matters, will wither. And contrary to what some seem so ready to assume, it is not true that the way to congregational strength is by paying dominant attention to matters elsewhere.

Strong local congregations are never by-products. They never arise as a supernatural reward for some sacrificial, self-destroying policy in the life of a local church. A congregation, being an organization and an organism, must pay attention to its health.

And congregational well-being, in the kind of society in which we live, carries quite a price tag: genuine struggling with the real issues of the day, broad and effective teaching programs, adequate buildings, reasonable administration, unremitting inventiveness, and more.

Since all church institutions and benevolence programs have a stake in the maintenance of strong local congregations we like to see all of these enterprises working for the prosperity of the local church as they have been doing to a degree. If ministers have sometimes been slow to avail themselves of the help proferred from sources outside their local congregations let them consider whether they can afford to pass up this sort of assistance. And if some promoters are occasionally tempted to feel that their programs must be given first place no matter what, let them reflect responsibly on the fact that the future of these good works is tied to the fortunes of these local congregations.

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

First, Bluffton, Ohio: To the Bernhard Peters, Christine, Oct. 7.

First, Wadsworth, Ohio: To the Joe Dickinsons, Linda Joe, Aug. 9; to the Ernest Kellemans, Johanna Lea, Oct. 28.

Pulaski, Iowa: To the William Shermans, Jeffrey William, Oct. 19.

Flanagan, Ill.: To the Burdell Roeschleys, Robert Dean, Nov. 8; to the Robert Weichmans, Bradley Chris, Nov. 4.

Bethel, Fortuna, Mo.: To the Laurel Garbers, Steven Wayne, Nov. 13.

Wayland, Iowa: To the Robert Bosharts, Lisa Ann, Nov. 23.

Grace, Pandora, Ohio: To the James Warmuths, Cheryl Ann, Nov. 19.

First, Berne, Ind.: To the John Nussbaums, Holly Beth, Dec. 4.

St. John, Pandora, Ohio: To the Julian Kempfs, Jenifer Elaine, Nov. 21.

Ebenezer, Bluffton, Ohio: To the David Sturmans, Jo Ann, Nov. 13; to the Paul Spallingers, Timothy Paul, Nov. 16.

Congerville, Ill.: To the James Wallers, Robin Renee, Dec. 4.

Maplewood, Fort Wayne, Ind.; To the Ben Lengachers, Steven Wayne.

NEW MEMBERS

"Ye are . . . fellow citizens with the saints."

Comins, Mich.: Rev. and Mrs. Walter Regier, Jerry and James Regier.

First, Berne, Ind.: Mrs. Jerome Flueckiger, Charolet Graber, Mrs. Carlton Steiner.

First, Bluffton, Ohio: Mrs. James Dillman, Jean Habegger, Mr. and Mrs. Robert Yoakam, Mr. and Mrs. Gene Caskey, Mr. and Mrs. Harvey Hiebert, Susie Knudsen.

Hively Ave., Elkhart, Ind.: Dr. and Mrs. William Gering.

Topeka, Ind.: Melinda Steury, Mr. and Mrs. Henry Yoder, Mr. and Mrs. Walter Miller, Mr. and Mrs. Ernest Blue, Jr.

First, Berne, Ind.: Rev. A. J. Neuenschwander.

Maplewood, Fort Wayne, Ind.: Mr. and Mrs. Jim Larimer, Mr. and Mrs. Jack Milliman, Mr. and Mrs. Rich Hersha, Mr. and Mrs. Gene Rhoades.

Calvary, Washington, Ill.: Judy Wind, LeRoy Bachman, Mrs. Dale Rhodes, Mr. and Mrs. George Eastman, Sherry Eastman, Mrs. James Nofsinger, Mr. and Mrs. Walter Engel, Rev. and Mrs. Ward Shelly.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Apostolic, Trenton, Ohio: Matthew Johnson.

Calvary, Washington, Ill.: Rudy Bachman.

Grace, Pandora, Ohio: Malinda Neiswander.

Zion, Donnellson, Iowa: Calvin Lowenberg, 41, Nov. 1.

Bethel, Pekin, Ill.: Arthur U. Sommer, 82, Dec. 11.

WEDDINGS

"That theirs may be a love that has no ending."

First, Wadsworth, Ohio, Lyle Henry and Alma Whited, Nov. 6.

Gospel, Peoria, Ill.: Stephen Anderson and Ethel Huff, Nov. 21.

Eighth Street, Goshen, Ind.: Calvin Zehr and Emma Keim, Oct. 23; Robert Wenger and Carol Campbell, Oct. 29.

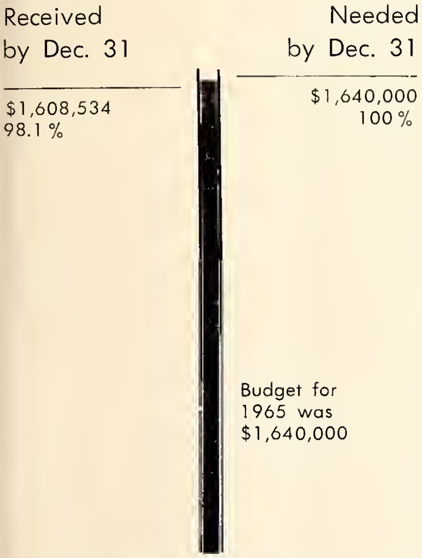
Grace, Pandora, Ohio: Jerome Glick and Betty Lugibihl, Nov. 28.

First, Berne, Ind.: Donald Gerber and Barbara Ryf, Dec. 18.

Salem, Kidron, Ohio: Russell Gregory and Nancy Kurtz, Dec. 24.

DECEMBER MADE THE OUTCOME CONFERENCE NETS 98 PERCENT

Total receipts supporting the work of the General Conference in 1965 exceeded the 1964 total by nearly $175,000. Also, we came closer to receiving the budgeted amount. In 1964, 96.1% of the budgeted amount was received while for 1965 the percentage figure is 98.1%. Receipts by boards is shown in the accompanying chart.



As in past years, December determined the final outcome. Almost one-fourth of total receipts came in December. The exact percentage figure is 23.65%. In 1964, 19.65% of total receipts came in December. While we know that we must at times live with uncertainties, we would again urge all church treasurers and others as well to send us your contributions as soon as possible.

In behalf of the Conference I want to thank you all for the support you have given to the work during the past year. Our prayer is that it will be possible for us to continue the varied programs of the Conference in the far corners of the world during the coming year. May our witness truly be a witness for Him and His cause. *Wm. L. Friesen, Conference Treasurer.*

	Budget	*Dec. Receipts*	*Year Receipts*		
			1964	*1965*	
Missions	$1,114,350	$277,330	$ 976.968	$1,117,832	(100.3)
Christian Service	263,000	45,419	239,765	252,035	(95.8)
Education and Publication	101,550	37,385*	85,534	92,277	(90.9)
Seminary	161,100	52,400*	132,420	146,390	(90.9)
TOTAL	$1,640,000	$380,554	$1,434,687	$1,608,534	(98.1)

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*Includes share of Where Most Needed funds: $25,113.89 for the Board of Education and Publication and $23,291.81 for Mennonite Biblical Seminary for a total of $48,405.70.

WORDS AND DEEDS

The University of Puerto Rico will be the scene of a summer study program for senior students of Mennonite and Brethren colleges from June 6 to July 30. Visits will be made to Haiti and Jamaica. Total cost is $550 according to the Secretary of International Education Services, Goshen College, Goshen, Ind.

Allan H. Kittell is a professor of history at Lewis and Clark College, Portland, Ore. He says, "College and university students and faculties since the foundation of the University of Bologna in the twelfth century have been suspected of being reds, radicals, and subversives. The students' world is the world of the future, not the world of the present and certainly not the world of their parents' youth. When the older generation stops thinking the younger generation is going to pot, then is when we should start worrying. When the classes of 1966-1970 cannot come and argue with their parents of the class of 1940, higher education will have ceased to perform its function in society."

The Central Committee for Conscientious Objectors gives this counsel to U. S. citizens: "It is becoming more frequent for policemen to ask to see draft cards. Notwithstanding what appears on the cards themselves the law does not require that they be carried on one's person at all times. The law requires that cards be in the registrant's possession. Men are not breaking the law when they take a shower, or when they leave their draft cards in the bureau drawer."

At Concord, Ontario, the Salvation Army has opened a farm training center for first offenders. It provides facilities in which to place youths whose offenses indicate that a prison sentence would not be the best course and whose homes are not suitable for a successful probation period. The Salvation Army provides training programs so that young men can be trained in some skill to assist them in a successful return to the community.

In Japan four million, two hundred thousand copies of the Bible were sold during 1965 by the Japan Bible Society, an increase of two million copies since 1963. In view of the fact that Christians in Japan make up a small minority, this is considered a remarkable record.

Two booklets on church and state problems are available free from the Mennonite Central Committee Peace Section, Akron, Pa. 17501. The booklets, surplus from World War II days are: *Christian Relationships to State and Community* by Guy F. Hershberger; and *What of Noncombatant Service?* by Melvin Gingerich.

CHURCH RECORD

CALENDAR

Conferences

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Ceneral District Conference, Comins, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9 — Canadian Conference, Winnipeg.

July 23-30, 1967 — Mennonite World Conference.

Canadian

Feb. 7-9, Altona, Man., stewardship institute.

Mar. 1-4, Saskatoon, Sask., stewardship institute.

Pacific

Jan. 18-21—Downey, Calif., stewardship institute.

Western

Feb. 1 — North Newton, Kan., Bethel College Church, special meeting on Vietnam, Clarence Bauman, speaker.

BAPTISMS

East Swamp Church, Quakertown, Pa., on Jan. 2: Marian and Robert Clymer, Louise Schreier, Robert Strunk.

Hoffnungsau Church, Inman, Kan., on Dec. 19: Judy Alexander, Darrell Ediger, Ilene Ediger, Lyle Gaeddert, Louis Martens, Suzanne Nachtigal, Vickie Nikkel, Ron Schmidt, Anne Thiessen, Eugene Voth.

DEATHS

Frank W. Banman, Faith Church, Newton, Kan., was born Oct. 22, 1887, and died Dec. 28.

Mary Bargen, First Church, Mountain Lake, Minn., was born Apr. 18, 1894, and died Dec. 18. She taught Sunday school for more than fifty years.

Cornelius A. Friesen, First Church, Mountain Lake, Minn., was born July 12, 1881, and died Nov. 28.

John A. Gross, Bethany Church, Freeman, S. D., was born June 16, 1902, and died Dec. 31.

C. H. Kaufman, Eden Church, Moundridge, Kan., was born Dec. 25, 1893, and died Dec. 21.

Edna Kaufman Wedel (Mrs. Arnold C.) Bethel College Church, was born Sept. 8, 1910, and died Dec. 17.

Helen Neufeld, First Church, Mountain Lake, Minn., was born Sept. 17, 1902, and died Dec. 27. She was formerly employed by the Bethel Hospital.

Elizabeth Penner, First Church, Mountain Lake, Minn., was born Jan. 18, 1871, in Friedtrichtal Colonie Bergthal, South Russia, and died Dec. 7.

Ella Ruth, Summerfield (Ill.) Church, was born Feb. 22, 1889, and died Sept. 30.

Mrs. P. H. Schroeder, Alexanderwohl Church, Goessel, Kan., was born Sept. 3, 1879, in Cabara, Russia, and died Dec. 29.

Jonas P. Voran, First Church of Christian, Moundridge, Kan., was born Sept. 17, 1896, and died Dec. 5.

MINISTERS

A. C. Siebert, pastor of the Sweet Home Community Chapel, Oregon, has accepted a call to the pastorate of the First Church, Glendive, Mont., beginning Feb. 1. He served the Sweet Home Community Chapel since 1962 and the Saron Church, Orienta, Okla., for eight years previous to that.

NEW ADDRESSES

George R. Ediger, Colegio Americano, Cachipay, Cund., Colombia [116]

Irvin Enns, 1812 Jackson St., Gulfport, Miss. 39503 [116]

Ronald Krehbiel, Mountain Lake, Minn. 56159 [31]

Donald Nester, Main St., Flanagan, Ill. 61744 [263]

Clark Sprang, 3630 Beulah Road, Columbus, Ohio 43224 [42]

Lorraine Waters, Box 1004, Tempe, Arizona 85282 [31]

MARRIAGES

Ross H. Deckert, Bethel College Church, North Newton, Kan., and *Sheila Kay Mongeau,* St. Ann's Catholic Church, Zurich, Kan., Nov. 20.

David Graber, Wayland (Iowa) Church, and *Bonnie Jean Kaufman,* Eden Church, Moundridge, Kan., on Dec. 21.

Russell Gregory, Salem Church, Kidron, Ohio, and *Nancy Kurtz,* Oak Grove (Ohio) Church, on Dec. 24.

Larry Miller, East Swamp Church, Quakertown, Pa., and *Loretta Sloyer,* St. John's Lutheran Church, Quakertown, Pa., on Dec. 31.

Larry Morgan, Trinity Methodist Church, Hutchinson, Kan., and *Joyce Pauls,* Hoffnungsau Church, Inman, Kan., on Dec. 27.

Jim Payne, Summerfield (Ill.) Church, and *Ursulla Flegel,* St. Louis, Mo., on Dec. 23.

Roger Stucky, Evangelical Mennonite Church, Gridley, Ill., and *Bonita Koerner,* Flanagan (Ill.) Church, on Dec. 26.

GIFTS

Bluffton College recently received two bequests: from trust fund of the estate of Daniel K. Unsicker, Iowa, $16,000; from the estate of Alvin J. Rich, Washington, Ill., a final payment of $912 to make a total of over $18,600 received since 1959.

WORK OPENINGS

Nurse. The mission and service workers in Mexico request an additional registered nurse. This person will serve at either the federal hospital in Cuauhtemoc or the new medical clinic for the more isolated villages north of Cuauhtemoc. The need is urgent. Write the Board of Christian Service, Box 347, Newton, Kan. 67114.

WORKERS

Committee on City Churches has added the following new members: Menno Wiebe, Winnipeg; Floyd Bartel, Lancaster, Pa. Continuing members are: Delton Franz, Chicago; Albert Epp, Downey, Calif.; John A. Esau, Minneapolis; Leland Harder, Elkhart, Ind.; Peter J. Ediger, Arvada, Colo.

Committee on Evangelism has the following new members: John Sprunger, Holland, Pa.; Bernie Wiebe, Altona, Man.; John P. Suderman, Lynden, Wash. Five members continue: Heinz Janzen, Dalton, Ohio; E. Stanley Bohn, Newton, Kan.; N. N. Friesen, Aldergrove, B. C.; Esther Wiens, Rosthern, Sask.; Ward W. Shelly, Washington, Ill.

Committee on the Ministry has the following new members: Harris Waltner, Ritzville, Wash.; D. P. Neufelt, Winnipeg. Former members continuing are: Arthur E. Regier, Laird, Sask.; Lester Janzen, Newton, Kan.; Erland Waltner, Elkhart, Ind.

Committee on Church Unity has the following new members: Jake K. Klassen, Vineland, Ont.; Walter H. Dyck, Henderson, Neb. Continuing members are: Bruno Penner, Meadows, Ill.; Arnold Epp, Newton, Kan.; Lotus Troyer, Smithville, Ohio.

David Farver, son of the Roy Farvers, Orrville, Ohio, began a two-year voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo., on Jan. 17. He is a member of the Oak Grove Church.

R. L. Hartzler, Bloomington, Ill., has completed fifteen years of service as a member of the Committee on the Ministry. He had been a member of the committee since its inception in 1950, having been a member of the former Placement Committee before that. He says in regard to his retirement from this responsibility, "A whole generation of ministers intervenes between the time I began

Schmidt (Workers).

my time as a minister and those who are entering the service now." Harris Waltner of Ritzville, Wash., was appointed to fill Hartzler's place on the committee.

Arlin and Ruth Jansen left in December to begin a three-year term of General Conference missions overseas voluntary service in Japan. After a period of language study, they will teach English, replacing volunteers Carl and Sandra Liechty. Arlin, formerly from Mountain Lake, Minn., is the son of Mr. and Mrs. D. Herbert Jansen, St. James, Minnesota. He is a graduate of St. Olaf College, Northfield, Minn., with a major in music, and continued his study of music at the University of Redlands, Calif. Ruth is the daughter of Mr. and Mrs. Jay L. Wittaker, of Paramus, N. J. She also studied music at St. Olaf College. Both are members of the Lutheran Church.

Tshilembu Nicodeme, Kakesa Samuel, Bukongu Francois, and *Ntumba Vandard* are employed full time in the Congo Mennonite Church office at Tshikapa. These men are now responsible for the operation of the educational program for the developing church in Congo. All this work was formerly done by missionaries. Other transfers of responsibility are being made releasing the missionary for various technical assignments. These men are responsible for the elementary education of approximately 20,000 children, involving more than 500 teachers.

Gene Schmidt, son of the Arthur Schmidts of Newton, Kan., has been appointed administrator of Brook Lane Psychiatric Center, Hagerstown, Md. He is a 1964 graduate of Bethel College and at the present is in 1-W service at the Kansas University Medical Center. He was advanced to assistant personnel director at the Kansas University Medical Center. He begins his work at Brook Lane on May 1.

LETTERS

FORGET THE COST

Dear Editor Shelly: I want to take this opportunity to express my appreciation and to commend you for the beautiful issue of the December 21 "*The Mennonite*." This is an outstanding issue because of its message and eye appeal. How about more of these issues? You may object because the cost would be much greater but for an issue such as the one for Christmas it would be worth it and then some. We do not object to cost when buying good quality merchandise and I for one would not object to a price raise in our church paper if every issue would be as lovely as the one mentioned. This issue is one to be treasured and it was a real joy to introduce it as our church paper to our non-Mennonite friends. Dare we suggest that every issue be just as colorful and attractive? Could this be possible? Cost? Forget it because true Mennonites would gladly pay more for a paper that is appealing and could be used as a tool to introduce people to the Mennonite Church. This type of paper would really be a big step forward. People would read it readily.

Thank you again for such an outstanding issue. God bless you. *Jonas E. Christner, 1074 East Arrow Highway, Upland, Calif. 91786.*

WAR DOESN'T FIT HEAVEN

Dear Brother Shelly: I find the whole *Mennonite* interesting reading. The letters bring quite a variety of views, so I hope you will not object to letting me express my views on a Christian's attitude to the military program. We call ourselves Christians, that means (to me) followers of Christ, as such we have accepted Christ as our Lord and Saviour. If that is the case we accept His teaching as our guide in life. He says, "Follow Me," and also, "He who would come after me, let him deny himself, *take up his cross and follow me.*" He gave himself in unselfish love; He came to serve and do good. His command is to us to "love our enemies" (Matt. 5:49), and Paul in Romans 12:21 tells us to overcome evil with good. Christ teaches us to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." War does not fit into heaven. We are to bring and live the message of salvation. If I end someone's life, how can I bring him the message of love and salvation?

If I come in love, helping and serving, I may lose my life, but that is what Christ meant when He said, "Take up *your* cross and follow me." The communists have failed to see this Christian love in our whole so-called Christian civilization. It is filled with selfishness and greed and self-righteousness. Why not show them real Christianity, the way Christ taught us and asked us to live it? That is the only way to overcome evil. Christ will be victorious and bring in His kingdom if we are willing to selflessly and devotedly follow Him. This is our privilege rather than duty. *Gerhard Friesen, 700 East Broadway, Newton, Kan.*

VOICES FOR THE VOICELESS ONES

To the Editor: I appreciate the consistent and undeviating course our church paper takes in this crisis day of history. In spite of many things, our editor holds the line in pointing to Christian responsibility to the world's changing and multiplying problems. It is not so within our individual church fellowships. When I feel let down *The Mennonite* has often been a source of reassurance and challenge.

The back-page editorial of December 28 seemed to verify what with a heavy heart I have come to feel is quite general. I invite our readers to read this article again. "Can Christians who fail to challenge this blasphemy hope to escape condemnation? We prescribe bullets and bombs when love is needed. Where are the prophets who will cry out in the name of God?" These are quotes from that editorial. Read also Amos 2 and 3 and Hosea 10. This is not happy reading, but it's Scripture. You will find the paraphrased version very understandable. We cannot be partners to forces that perpetrate death and destruction. Neither can we become voiceless or go under cover. In trying to contain communism by military force we are compelled to take on its nature and spawn more of the same.

When letters like "How Awful Is War" by Mike Schmidt (Jan. 4) appear in the columns of *The Menno-*

nite it is a sign of inspired fear and evidence of the tottering foundation on which we are trying to muster our fragmented forces to hit back at the evil surrounding us.

I like Milton Mayer's words in his Christmas article, "The Ability to Kill Christ" (*Progressive,* Jan. 1966): "As surely as I love my country I must save its soul if I can. That is the only way to save my country. The Russians and the Chinese, like the Americans, have the stunning mechanical ability to kill. But of the three only the Americans have the ability to kill Christ, for the others do not know who he is."

As Christian citizens we are obligated to witness to truth and justice. Our country needs that service, invited or uninvited. The cost to us must not be a fact or whether we do it.

I am most grateful to our government for the unparalleled opportunities for carrying on relief work the world over. I seriously hope that MCC's expanded efforts in Vietnam can reach out to all sufferers, friend and foe. Within our united fellowships there is vision and there is good leadership for real advances into all areas of need. Are the rank and file alert to the urgency of moving now at the grass roots? Are we spending too much of our energies and resources on externals and consigning the heart of our mission to second place? May the voiceless ones receive their voices and the solitary ones company. Time could be running out. *Mrs. D. P. Ewert, Route 1, Hillsboro, Kan. 67063.*

Cattle to Paraguay

Recently the Mennonite Men of the Eden Church of Moundridge, Kansas, completed a project which they had pursued for eight months. The project took root when Robert G. Unruh, who is vice-president of the General Conference Mennonite Men, wrote to a member of the Eden group about the need for cattle improvement in the Paraguay colonies. The idea of sending dairy bulls to improve dairy herds in South America became a definite challenge to the Eden men.

After much discussion, a great deal of enthusiasm was generated and various members of the brotherhood were engaged to carry out the task of acquiring the desired type of cattle. Although the Eden men had participated in a number of projects sponsored by conference committees and in cooperation with other groups, this was the first project they carried out alone.

As a result of their efforts, a total of thirty-six bull calves and three stallions was accmulated for shipment. This included twenty Brown Swiss, eight Holsteins, six Santa Gertrudis, and two Charolais. Two of the stallions were quarter horses and the other a Morgan.

These animals were loaded in Moundridge and were transported by truck to Miami, Florida, where they were put into a freight plane and flown to Paraguay. The animals in the shipment were valued at $5400. Although some of the calves were donated locally, most of them were purchased from various stockman throughout the state. The airfreight from Miami to Paraguay was paid by the United States government.

Projects of this type encourage the organization of Mennonite Men. Helping brethren in Paraguay was not the only value of such a project. A good part of the value occurs whenever the local brotherhood works together in a common cause.

FULL-TIME CHRISTIAN LAYMEN

This article was written by Peter Schroeder, Winnipeg, Manitoba, Can.

We hear and read a good deal these days about voluntary service workers and their sacrifices, about Pax men and women who daily at their tasks give a clear and resounding testimony. Take, for instance, the work of C. C. Neufeld.

When he returned to work after recuperating from an illness, one of his staff was overheard to say, "Are we ever happy to have our Champion back with us." Neufeld is the principal of a large elementary school which serves 654 students from one of the culturally deprived areas of Winnipeg. He supervises a staff of twenty-six teachers, all of whom are trying to incorporate something meaningful into these children's lives.

In a very real sense it can be said that Neufeld is the champion of the teachers and every child who appears daily within his realm of responsibility. The teachers feel free to bring professional and personal cares to him for consideration and direction. It is obvious that in a worthy manner the teachers respond to his Christian enthusiasm and concern.

Also the pupils frequent Mr. Neufeld's office loaded with all sorts of complaints, concerns, and joys, and he has time for every one of them. He receives socially crippled children, representing broken homes; academically retarded children, representing nomadic families requiring their children to attend a number of schools within one year; intellectually poor children making up large ungraded classes. All of these cases are to him a mission field. He often spends hours talking to the lonely child. Sometimes he gives money to a child sent to school without breakfast and with no hope of any lunch. He counsels the errant children, and is not afraid to wash the hands and feet of the child neglected at home. He is truly the champion of all of the 654 children and all of them know it.

He is a champion of other causes as well. These include the General Conference activities, the British and Foreign Bible Society, the CFAM radio station and the Bethel Church.

The purpose of this writing is simply to draw our attention more to men and women such as Neufeld who serve silently and devotedly their Lord and Master Jesus Christ. If it were not for the everyday testimony of these full-time Christian workers the witness of the church would be very lame indeed.

MENNONITE
MEN

The Meaning of a Kiss

A Letter to My Daughter

Ellis G. Guthrie

Dear Barbara:

Some time ago you asked me if it were wrong for a boy to want to kiss a girl. You are sixteen and were probably wondering what your own reaction should be. Whatever your reason, however, I'm sure I missed the point of your question entirely. I merely said it was not wrong to want to. Besides, my answer could be false. It could be wrong.

But before I try to answer your question, let me remind you that I am conservative. Because of this my ideas may not be popular among young people today — and you may be tempted to reject them merely on this basis.

And I must confess that my right to insist that you conform to my ideas are diminishing as you approach womanhood. On the other hand your responsibility to consider your parents' advice increases. It is this that indicates maturity.

I want you to understand my basic assumptions. I shall make these as simple and as brief as possible.

Using Another Is Wrong

Whether or not kissing is wrong depends upon the boy's motivation and the girl's response. Therefore, my first assumption is this: Any kissing in which one person uses another is wrong.

My second assumption is related and yet different: A kiss, to a greater or lesser degree, makes those who share that kiss a part of each other.

Now, Barbara, back to your question, "Is it wrong for a boy to want to kiss a girl?"

In answering, let me ask another question, "Why does he want to kiss her?"

A girl would say, "She's pretty, desirable, attractive, alluring." These build a girl's ego, but for the wrong reason.

Boys buy cars because of the power and prestige that it gives them. This is all right for things, but not for people. Boys brag about the girls they have kissed as well as the cars they have owned. But in each case the car and the girls have been used by the boy. A car can't object and shouldn't. A girl can and should. She ought to value her person too much to allow herself to be used. And if the boy kissed her only because she is pretty or popular, he is merely using her to feed his own ego. A kiss ought to be more than that.

Build Up the Other Person

The same applies to the girl's side, too. A girl may allow or even encourage a boy to kiss her in order to inflate her own ego. This is especially true if the boy is popular, rich, handsome, or a good athlete. He may kiss her from higher motives than those stated above, but now he is being used. The kiss becomes cheap and demeaning because somebody is being used to puff up the vanity of the other. Because kissing is thrilling and popular among young people they prefer not to analyze their motives lest their conscience prevent them from doing what they want to do.

Now, I'm not such an old fuddy-duddy as to think that a pretty face, a handsome profile, a good figure, or a pleasing personality should have no part in motivating a kiss. I'm only saying there should be more. A kiss should make both parties better persons.

When a boy wants to kiss you, Barbara, does he want to do so because he is interested in what is best for you? It is not enough that you are interested in what is best for him. One of the hard facts of life is that few boys will respect you more highly than you respect yourself. What value do you place on your kisses? Are they available for every Tom, Dick, and Harry that comes around? If so, they will come around, take all they can get, and leave nothing but the bitter taste of self-loathing. When these same fellows think of marriage most will look for a girl who values her person and her kisses.

To expect a kiss to have no passion nor any quality of desire is expecting too much. Failure to expect a kiss to have tenderness, respect, and a quality of holiness is expecting too little.

Now, about here is time for the old rationalization that a particular kiss doesn't really mean anything. I don't want to be dogmatic, Barbara, but I say seriously that they who make such claims are lying. Perhaps not deliberately, but lying nevertheless.

Judas might have claimed the same thing when he kissed Jesus. But history tells another story. A kiss is meaningful—for better or for worse.

But suppose the argument is right! A certain kiss doesn't mean anything. What kind of person is this that will give or receive meaningless kisses? Is it the kind of person you want to be? A kiss represents love, tenderness, respect, consideration. If it doesn't represent that it is misused. And to misuse something is to prostitute it. The truth of the matter is, a kiss is meaningful and a kiss can be dynamite. Because of this some try to evade this unpleasant truth (unpleasant because the kiss is prostituted) by saying it doesn't mean anything.

A Part of Each Other

One of the great and terrible truths of life is that we find happiness or sorrow depending upon how wisely or unwisely we invest our lives in others. Every time a kiss is shared we invest a little of ourselves in another.

The mother who kisses and fondles her baby is investing her life in the object of her love.

A kiss between a young man and a young woman should have the same quality with the plus of romantic love. But whatever kind of love it is, an investment of life is being made for better or worse.

Judas discovered that he had invested more of himself in Jesus Christ than what he had realized. And when the awful result of his betrayal kiss dawned upon him (the death of Jesus) he went and committed suicide.

Let us be honest, Barbara. Dating and the showing of affection is, or should be, that which prepares young people for marriage. And marriage is the greatest investment of one life in another that can be made. The Bible recognizes this fact when it says, "and the two shall become one flesh" (Matt. 19:5). No situation or act makes two people as much a part of each other as the experience that unites body, mind, and soul. Literally, as well as figuratively, married love unites two personalities.

You may question what this has to do with a kiss. Well, quite frankly, Barbara, whatever else can be said about a kiss, good or bad, it is a preparation for the complete investment of one life in another life. I have visited girls in the psychiatric ward of a hospital who were betrayed by a kiss. For, you see, a kiss assures another of trust and concern. It is an investment. But for these girls it was a cheap investment by the boys. The girls were willing to invest their whole being—mind, body, and soul. The boys merely invested their bodies. The rest they held back. So the girl's personality was fractured and had to be repaired. And although these girls have married a great deal of themselves is invested in one who is not their husband.

Every kiss you give invests a little of yourself in another. You have become a part of him and he of you. You can never feel quite the same about one with whom you have shared a kiss. Do you wonder now why I believe that kissing is a serious business? To regard it lightly, to make it common, is to threaten the mental health and moral fiber of our youth.

Now, Barbara, I think that you are wise enough to know that I have been writing in terms of the ultimate best or the ideal way for young people to conduct themselves. I am wise enough, I hope, to realize that very few people live up to the ideal. Nevertheless, I believe that these assumptions are true and need to be incorporated into each life.

Principles and Practices

A few suggestions may help you live according to the principles I have suggested. First, share no affection with any boy you do not know or about whom you have doubts.

Second, share no more than a goodnight kiss with a boy for whom you feel affection, respect, and would consider a good marriage risk. Also, have reason to think he feels the same about you. On a first or second date the no-kissing rule should be in effect.

If this is the case, he will be forced to respect you and will be made a better person. If your relationship never progresses any further, you will at least have the satisfaction of knowing that what you did share was shared with a worthy person and if later events show him to be unworthy you can congratulate yourself that you invested only a little in him. Thus you maintain your own self-respect with no great emotional upheaval.

Third, more affection will naturally be shared when a couple is going steady and they believe they love each other. Still more when they are engaged. How much, I am not wise enough to say. Here I have several thoughts.

If you are really in love why not be engaged? If you are not old enough to consider marriage you are not old enough to go steady and not beyond the goodnight-kiss stage. The engagement period is the final stage of preparing for marriage. Many engagements are broken. Here, common sense needs to be used so that you do not become too much a part of the other. You owe this to yourself, to your fiance, and to the one who shall be your husband if this engagement does not result in marriage.

Never prove your love by giving in to his plea to do so. For if he asks this he has already proved he does not love you—only himself. He is unworthy. Break off with him once and for all.

This is a long roundabout way, Barbara, to answer your question, "Is it wrong for a boy to want to kiss a girl?" But, perhaps, this letter will help you to decide.

Best wishes and love always,

DAD

I Was a Guinea Pig

H. David Wenger

I WAS A normal control, or "guinea pig," for a research study at the National Institutes of Health, Bethesda, Maryland. The study probed the physiological reactions to a two-week period of immobility such as would be encountered by a Gemini astronaut on a two-week orbit of the earth. The study was designed jointly by space-medicine experts from the National Aeronautics and Space Administration and scientists from the National Institute of Arthritis and Metabolic Disease. I had volunteered for the summer as part of a Mennonite Central Committee summer service project.

The study was divided into three phases: a three-week preimmobility phase, a two-week immobility phase, and a two-week postimmobility phase. During the entire seven-week period I was confined to the clinical center and was not allowed to leave without an escort. Also, during the entire seven-week period, and for two additional weeks before the actual study began, I was given a strictly controlled diet. I ate a standard breakfast, a standard lunch, and a standard dinner. I ate the same thing every day.

Three times each week, and five times on alternate weeks, I was taken to the metabolic chamber to have my basal metabolism rate measured. In the chamber (torture chamber, as I affectionately named it), which was a small, sealed room with a controlled atmosphere, I lay with a hood—which resembled a space helmet—over my head for three hours. The hood was fitted with a hose which carried off the carbon dioxide of my breath. From this my ratio of oxygen intake to carbon dioxide output was calculated, and my metabolism rate, or rate at which I converted animal protein to human protein, was determined.

During this test I lay perfectly still except for an interval of about ten minutes each day when I operated an electronic control panel which tested my reflexes, and an interval of about five minutes when I did exercises with my feet. On alternate weeks I received infusions of glucose and insulin on the fourth and fifth days.

I was given the same series of tests during each of the three phases of the study. During the first phase I was allowed to live as normally as possible as long as I remained under observation within the air-conditioned confines of the clinical center, adhered strictly to my diet, and cooperated.

The second phase, however, was quite different. In addition to the routine diet and tests, I lay on a contour couch as nearly immobile as possible for fourteen days and nights. My position can best be described as a horizontal S-shape, with my back up at a forty-five degree angle, my knees up, and my feet down. This, of course, was an attempt to simulate the position of an astronaut in a Gemini capsule. I was allowed to brush my own teeth, eat finely chopped meals which required no cutting motions on my part, and read with an apparatus which required only a slight movement of my finger.

This phase proved to be quite an emotional strain. I was allowed to have visitors only one hour a day, and I became very bored with being alone and seeing no one but hospital personnel. My level of emotional tolerance dropped considerably and I found that quite trivial incidences irritated me greatly.

The third phase was identical to the first, only it was a week shorter in length. Through the series of identical tests, then, the scientists were able to compare the results of each phase and determine any changes.

Although I wouldn't volunteer for the same study again, and although I became quite depressed at times during the study, I am very grateful for the experience. First of all, since the findings from the study will have much broader scientific significance than simply application to space-medicine—which is significant in itself—I really feel that I have contributed tangibly to medical research. In addition, I feel that I have learned a valuable lesson in self-discipline. Also, the experience gave me a lot of time in which to think and to reevaluate my relationship to myself and God.

CONTENTS

New Lights for Korba 34
News 38
Church Record 41
Letters 43
Mennonite Men 44
The Meaning of a Kiss 45
I Was a Guinea Pig 47
Editorial 48

COVER

Korba is the center of an industrial revolution.

CONTRIBUTORS

Mrs. Harold Ratzlaff, North Newton, Kan., with her husband is a missionary to India, and is currently on furlough interpreting the work of the church in India to the churches in North America.

Ellis G. Guthrie, 317 S. Cherry St., Eaton, Ohio 45320, is a pastor of the Church of the Brethren. Last year he wrote for us "When Children Ask About God" (June 1).

H. David Wenger, Richmond, Va., was a control patient at the National Institutes of Health during the summers of 1964 and 1965.

Omar Eby is an instructor in English and journalism at Eastern Mennonite College, Harrisonburg, Va. He is also editor of the Missionary Messenger in which his editorial was first published.

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Omar Eby

Now that the glitter of the New York World's Fair is fading away and a bevy of trucks is hauling off the rubble of gaudy American ticky-tack, and now that the masses who came seeking a look-see dazzle are gone and the great Flushing Meadow rats are no longer confined to nocturnal gnawings, it seems a safe enough time to comment on the various displayings of faiths at the fair.

Yes, faith belongs at fairs. For a fair is truly the world, a condensed expression of the world, no doubt, and of course, like all condensations, a fair can be a distorted, or oversimplified version of the real world. And the attempts to express Christian faith in that kind of never-never world risk being a distortion, too, as the Protestant Orthodox Center ably demonstrated.

The only safe way to tour the center was to carry a large placard reading, "Don't shoot! I, too, am a Christian," for some of the hucksters of denominationalism and sects conspicuously toted loaded verbal weapons, applying their apparently newly acquired Dale Carnegie techniques.

Although their arches were undoubtedly hurting them, those dear little gray matrons of old mainline denominations armed themselves with pink smiles (Why will old ladies insist on wearing pink lipstick?) and packs of brilliant literature and guarded the entrances to their booths. It became quite a little game, a kind of medieval joust, to see if one could enter their fort without a slicing from their lance.

The well-oiled charm of the male religious counselors demanded one to be equally alert. While one of the men (Was he a pastor or a public relations man?) was speaking to me, I kept wondering what he would do if I suddenly threw myself onto him crying, "I want to be saved." I looked around and wondered where in all that noise and light and confusion he would take me to revive me.

When you sighted a rare booth with no gray lady smiling pink or no religious P.R. man oozing charm, it was not a sane act to let your defenses down. For you were prepared after the first such unattended display to be startled by a double-bass cello voice inviting you to come in and see a three-minute return of the Lord in full color (and with stereophonic sound, I think), for example, or to see an acquarium filled with Galilee seawater and real live fish, the species of which our Lord used to feed the five thousand. (You missed that one?!)

"The Parable" and the Mennonite display saved the visit for me. About the Mennonite display I readily admit my bias. But first, "The Parable." So many words have been spoken about it that I only want to add this. Funny how we biblicists who know all the parables of our Lord and can give a pat little definition of a parable (you know, that bit about an earthly story with a heavenly meaning) are so frequently bowled over with shock and indignation upon seeing a picture-parable, failing to recognize it as legitimate as a spoken parable.

And so much has been said about the Mennonite exhibit that I only want to add: I was greatly heartened to see it, and knew that once more we would come through. Its one weakness was that it appeared to be a part of the decor of the building.

I was much impressed with the amtosphere at the Vatican Pavilion. The quietness, dignity, taste, and unity of message was much to their credit as demonstrating a better way in which faith could be presented in the garish setting of a fair. Were I a cultured pagan or a scientific humanist, religiously an idiot, I would have found it a provocative whisper.

Religious and ethical comments were being made elsewhere throughout the fair, not just at the religious center. General Electric's dramatic presentation of the progress in the development of electrical appliances through the decades was unconsciously (I presume!) showing that with the increase in the quality and quantity of appliances there seems to be an equally proportionate decrease in the quality of people's lives. The twenty-first century man and woman surrounded by their shiny, clever appliances were frighteningly brittle and artificial. But worse than this undesigned commentary on modern man's life was the terrible myth of the theme of progress, that there is always a better day tomorrow. "There's a great big beautiful tomorrow shining at the end of every day. . . ." That surely is one of the cleverest lies of the devil in this century: that for you, for me, there is always a tomorrow. The Christian knows better.

Faith must be expressed at fairs. But how best seems not yet known, as many exhibits at the recent New York's World Fair remind us.

THE MENNONITE

81:4 JANUARY 25, 1966

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Soul Sick and War Weary

Willard S. Krabill

Vietnam is a beautiful country weary of the long ravages of war. Many families are split. Brother fights brother in this land of tragedy.

The smoke bomb was laid down by a small fighter plane to mark the place where the pilot thought the opposing forces were. From somewhere out of the stratosphere came the jets screaming vertically toward the earth, dropping their bombs, then leveling off and leaving behind a smoking ruin.

Vietnam is a beautiful country with a sick soul—weary from the long ravages of war. It is a country divided, geographically and politically. An estimated 80 percent of its land mass is controlled by the National Liberation Front. Its major towns can be visited only by air.

And the number of refugees—mostly children, women, and older people—grows. By the end of 1966 the number may be a million. The absence of men between the ages of fifteen and forty-five in these refugee camps is striking. Their men away with the troops of one side or the other, these refugees don't know and can't find out where their true sympathies lie—with the National Liberation Front or with the South Vietnamese government.

Tragically, many families are split—one time one son is conscripted by the South Vietnamese, later another son or husband is conscripted by the Vietcong. Brother fights against brother in this land of tragedy.

On a recent return visit to Vietnam, I saw the mountains of war materiel, the planes, the trucks, the ammunition dumps. I saw the Chulai beach, south of Danang, where U. S. Marines first went ashore last summer.

I saw soldiers lining up and waiting at airports to go off to battle in a few minutes—men soon to become statistics about which I read the following day: "176 Vietcong Killed by Body Count; Our Losses Moderate." One of the most difficult experiences in my life was to look into the faces of those about to kill or be killed.

I saw a military government in Saigon and in all of South Vietnam generally. It is estimated that some 15,000 South Vietnam government leaders (village, district, and province chiefs) have been systematically assassinated by the Vietcong, thus leaving a leadership vacuum in Vietnam.

I saw the bars in Saigon which have increased by the hundreds since 1955. Prostitution was again evident—something nearly nonexistent during the days of Ngo Dinh Diem.

Sounds Are Worse

I not only saw in Vietnam, I also heard. From my bed in a Saigon hotel I heard the bombardments at night, the whine of the jets overhead, the rumble of the trucks, the chop-chop of the helicopters. I also heard people—people asking for help, for medicine, for doctors, nurses, teachers. Their stories of life were a bitter tale.

In the case of Christians, I heard them asking for our prayers. I can think of no better description of this human suffering than that of Steve Cary, member of a recent Quaker mission to Vietnam, when he said, "Misery and suffering in Vietnam, resulting from twenty-five years of war, surpasses that found in Europe during and after World War II. In Europe and Africa in 1946 we saw suffering but the misery of the people was tempered by hope."

Through all this warfare, the United States has steadily become more involved. And, unfortunately, throughout this period of social revolution and military conflict, although the United States has subscribed to generally worthwhile goals for the Vietnamese people, it has succumbed increasingly to the premise that social problems have military answers.

The suffering this period of war has brought the Vietnamese is almost unimaginable. Today, the refugee in Vietnam is a different person than he was in 1955. Then he was a refugee from communism—an ideological refugee. Today, he may be a refugee from typhoon and flood, sometimes from communism, but mostly war.

He is not necessarily pro-Saigon, nor is he necessarily pro-NLF. American military leaders in Vietnam estimate that South Vietnam has three groups of people today: 10 percent strongly procommunist; 10 percent strongly pro-Saigon; the other 80 percent noncommitted.

The latter are people buffeted about by war for more than twenty-five years—disillusioned, cynical, and having no real stake in the outcome of this conflict whatsoever. They only wish the whole thing would come to an end and that all foreigners would go home.

These refugees are a concern to the U.S. government, not only because of their large numbers, not only because of the massive human need, but because of the political implications. They are a potential asset to the South Vietnamese government if their allegiance can be won by Saigon.

Because of the intense need, our voluntary agencies will have to expand their ministries. For maximum impact a greater degree of cooperation between these agencies is needed.

Generally, the refugee problem is a manageable one. With the relief activities being carried on by the U. S. military, the U. S. AID programs, and the expanded programs of the voluntary agencies, the basic need for food, clothing, and shelter can be met.

However, no one in Vietnam is really doing anything designed for the rehabilitation and reconstruction of the country so badly needed when peace comes. Great is the need for trained personnel to help the Vietnamese help themselves to build programs which will be of benefit in the future.

The greatest need in the Vietnamese refugee problem is to quit making refugees The best medicine is preventive, and the best way to help refugees today is to quit producing them. No effort should be spared in ending the war.

Several challenges face the U.S. and its citizens concerning Vietnam. First, to become aware that the real aspiration of the Vietnamese peasant is for land, preferably that of his forebears. He wants to live on his own piece of land; live in peace, and be left alone.

The real revolution in Vietnam is not basically military. It is rather a search for a Vietnamese national identity, for Vietnamese solutions to their problems. The people want all foreigners to leave; they want land reform; they want tax reform; they want a new Vietnamese society.

For a hundred years they have been pawns of the white man, and even today they have few stakes in this conflict. The procession of Saigon governments has thus far done very little for them.

And the Vietnamese have a natural antipathy toward the Chinese. Naturally a rival, the Vietnam nation for the first ten centuries after its formation struggled against Chinese domination. With that struggle still continuing, it is a mistake to push the Vietnamese into the embrace of China.

I am saddened to see a country as great as the United States surrender the moral leadership required to bring about a better solution in Vietnam. I would expect greater courage and imagination to find a better alternative than the present military escalation.

Challenges Facing the Church

Having said all this, how shall we, a small peace church serving in a war zone, proceed? How shall we proceed in a situation where we are identified with the Americans, working alongside 200,000 U.S. military in small zones representing 15 percent of the country's land area?

Obvious is the problem of identity. How can we as mission and service representatives show the love of Christ in a war zone such as this? Transportation, for example, is a problem. Going by road is impossible; transportation by sea and air are the only alternatives and such are completely controlled by the military.

Thus our relief goods must be transported by the military, or at least by their permission. And, of course, transportation of relief goods takes second place to the transportation of war materiel.

Despite the drawbacks, we are able to help alleviate human suffering there. As the only Protestant relief agency operating in Vietnam for the past ten years, we have gained the confidence of the people. The U.S. government and the South Vietnamese government are anxious to assist us.

We can hardly leave in the face of these opportunities. Our goods are needed, our people are needed, and our witness is needed. Where in the world today is a greater need for a witness for peace and reconciliation?

Let us pray for Vietnam, for the leaders of the governments involved, that they will make those decisions which will bring the conflict to an early close; for the people of Vietnam; for the church in Vietnam as it attempts to witness in conditions of suffering; and for all those working in Vietnam to help these sufferers.

A MANUAL FOR ACTION AND WITNESS

In a joint meeting at Goshen, Indiana, on November 5, the Peace and Social Concerns Committee of the General Conference Mennonite Church and the Mennonite General Conference acted to request the *Gospel Herald* and *The Mennonite* to devote a special issue as a congregational action manual on the war in Vietnam. Hopefully, this will equip readers in the United States and Canada to witness to their governments. The witness of Canadian Mennonites may be more complex as it is a witness not only to their own government to exert an appropriate influence for peace; it is also a witness to their United States brethren whose patriotism can blind them to the moral implications of United States military action in Vietnam. Committee representatives consulted with the editors in the preparation of the materials. The two agencies conducting work in South Vietnam, namely the Eastern Mennonite Board of Missions and Charities and the Mennonite Central Committee, were consulted, and invited to present their programs and concerns. Many people, whose names cannot all be listed, submitted suggestions. While the materials here included thus represent a broad consensus, the writers listed carry ultimate responsibility for the item in question. *Stanley Bohn and Paul Peachey.*

Alvin J. Beachy

The Moral Bankruptcy of America's Vietnam Policy

The fact that the United States is not willing to withdraw from Vietnam says that in its judgment the Vietnamese people are more expendable than its own. In order to guarantee itself a land base in Asia, it engages in what amounts to the mass murder of a civilian population in another country.

THE AVERAGE PERSON today is at loss for accurate information about Vietnam and the undeclared war raging in that unhappy country. Most newspapers have meekly accepted the role of aiding the concensus makers in Washington to create the impression that the United States is in Vietnam, at the request of a free government in Saigon, to save South Vietnam from communist-inspired North Vietnamese aggression. No doubt these claims carry a measure of truth, since propaganda, in order to be successful, cannot be built entirely on falsehood.

The False Claim of Vietnam's Request for American Presence

That area of the world which is today known as Vietnam was before World War II a part of the French colonial empire of French Indochina. The French had dominated the area for fifty years before World War II and had exploited both its economic resources and its people. Little was done in the way of an attempt to make the population literate or to institute much needed land reforms. Practically no effort was made by France to prepare the Vietnamese people for eventual self-government. The colonial possessions yielded too many economic dividends to the mother country to be given up lightly.

The outbreak of World War II and the aftermath of that war's end caused the collapse, not only of the British colonial empire but that of France as well. During the war Vietnam was occupied by the Japanese. The Vietnamese under the leadership of the Vietminh, a popular resistance movement generally regarded then as totally communist-inspired, fought a guerrilla war for independence against Japan. After Japan surrendered to the United States in 1945, Vietnam was free for a short time.[1]

The French, however, were not prepared to give up this prized colonial possession without a struggle. They engaged in a hard-fought and bitter war which lasted for nine years in an effort to reconquer Vietnam as a colonial possession. The French army of nearly one-half million men finally surrendered after the battle of Dienbienphu in 1954. The war would have ended sooner except for the fact that the United States was supporting the French as liberators from communist aggression.

This was the era of McCarthyism when the test of the patriotism of even a liberal statesman was found in the strength of his anticommunism. Liberal statesmen who had found themselves betrayed by communists whom they had trusted during the war years when Americans were partners in a war against the Nazi tyranny were suspicious of any revolution anywhere in the world as having a communist base.

Because America feared that communism might spread throughout the whole of Southeast Asia, as it had spread through eastern Europe at the end of World War II, it did not sign the Geneva Accords of 1954, which ended the war between the French and the Vietminh. America, however agreed not to disrupt the agreement.

The Geneva agreement divided Vietnam into northern and southern sections at the seventeenth parallel. This aided in the evacuation of the French army and the resettlement of the population. It also called for free elections in 1956 to allow the people of Vietnam to choose their own form of government.

These elections were never held, because the United States saw the revolution as communist-inspired and dominated and had no concept of an independent nationalist communism. America was certain that if elections had been held, the Vietminh would have won. This would have meant an unquestionably greater communist influence in Vietnam and would have meant a decrease of Western power in Asia.[2]

This unreasoning fear of communism as the source of every revolution has made Americans incapable of seeing that some revolutions are badly needed. In the name of democracy America has supported some of the most corrupt dictators in history, simply because they were anticommunist.

Rise of Ngo Dinh Diem

It was the anticommunism spirit that launched America's unfortunate policy in Vietnam after 1954. It is the United States' worship of power which presently finds it waging a war from which every ounce of human compassion has now been drained.

It was the tidal wave of anticommunism that swept into the camp of

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the liberal statesmen after the McCarthy era that swept Ngo Dinh Diem into power as head of a so-called democratic government in Saigon. Robert Scheer and Warren Hinckle in "A Special *Ramparts* Report on Southeast Asia" report on the manner in which Diem became enthroned as actual dictator.[3]

Ngo Dinh Diem was discovered in a Tokyo tearoom in 1950 by Wesley Fishel, a young political scientist from Michigan State University. Diem was then in his seventeenth year of exile from his native Vietnam. An ardent Catholic and a staunch anticommunist he was by training and family background a member of Vietnam's feudal aristocracy. He needed the French presence to maintain his way of life and had risen to the rank of governor of Phat Diem province in the French colonial civil service.

Fishel was impressed by Diem's long wait to rule his country, his views on independent nationalism, anticommunism, and social reform. He urged Diem to come to the United States to win the government's support and arranged for Michigan State University to sponsor the trip. Here Diem found extensive help both within the faculty and the administration. Outside the academic community Diem found support within the American Catholic hierarchy. Diem's brother, Bishop Can, made arrangements for the exile to stay in Maryknoll seminaries in New Jersey and New York, the territory of Cardinal Spellman.

Outside the academic community and the Catholic hierarchy Diem found strong support among political liberals intimidated by Senator Joseph McCarthy. Still shaking from the loss of China, the Korean War, and the conviction of Alger Hiss, they found it impossible even to think of dealing with any type of communists. Yet it was the communists in Asia, who, by appealing to latent nationalism and the need for social reform, had won the popular support of the people of Vietnam. The liberals searched for a third way and thought they had found it in an anticommunist Diem as the ruler of a free democratic Vietnam.

But the liberals had failed to reckon with the wishes of the Vietnamese people. They did not suddenly give their allegiance to this absentee aristocrat who had been in self-imposed exile while the communists had been leading a twenty-year anticolonial war for independence from France.

Nevertheless, the course of events was such that the Diem government was established in Saigon, not at the request of the South Vietnamese people, as the American government has insisted, but by that peculiar coalition of forces and interests which discovered Diem in Tokyo and groomed him in this country for the premiership in Saigon.

From the very day on which he ascended the office of the premiership in July 1954, Diem began to crush all opposition. Those who were particularly obnoxious to him were anticommunist Vietnamese leaders who made the mistake of being also anti-Diem. The identifiable Vietminh partisans who remained in the South were also eliminated in one way or another. While his high-handed way of running his government did not make Diem popular, it was not popularity that he was looking for. He knew that his base for support was very small and that he would have trouble with the majority of the population who had supported the Vietminh in their long war against the French. Force was, therefore, the only way in which Diem could ready his people for the so-called democratic alternative.

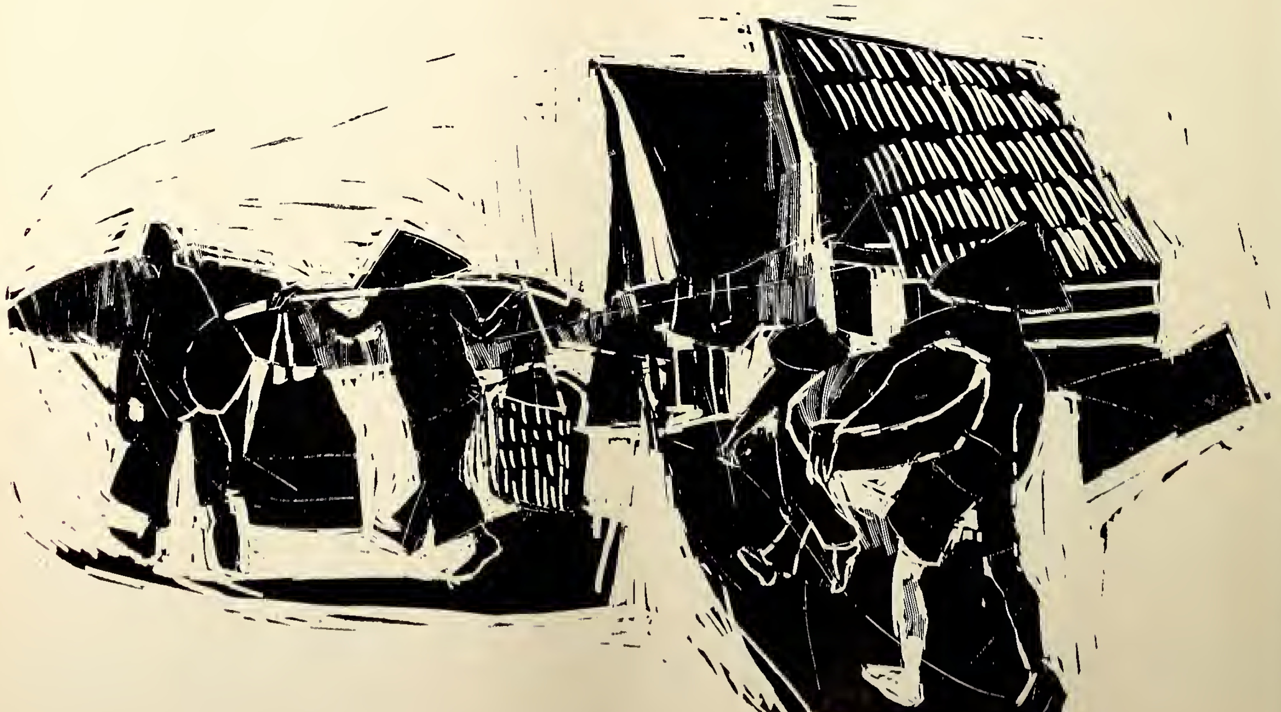
Although Diem ruled autocratically from the first, his authoritarian tactics were not reported to the American people until he had fallen from favor eight years later. A group of men known as American Friends of Vietnam, organized by the Vietnam Lobby, worked for six years to present Diems regime as a "showcase of democracy."

The American Friends of Vietnam was directed by a fourteen-member executive committee, among whom were Sol Sanders and Harold Oram. The task of these men was to make Diem palatable to the American people. They wrote his speeches and sprinkled them liberally with democratic cliches. Sanders, who remained a loyal friend to Diem, even after he had fallen from favor in the United States, resigned from the American Friends of Vietnam, when its executive committee sent a congratulatory wire to the generals who had deposed and murdered Diem, which arrived in Saigon while Diem's body was still warm.

By 1957 Diem was a certified president of South Vietnam, and he had crushed all rival religious sects and independent politicians. He had surrounded himself with a court of American advisors, but he had accomplished little else.

The Vietnam Lobby, which had created the myth that the Diem government was a showcase of democracy, also worked to create a second myth; namely, that free elections for all Vietnamese, as called for in the Geneva Agreement, would be a means of enslaving the free people of Vietnam. The fact is that Diem used strong-arm methods to control the millions who were not favorable to him. Since the Vietminh, backed by Ho Chi Minh, would almost certainly win if elections were held, as they had duped the populace, the United States could strike a blow for freedom by keeping the people of Vietnam from holding free elections. In this manner we could both save the people of Vietnam from their own naivete and teach them the golden way of democracy through Diem's showcase government. It took the self-immolation of a Buddhist monk to destroy this myth.

The real tragedy is that the Vietnam Lobby was the end-product of liberal cold war anticommunism. The men who formed it were not self-seeking, but true believers who were on a crusade for democracy. They looked



at the world through anti-red glasses and were convinced that Diem could be a democrat. When they could not convince President Eisenhower, they pressured his administration into line, and set out to convince the country. "They succeeded, and the myths that they created—that we were 'asked' to step in by the Vietnamese people, that we are protecting 'democracy' by blocking elections—remain long after Diem to haunt the State Department White Paper and President Johnson's speeches."[4]

In the light of the above facts, our claim that we are in Vietnam at the request of the Vietnamese people can no longer be defended. With the fall of the Diem regime, government after government has toppled so rapidly in Saigon as to become, outside of United States' circles, something of an international joke.[5]

A recent article in the November 30 issue of *Look* magazine now openly admits, "Our government installed its own handpicked Vietnamese leaders and continued propping them up long after they had become dictators; it OK'd coups d'etat, countercoups and coupettes."[6] Our claim that we are in Vietnam at the request of the majority of the Vietnamese people in order to save them from communist aggression from the North is manifestly false. Its falseness is proved not only by the fact that Ambassador Lodge has recently said that the campaign to win the support of the Vietnamese people for the government is now going better, but also by the fact that a Johnson assistant has said as recently as November 2 that the Saigon rulers are irresponsible and do not have the support of the population or the confidence of the peasants.[7]

The New Face of War

This myth that we are in Vietnam at the request of the Vietnamese themselves must be destroyed. It is now leading the United States into a cruelly savage war. The South Vietnamese people themselves have expressed the wish that we would leave them alone. In any event, they are quite sure that we by our unrequested intervention have made matters much worse for them. The South Vietnamese may prefer the terror of the Vietcong to the terror of American indiscriminate bombing raids.

However honorable original intentions may have been in Vietnam, present terror tactics in the conduct of the war now make America the aggressor nation in both North and South Vietnam. Why has this crusade against the communist enemy now turned into a slaughter of the innocent? The simple reason is that the United States was losing the war without terror. Convinced that the United States had come into Vietnam at the request of the Vietnamese people, Americans interpreted the loyalty of the peasants to the communists as being induced by their fear of Vietcong terror. As a desperation measure America decided to outdo the Vietcong at their own game.

A recently returned war correspondent reports the following conversation between himself and an officer of a helicopter unit. The conversation had drifted to the inevitable question of "What's the answer?" as they discussed how badly the war was then going.

"Terror," he said pleasantly. "The Vietcong have terrorized the peasants to get their cooperation, or at least to stop their opposition. We must terrorize the villagers even more, so they see that their real self-interest lies with us. We've got to start bombing and strafing the villages that aren't friendly to the government. Of course, we won't do it. That's not our way of doing things and the people at home would not stand for it. But terror is what it takes."[8]

Unfortunately, just what this unidentified officer said *America would not do is exactly what it is now doing.* Prior to that, American forces were few in number and, says Langguth, had been justly praised for decency and bravery. They had some doubts about the effectiveness of their effort in Vietnam but none about the justice of the cause. They had seen the cut throats and the ripped bowels which the Vietcong left behind, and they had been welcomed as liberators in villages which the communists had seized and occupied.

But the face of the war has now changed, and it is a very ugly face. The new war is American paratroopers abusing a village chief, because they do not understand his importance. It is a detail of American marines setting fire to a village of 150 dwellings without giving the villagers time to remove their food and personal belongings, because they *thought* the village was the source of one burst of sniper fire as they approached.[9]

More than anything else, the face of the war is the bombing of undefended villages, not friendly to the government—villages, which by the way, have no protection by means of antiaircraft fire.

American pilots are disturbed by the fact that they are killing civilians, although the official line in Washington is still that this is not the aim. However, in the current burst of bombing raids no attempt is any longer made to identify legitimate bombing targets. Vietnamese observers no longer ride in the rear seats of spotter planes to identify such targets. The bombers are usually met by a spotter plane which leads them to villages or jungle thickets from which ground fire has been received in recent hours. The bombers then dump their loads and head for home. "If there is no target, they are directed to 'open areas'—villages that have either been abandoned or *are suspected* of harboring Vietcong units" (italics supplied).[10]

In the South then, the United States is apparently willing to win the war at an enormous cost to civilian life and unspeakable misery of the refugee. In the North it has simply hoped to bring Hanoi to its knees by a demonstration of military might. The longer bombing continues the more it looks as though President Johnson's offer of unconditional negotiation really means unconditional surrender. It looks all the more so, now that it has been revealed that Hanoi's offer to negotiate in the summer of 1964 was declined, because the offer was *thought* insincere.

The war of terror has now put the United States in a position where it cannot be pushed out of Southeast Asia but at the cost of thousands of friendly Vietnamese dead, among them women and children, not to mention American casualties.

What are the reasons for our continuation of this horrible war with these terribly inhumane methods? Sam Castan, senior editor of *Look* magazine perhaps said more than he intended to say when he wrote, "*President Johnson saw only one course left if the United States was to save its prestige and keep a strategic Asian land base against the day when we may need one against China*" (italics supplied).[11]

He also says that "U. S. troops have only one way of hooking the Vietcong out of the sea of hiding that is the Vietnamese population. Every day we must stalk through villages, warily and with weapons cocked, and some innocents are inevitably hurt. If such

casualties do not endear foreigners to the Vietnamese, neither does their habit of harboring guerrilla snipers make us love them."

There is one other thing which the United States could do which the senior editor of *Look* did not mention, namely, withdraw from Vietnam, where it presence is no longer desired, if it ever was. The fact that it is not willing to do this seems to say that in its judgment the Vietnamese people are more expendable than its own. Its soldiers suffer and die, but the American civilian population is untouched and its land unscathed. But in order to guarantee a land base in Asia against the day when it may need it to resist China, it engages in what amounts to the mass murder of a civilian population in another country and devastates the land of another people in order to protect its own. If this does not smack of white supremacy, then I do not know how to interpret what I read.

In fairness to the American soldier it should be pointed out that the merciless character of our war in Vietnam is not due to the fact that the soldier is a depraved person. It is rather due to the fact that policy is made in Washington, not on the Vietnamese battlefield, and to the fact that the technical nature of modern warfare makes mass slaughter both possible and highly impersonal. Max Born, writing of the effect which modern technology has had upon traditional ethics on both peace and war, has this to say about its effect upon war: "In war, strength and courage, magnanimity toward the defeated foe and compassion for the defenseless characterized the ideal soldier. Nothing is left of this. Modern weapons of mass destruction leave no place for any ethical restrictions and reduce the soldier to a technical killer.[12]

How aptly Born has here described the character of modern warfare is revealed in the words of a Navy pilot who flies daily bombing missions over North Vietnam. "Bombing's a job. We've had the best training in the world, we've got the best equipment, and we're good. I've dropped over forty tons of bombs on North Vietnam because it's what I've been training to do for the last twenty years. Results? We never see them. They're someone else's job."

Another pilot said after a return from a bombing mission, "It was a milk run. We didn't see a soul down there!"[13]

If this is the nature of modern warfare, it raises serious questions about the possibility of a Christian's participation in it at any time. Are not Christians held responsible for their deeds? How can a Christian participate in a war where the act of showing mercy to the foe is either impossible or treasonable?

In any event, the fact that Americans were not asked to intervene in South Vietnam by a freely elected government in the first place, plus the fact that the South Vietnamese people have now expressed the wish that they should leave, plus the fact that the real purpose is to prevent the expansion of China at the expense of Vietnam and its people, plus the fact that the war is now one of calculated mass terror against a civilian population, has brought American policy in Vietnam to absolute moral bankruptcy. No nation has ever successfully flouted the moral order of the universe. Those nations that have tried it have gone down to destruction. Unless America repents of its worship of power and mammon, it shall likewise perish.

Let repentance begin at once by halting the bombings in both North and South. Set a date for a ceasefire and give the Vietcong and the North Vietnamese a chance to honor it. Finally, bring this dishonorable war to an honorable end at the conference table, where the problems that led to the conflict must finally be resolved in any case.

Notes

1. *ABC's About Vietnam,* a leaflet issued October 11, 1965, by the Friends Peace Committee, Philadelphia.
2. Robert Scheer and Warren Hinckle, "The Vietnam Lobby," *Ramparts* Special Report on Southeast Asia, p. 4.
3. Copyright, 1965, by *Ramparts* Magazine, Inc., 1182 Chestnut St., Menlo Park, California. Fifty cents.
4. Scheer and Hinckle, pp. 4-10.
5. Jack Langguth, "The War in Vietnam Can Be Won — But," *The New York Times Sunday Magazine,* Sept. 19.
6. Sam Castan, "How Johnson Changed the War in Vietnam," p. 33.
7. Jack Foosie, "Analysis," *The Philadelphia Inquirer,* Nov. 2, p. 2.
8. Jack Langguth, *op. cit.,* p. 136.
9. *Ibid.,* p. 40. Also Norman Cousins, "An Invitation to Return to Cam Ne," *Saturday Review,* Sept. 4, pp. 16 and 30.
10. Sam Castan, *op. cit.,* p. 34.
11. Sam Castan, *op. cit.,* p. 33.
12. Max Born, "Recollections of Max Born—III. Reflections," *Bulletin of the Atomic Scientsts,* November, 1965, p. 4, col. 2.
13. Sam Castan, "The Navy War in Vietnam," *Look* Magazine, November 30, 1965, p. 30.

Vietnam Calendar

The following material was assembled by Paul Peachey. Chronological data comes from The Two Vietnams *by Bernhard Fall (Praeger, 1964) and the Senate Committee on Foreign Relations.*

1863. French protectorate established in Indochina.

1885. French treaty with China at Tientsin recognizing French suzerainty over Vietnam.

1928. Formation of the Indochina-wide legislature called the Grand Council of Financial and Economic Interests.

1940. Japanese increasingly displace French in Vietnam for five years.

1941. Communist Party forms the Revolutionary League for the Independence of Vietnam (Vietminh).

1945. March 10, under Emperor Bao-Dai Vietnam is brought into Japan's Greater East Asia Co-Prosperity Sphere; August 25, Emperor Bao-Dai hands over the Grand Seal to the Vietminh forces; September 2, proclamation of the Democratic Republic of Vietnam under Ho Chi Minh; October, arrival of new French reinforcements, appointment of Admiral d' Argenlieu as first French high commissioner.

1946. January, general elections coupled with ruthless internal struggle by the Vietminh to consolidate control (murder of provincial chiefs, leaders of sects, etc.); February 28, French recognition of the Republic of Vietnam as a free state, Ho Chi Minh signing for the Vietnamese; May, maneuvers of Admiral d' Argenlieu to undercut Ho Chi Minh by separating the Republic of Cochinchina (Saigon area).

1947. Failure of efforts to reach a compromise, emergence of open conflict between the French and their Republic of Cochinchina, and the Vietminh Republic.

1948. June 5, agreement between French and Bao-Dai (as chief of state) establishing the State of Vietnam.

1949. July 1, Bao-Dai formally establishes State of Vietnam.

1951. September 7, U. S. signs direct economic assistance agreement with Vietnam.

1954. May 8, defeat of French at Dienbienphu; July 7, former Emperor Bao-Dai appoints Ngo Dinh Diem as Premier; July 21, signing of Geneva Accords; October 24, letter of President Eisenhower to Premier Diem, promising direct American assistance (rather than through France), the promise to the Vietnamese people which is said to be the commitment behind present policy.

1955. February 12, the U.S. Military Assistance Advisory Group takes over training of South Vietnamese Army which French relinquish; July, communists initiate first move in South Vietnam by distributing literature signed by the National Liberation Front; July 20, Government of South Vietman rejects North Vietnam government's invitation to discuss elections; October, Bao-Dai deposed by referendum, Republic of South Vietnam proclaimed with Ngo Dinh Diem as Premier.

Vietnam comprises a territory of 127,300 square miles along the eastern coast of Southeast Asia, with a population of about 30 million. European explorers touched these shores in the sixteenth century, while French Catholic missions were established in the seventeenth. By 1863, these regions, along with the neighboring areas (today Cambodia and Laos) became a French protectorate known as Indochina.

Various ethnic groups comprise the population of these three states. Numerous migrations, conquests, and political systems have prevailed in the past, notably a thousand years of Chinese domination (during the first millennium of the Christian era in the West).

Though culturally and ethnically interrelated, the peoples of the two Vietnams as they came into existence after 1954, have never been totally unified as a modern nation state. There have been several political centers (Hanoi, Hue, Saigon), as there are distinct geographical regions (notably the Red River Valley in the North, the Mekong in the South). The present division along the seventeenth parallel mirrors ancient rivalries and divisions, as well as the recent conflicts which culminated in the 1954 Geneva Accords.

Thus, the Vietnamese people share a problem common to many others in Asia and Africa: How can small ethnic and geographical units of population be combined quickly into larger political and economic systems, so as so cope with human needs amid rapidly growing populations? As late as 1870, Germany and Italy were still caught up in wars seeking such unity.

By 1946, however, unity and independence were within sight. The struggle against French colonialism and Japanese occupation had rallied diverse groups around a common goal. Communist revolutionaries provided the most energetic leadership during these struggles, and Ho Chi Minh emerged as the national hero, esteemed by noncommunists as well. For a time he enjoyed American support and in 1946, he was briefly acknowledged, even by the French, as the Premier of all Indochina. Other forces soon gained support, however, and the bitter struggle began. Yet as late as 1954, it was conceded generally that Ho Chi Minh would handily gain a national election.

Though Ho Chi Minh gave priority to national independence while the French remained, he was also a Marxist, interested in total revolution. This aroused the opposition of the feudal families, of some religious groups, and above all, the Catholics. Most Catholics lived in the North, and of these, 679,000 fled South after the Geneva Accords. Against these forces, the Vietinh, as the revolutionary movement was known, applied the ruthless tactics characteristic of communist revolutions. Yet Ho Chi Minh is a pragmatist who could co-exist with other forces if he had to. In any case he seeks to keep Vietnam independent from China.

Our Witness to Government

Why Should We Speak to Government?

The following analysis was prepared by John Howard Yoder.

We should speak because Jesus Christ is Lord. He is seated at the right hand of God even though His lordship is not acknowledged by the powers of this world. Within that framework, the authorities have their limited place; it is part of the Christian proclamation to remind them what these limits are. Their place in the world is not to make war but to keep peace; to reward and protect the good, and to repress evil within the area of their authority. (See Rom. 13 and 1 Peter 2.)

We should speak to government because we love our neighbor. Government action, whether in the field of war or in the realms of education or racial injustice, contributes to the welfare or to the suffering of our fellowman.

We should speak to government because we reject idolatry. In much of the life of a nation, and especially in times of war with regard to international conflict, the national state becomes much more than a modest and necessary instrument of organizing social life; it becomes an object of religious loyalty. Since the Old Testament times, it has been part of the task of the prophets and God's people, who have a concern for the unique claims of the one true God, to unmask idolatry.

We should speak to government because the statesmen in North America feel they are church people. Most persons in major public office in North America feel they are exercising a Christian responsibility in a Christian way. Whether they are sincere or hypocritical in this claim, is not a matter on which we can have a settled judgment without having first made the effort to speak to them. The committed Christian therefore must witness to such persons in every realm, but especially when a proposed action is harmful to his fellowman. This is the duty of reprimand which every Christian owes the erring brother.

We should speak to government about its international behavior because we are Christian missionaries. The fact itself is most regrettable, and it is the result of a theological misunderstanding, but in other parts of the world the political activities of the western governments are taken as a commentary upon the Christian churches. This means that unless we speak to the contrary, American military involvement in Vietnam, as is furthermore dramatized by the military chaplaincy and by the religious involvement of the Diem family, the war in its goals and its methods will be identified in the minds of the local population with the Christian message. If we have any interest in preserving the Christian message from distortion and corruption so as to make it more understandable or more believable to men whom we wish would give it a hearing as the gospel for their lives, we must disavow the religious motivation claimed for the war by some Americans.

We should speak to government because we live in a democracy. Now good reason exists for doubting the usefulness of the slogan that we have "government by the people." We must sometimes reject the idea that because we live in a democracy, or if we vote, we are therefore, because of our participation in the entire system, morally responsible for everything that happens. This is an unrealistic description of the democratic process or of moral accountability. Nevertheless, a democratic organization does represent an openness, to which the agents of government are formally committed, to any kind of communication, including the expression of moral concern or condemnation, concerning their functions.

Selfishness may be involved in many citizens speaking to government, both in what they communicate to government about what it should do, and in what the governmental leaders themselves decide. Yet the rulers still claim, by which they open themselves to our witness, that they are serving the will and welfare of the population. Even should we choose not to respect the claim of persons in high office to be Christians, we still must face the challenge of their claim that they are doing what we tell them to do. The very fact the claim is made involves us, if we say nothing, in a degree of responsibility for our apparent acquiescence in what goes on.

We should speak to government because we are already involved. Not only because governments of North America have chosen to consider us citizens, but for much more substantial reasons as well. Mennonites are already speaking in Vietnam. We are providing relief assistance to many needy persons, especially war sufferers, within the part of the country under the control of the Saigon government. For obvious practical reasons, Mennonites are not providing relief services in the parts of Vietnam dominated by the National Liberation Front or the government of North Vietnam. Not only does this threaten to give the wrong impression that Mennonites take the side of the Saigon regime and the American army; this impression is intentionally fostered by the American military, who want to use these material contributions to strengthen the acceptance of their authority by people whom we help. Thus if we say nothing but merely continue our relief activity we are by our very silence saying something; we are taking sides in the war itself. The only way *not* to be understood as being willingly and partisanly involved in the war effort is to be vocally committed to peace.

What Do We Say?

God is on the side of man. Every human being is a man for whom Christ died. Rather than getting involved in speculation about the nature of creation and just what "the image of God" means, it is more appropriate for us to say this in terms of atonement. The death of Christ at the hands of and for the sake of unworthy men is itself the foundation which makes every man, regardless of his human qualities or merits or achievements, the object of our love and responsibility. This absolute Christian responsibility for the neighbor allows no justification for distinguishing between friend and enemy, good and evil, Christian and communist in our obligation to seek the welfare of the other.

God is on the side of the poor. This is not only the idea of a few of the more socially-minded Old Testament prophets; it is powerfully stated at the beginning of the New Testament story in the Magnificat (a most strange kind of thing to be said by the tender maiden Mary) and in the latter part of the New Testament in the Epistle of James. The statement that God is on the side of social revolution, which is currently being made in much popular Protestant writing, is confusing and should not be used; but the cause of and the needs of the poor have a special place in God's intentions and, conversely, that the rich and mighty in this world face a very special kind of judgment.

Man cannot be trusted to be his own judge. Perhaps the greatest threat to the wholesomeness of the life of any society is the tendency of man to be judge and jury in his own case. The value of democracy is that it provides checks and balances and sources of criticism whereby the persons wielding power must recognize their weaknesses and limits. Modesty is therefore the first virtue of the statesmen, and it will express itself in attitudes, institutions and procedures contributing to effective self-criticism. In the case of Vietnam this would mean subjecting to legal analysis our claims to be there in the first place, remembering the inappropriateness of any nation's claim to be policeman to the world, challenging the validity of the assumption that it is the American government's responsibility to stop communism wherever it occurs, and using the available channels to find out what the rest of the world thinks.

Violence is no basis for social peace. The arguments which can be made in the extreme case for the moral acceptability of a certain amount of force used within limits in certain cases to maintain peace and order has been radically misunderstood as promising in principle that if sufficient power is used peace can be imposed. The opposite is the case, both in the lessons of history and in the intention of traditional Christian acceptance of the police function and war. Mennonites especially have fallen prey to this idea as over compensation for fear of being associated with humanistic pacifists.

What the Churches Have Said

Following are excerpts taken from the official statements of three Mennonite brotherhoods.

War Is Sin

We believe that war is altogether contrary to the teaching and spirit of Christ and the gospel; that therefore war is sin. . . . We believe that strife and wars are born of the selfishness and greed of individuals, groups, and nations (James 4:1). *General Conference Mennonite Church, Portland, August 22, 1953.*

Human life is sacred unto God, and a Christian has no right to destroy life. War is evil, brutal, and inhuman. It glorifies might, greed, and selfishness. The nature of war remains incompatible with the new nature of a regenerated Christian. *General Conference of the Mennonite Brethren Church, October 28, 1954.*

Duties of Statesmen

Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace.

Even though they may reject the highest good in favor of relative and lesser values, statesmen must nevertheless be challenged to find the highest possible values within their own relative frames of reference. In so doing, the Christian may, and can rightfully speak to decisions which the Christian ethic will not permit him to assist in carrying out.

The evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statesmen. *Mennonite General Conference, August 25, 1961.*

Negotiation in Vietnam

We recognize that many countries, including the United States, share responsibility for the war in Vietnam, and we abhor the subversion and aggression of the communists in Vietnam. In the first place, we call on the United States government and the other governments involved immediately to halt and disavow the bombing of noncombatants, the the torture of prisoners, and other such acts of war which are particularly abhorrent even to many in the general public, which seriously damage relationships to the peoples of Asia.

Furthermore, as a conference, we appreciate the efforts of the United States government to negotiate a settlement and urge that it continue to explore every possible means to end the war. Acknowledging the complex nature of the problem and the ambiguities involved we would propose consideration of the following steps:

Use the United Nations and agencies of government neutral to the conflict in negotiating and controlling a settlement of the war.

Use the reduction of military acts and increased economic aid to demonstrate our good faith and sincere desire to end the conflict. We believe that intensified and increased economic development in the Mekong Delta would contribute to the resolution of the total southeast Asian problem.

Initiate negotiations for a united Vietnam arrived at by an internationally supervised system of self-determination, without insisting strictly on our preference of a political, social, and economic order. *General Conference Mennonite Church, Estes Park, Colorado, July 15, 1965.*

Set the Pace in Sacrifice

Finally, having recognized that desperate economic need is one of the factors driving men to embrace the communist ideology . . . it is incumbent upon us as the people of God to set the pace in sacrificial service, both to those who suffer as a result of the war, and to those who live in poverty and need. We must recognize that extra dollars are coming into our hands because of the worldwide military buildup. Are we willing to be enriched at the cost of the suffering of others? Or will we use any such increase in income to further the preaching of the gospel, and to minister to the needy, both those in emergency situations, and those in the developing nations, helping them to help themselves? *Mennonite General Conference, Kidron, Ohio, August 27, 1965.*

The Christian Presence in Vietnam

Vietnam is by tradition a Buddhist country. Christians — both Roman Catholics and Protestants — are a distinct minority. The Protestant Christian community in South Vietnam numbers only 100,000 adults and children.

An independent Protestant church was organized in Vietnam in 1927. Called the Evangelical Church of Vietnam it was the outgrowth of the first Protestant missionary effort. The Christian and Missionary Alliance came to Danang in 1911 in the person of Robert A. Jaffray. Within four years nine missionaries were working in the country.

Prospects for evangelism were bright until the Roman Catholic Church on the basis of an 1884 treaty got a decree from the French government excluding all non-Catholic missionary work among the indigenous people. The ban was later relaxed, but Protestant missionaries were restricted to the port cities and S. Vietnam.

In spite of these limitations, Vietnamese Christians carried the gospel into the countryside. Fierce persecution in every village met them but it did not stop them.

The guiding purpose of the Christian and Missionary Alliance has been to win personal commitment to Christ. As a rule it has not set up schools, hospitals, or orphanages. It has depended on Bible teaching to establish the church with the hope that a well-taught church will develop its own conscience for physical, social, economic, and educational needs.

And this has taken place in a limited way. The Evangelical Church from its own resources has established an orphanage and school to care for the children of pastors who have been killed. With the assistance of the Mennonite Central Committee, a hospital was established at Nhatrang.

It was late in 1954 following the Geneva Accords that the Mennonite Central Committee came to South Vietnam. Refugees from the North needed material aid. Neither the church nor the mission was prepared for this emergency. The relief agency also provided personnel for student work camps and stationed a medical team at the Banmethuot leprosarium.

Since 1954, forty-seven people have served in the MCC program in Vietnam. Among them is Daniel Gerber who was captured by the National Liberation Front forces in 1962.

Mennonites have often followed up their relief projects with mission programs. This has happened in Ethiopia, British Honduras, Puerto Rico, and Taiwan. In Vietnam, the mission phase did not follow, but became the companion of the relief endeavor.

The Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, entered Vietnam in the fall of 1957. It came to express Christian concern for the people of the land by developing a more direct ministry of teaching and preaching.

It decided to work in Saigon. At that time this city of three million had only ten Protestant churches, most of which were small chapels. Less than a half dozen missionaries were engaged in full-time evangelistic work.

The Evangelical Church of Vietnam

The quality of witness in Vietnam is described by Mahlon H. Hess

We can only guess as to the increased suffering and persecution which the church is undergoing. The Evangelical Church of Vietnam, now fifty years old, has many excellent qualities. It is known for its simple *acceptance of the Holy Scriptures* as the revelation of God to men, as the rule for faith and life. The Bible school is a most important institution.

Our brethren stand for *holiness of life* and for separation from sin and worldliness. However, growth in some matters of ethics and honesty is still needed in the life of the church. On the one hand these problems are deeply rooted in culture and tradition; on the other hand some second and third generation Christians have not yet experienced the new birth.

The Evangelical Church of Vietnam has a firm belief in the *power of prayer.* Special prayer services are held each Sunday morning and midweek. In worship services, opportunity for sharing requests and for voluntary prayer is given.

This young church has a strong *emphasis on evangelism.* Pastors give active leadership in outreach; each congregation has a witness band; each district has a full-time itinerant evangelist. Colportage work, market preaching, and radio programs over fourteen stations (valuable in reaching students, military personnel, and government officers) are fruitful.

In 1962 the first Vietnamese foreign missionary was commissioned to serve in Vientiane, Laos. In the national church conference of June, 1963, several young people responded to the call for missionary volunteers; offering in cash and pledges was adequate to support a national missionary.

The church has a *concern about stewardship* of life and possessions. Self-support is a condition for membership in the national church organization. However, the church has a real problem in the matter of pastoral support. Most pastors have demonstrated a sacrificial spirit of service. Conferences of deacons are held in many areas to help laymen to give leadership in Christian education.

The Evangelical Church has a *con-*

science sensitive to the social needs of its fellowmen. In addition to its orphanage and its hospital, twenty of its members now share with the missionary staff in the ministry carried on from Banmethout leprosarium.

Our brethren are growing through the *discipline of suffering*. While due to the testings and opposition, some have grown cold and turned back, many have been purified and perfected. A witnessing band went into a communist-infested area, and had the joy of seeing thirty respond.

A leading pastor was given a gun by government officers, but declined to use it, even when he had to flee for his own life. He was continuing in earnest prayer for the backslider who sought to kill him, and looked forward to a day when they would be reunited as brothers.

The Eastern Mennonite Board of Missions

Paul N. Kraybill describes the work of the two Mennonite mission centers in Saigon. He also analyzes the special problems faced.

In Saigon at 336 Phan Thanh Gian the Eastern Board operates a bookroom, reading and study room, and English classes. Other activities include Bible correspondence courses, children's Bible hour, a Sunday Bible study class, and a weekly evangelistic service.

Most of the work continues to center around student contacts. In this downtown location many young people of the large student population of Saigon find this center a place for reading, study, and fellowship.

A new center was opened in 1964 in Gia Dinh, a suburb of Saigon. Besides activities similar to the other center, a day-care nursery is operated. Most of the activities at this new center have tended to draw in community folks rather than students.

It was inevitable that in a land where American armed forces are so prominent and so despised that the presence and activity of American missionaries would raise questions in the minds of the people. But, when the United States government dependents were evacuated from Vietnam early in 1965, it did become more clear that the Mennonite missionaries are not United States government employees.

It is basic for missionaries today to work with the aspirations and hopes of the people. But it is precisely here that our missionaries are caught with frustrating embarrassment, for within South Vietnam there is support both for the present autocratic "democracy" and for communism as the lesser of two evils.

Despite the risk of being completely misunderstood by Vietnamese and Americans alike, Eastern Board missionaries plan to remain, keeping politically neutral. They will seek to proclaim the Prince of Peace, protesting the evils of hatred and war, of greed and power, wherever or within whomever they are manifested, so that more and more people will see the missionaries' distinctive character and message.

One of our workers overheard his Vietnamese helper reprimanding neighbor children for referring to a missionary as a *huguoi My* (American). He told the children they should call him the *giao-sy* (missionary), because "he isn't involved in the killing and bombing that other Americans do here."

Since it can appear that Mennonite missionaries are benefitting from the protection of the American guns (supposedly staying off a communistic take-over) while continuing freely to build the church in Saigon, we feel they dare not remain quiet simply in order to stay. This is not to imply that demonstrations and formal protests are necessary.

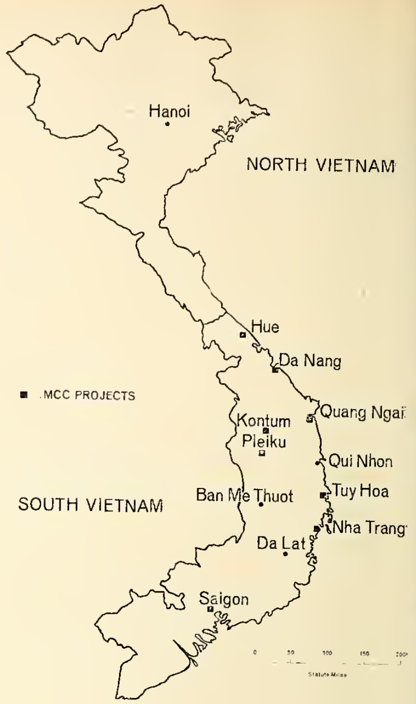
The quieter routines of mission life may have a more convincing effect, as Luke Martin writes: "Often English students will stay long after class to ask our opinions on the war in this land, or some subject pertaining to the Christian faith. The political unrest is always on the minds of the students, especially when the specter of the draft is before all the

young men. Many are uneasy with the American involvement in the war; some want peace so badly they would accept any form of government. We avoid becoming involved in the political controversies of this land. At the same time we try to show that the American policy is not necessarily the best policy nor synonymous with our convictions."

In the face of suffering the Mennonite mission stands beside the Evangelical Church as brother and friend. This church is seeking to maintain a strict neutrality in the conflict that seesaws over it. It is evident that after the war has ceased another chapter of great suffering will come to light.

In the present crisis the Eastern Board has set for itself the following purposes:

1. To reaffirm our opposition to war on the basis of the Scripture as we have always believed, and to make clear our protest against the evils inherent in either of the conflicting ideologies that have brought about the present struggle.
2. To reaffirm that we are in Vietnam because we believe that Christ has called us to witness and to serve.
3. To call the church to prayer on behalf of our government and all governments involved, and for the Christians of Vietnam and all the suffering people in that nation.
4. To confirm that we intend to continue a positive program of Christian witness in spite of uncertainties, remaining in Vietnam as long as humanly possible, unless the influence of our presence would become an embarrassment to Vietnamese Christians.
5. To state our intention of gradually increasing our staff to develop new and enlarged areas of service and to relate effectively in a liaison role to Mennonite Central Committee program in South Vietnam.



The Mennonite Central Committee

Saigon, Nhatrang, and Pleiku soon will see the expanded efforts of the Mennonite Central Committee. New projects will also be opened.

As reported earlier in our news columns (Jan. 4), forty-five volunteers are scheduled to be sent to Vietnam between February and September. This group will consist of seven administrative personnel, five doctors, six nurses, three social workers, seven home economists, four agriculturists, four mechanics and builders, eight Paxmen with mechanical, construction, or agricultural skills; and one secretary. They will join eleven workers who are already in Vietnam. Atlee Beachy, Goshen, Indiana, will administer the program.

Seventeen of the forty-five new volunteers will be recruited by the Mennonite Central Committee. The remaining twenty-eight volunteers will be recruited by Church World Service and its member denominations.

Budget for this program will increase tenfold. The allotment in 1965 was $32,500; in 1966 the total will jump to $350,000. Mennonites hope to raise $50,000 of this amount, and Church World Service and Lutheran World Relief will supply $250,000 and $50,000 respectively.

Highlights of the aid endeavor are:

Saigon. A project team, designed to serve a number of refugee colonies in the slum outskirts of the city, will consist of a doctor, nurse, home economist, and two social workers.

Nhatrang. The national Evangelical Church's hospital in Nhatrang will have an enlarged medical and service staff. A social worker will also be added.

Pleiku. A doctor and two nurses are now stationed at Pleiku, where a small hospital will be constructed shortly.

Hue. The World Relief Commission, relief and service arm of the National Association of Evangelicals, is operating a refugee vocational training center at Hue (pronounced "way"). To this project an agriculturist, mechanical engineer, home economist, and a person skilled in cottage industry will be sent.

Danang. A refugee colony of 4000 people on the edge of Danang has a clinic building but no doctor. A doctor and nurse will be provided, as well as a home economist.

Quang Ngai. In the Quang Ngai (pronounced "nigh") area large numbers of people are being resettled. Several hundred thousand more refugees are expected to come from Vietcong territories soon. A seven-man team will be placed here.

Tuy Hoa. A double team similar to the one envisioned for Quang Ngai will also be recruited for Tuy Boa (pronounced "twee wah"), whose large refugee population is expected to become even bigger soon.

Kontum. World Relief Commission is also planning to establish a refugee training center at Kontum.

The Mennonite Central Committee continues to be the only Protestant relief agency handling government surplus commodities in Vietnam. It will be receiving 4,250,000 pounds of dried milk powder, flour, bulgur, cornmeal, beans, and vegetables.

An unusual aspect of the Mennonite relief effort in Vietnam is the opportunity to serve a wide range of Christian groups in a cooperative ministry. The relationships established in past years with the Evangelical Church in Vietnam, the Eastern Mennonite Board of Missions and Charities, and the Christian and Missionary Alliance are being preserved.

The Division of Overseas Ministries of the National Council of Churches has been channeling support for the relief effort in South Vietnam through the Mennonite Central Committee since May 1965. It is aware of the MCC's special concerns in Vietnam as a peace church, but this has not prevented it from reaffirming its intentions of working jointly with MCC. Other agencies with which MCC is cooperating in some measure in Vietnam are Lutheran World Relief, and the World Relief Commission of the National Association of Evangelicals.

"The Mennonite Central Committee, as one of the pioneer American Protestant agencies in Vietnam, has a special responsibility there," says William T. Snyder, MCC executive secretary, "but the need is far beyond our capacity to meet. We must be prepared, therefore, to work with other Christian groups and voluntary agencies."

A Missionary Concern

WE REALIZE THAT in this complex and changing situation it is very difficult to determine what the truth is and make valid judgments. But the intensifying of the war through increased involvement of foreign forces is greatly increasing the suffering of these people. We therefore as residents of Vietnam who are committed to seeking the way of Christ, wish to share the following concerns with Christians everywhere and especially with the Mennonite fellowship.

We are concerned that the church is not misled as to the nature, causes, and consequences of the conflict here, through possible manipulation of mass media of communications by those forces that follow human reason rather than the mind of Christ.

We are deeply concerned because Vietnam has become a focal point for a larger international struggle which greatly increases the possibility that the conflict here could quickly expand beyond control bringing unimaginable suffering to large parts of the world's population.

We are troubled by the great suffering the Vietnamese people have had to endure due to acts of terrorism, fighting, bombings, and shellings. Tens of thousands are being killed or maimed for life. Social fabric is being torn and the morality of the people adversely affected.

We are concerned because a large majority of the Vietnamese people have no voice in deciding their fate under present circumstances. Some strongly support one side or the other but most, we feel, desire only a cessation of the conflict to enable them to live in peace.

We are concerned because the justification for our own country's heavy military involvement here is open to question. The issue is not so clear-cut as those who defend United States military actions would have us believe.

We are concerned because Asiatics tend to identify Christianity with Western civilization. When large armed forces from Christian nations fight Asians on Asian soil there is danger that Christianity is brought into disrepute and the communication of the gospel made more difficult.

We are concerned that Christians elsewhere are aware that on both sides of the conflict there are Christian brothers caught whose lives and witness are in jeopardy. Justification of the conflict by some elements of the church abroad heightens their sufferings.

Therefore, we urge Christians everywhere to:

Be certain that our attitudes concerning the Vietnam conflict are consistent with the mind of Christ as revealed in the New Testament rather than molded by the spirit of this world.

Repent of the sins of omission and apathy which have helped to bring on the present conflict.

Hear the call to deeper commitment to Christ and the way of Christ that the struggle here engenders, willingly taking up the cross of self-sacrifice and misunderstanding.

Speak out as opportunity affords and the Spirit of God directs us to do what we as Christians can to bring the present conflict to a conclusion.

Pray that the church here will be faithful in suffering, that the conflict will soon be resolved, that governing powers will recognize the limits and obligations of their power. *Vietnam Mennonite Mission Council: Luke Martin, James Metzler, Everett Metzler, Donald Sensenig.*

Paul Peachey

America's Hour of Truth in Vietnam

Asia was the birthplace of civilization—and of our biblical faith. Ironically, however, the industrial revolution broke through first in Europe. But European enrichment often meant Asian impoverishment, a legacy now enhanced by American folly in Vietnam. Today Asia is on the rebound. How can Americans make room on the bench of privilege for others?

WHY ARE AMERICANS fighting in the jungles of Vietnam?

According to the government's explanation, these men are there to defend freedom. A weak and hapless nation has fallen victim to outside aggression. This aggression is a local incident in a vast global conspiracy. The fate, not merely of 14 million South Vietnamese, but of free men everywhere, hangs in the balance.

This explanation is simple, forthright, and, to many people, convincing. Public opinion polls indicate that two-thirds or more of the American people support it. Some do so after careful consideration.

As Mennonites we repudiate all war, but the meaning of our witness must still be worked out in terms of the specific situation which we now confront. Indeed, do we understand our own commitment if we do not face the complexities of particular conflicts?

We face a dual problem. What are the facts? And what do they mean? The first is difficult because our perception of the facts is limited by the narrow range of our experience. The second is difficult because the yardstick whereby we measure these events is made in our own image. Complex forces are at work in the power confrontation between China and the United States.

Unfortunately, even our Christian concepts have been debased by our own national myths. In our North American churches we tend to concentrate on the biblical imagery of personal salvation, while in public or international matters we are often secular or actively pagan. In any case, our perspective is so short and self-centered that we cannot recognize the larger contours of events in Asia.

The Long View

In a televised interview several months ago, Premier Yew of Singapore observed that while Mao Tse-tung of China thinks in terms of generations and centuries, American leaders find it hard to think beyond the next election. As a young nation, unhampered by history, the United States fails to comprehend the glacial character of Asian events.

About a decade ago an Indian historian, K. M. Panikkar, placed this generation into significant perspective. "We are witnessing today," he said, "the end of the Vasco Da Gama era in history." That era began with the arrival of Vasco Da Gama, the Portuguese explorer off the coast of South India in 1498 and ended with the departure of the Europeans from India and China in the late 1940s. During these four and one-half centuries the maritime powers of Europe came to dominate the affairs of the great land masses of Asia. Today Asia is on a rebound.

Asia was the birthplace of civilization—and of our biblical faith. While our European ancestors were still barbarians, high civilizations flourished in India and China. The basic discoveries on which our modern technological civilization is based come from them. Ironically, however, the modern scientific and industrial revolutions broke through first in Europe. Thanks to this advantage, the peoples of Europe wove the network of trade and political fabrics that now envelops the globe. Their great leap forward, however, disrupted the ancient equilibrium of the Asian world. European enrichment often meant Asian impoverishment.

Technological superiority, however, soon fostered attitudes of disdain in the white man for men in less developed societies. This sense of superiority was reinforced by religious conviction. Europeans championed the true religion. Indeed, thought some, the Christian religion was the key to their technological superiority. In any event, the Vasco Da Gama era was characterized by the white man's cultural imperialism.

Colonialism brought not only bane but also blessing. The colonial presence in Asia introduced ferments that in time were to destroy colonialism itself. Western political concepts came to be taken seriously. Even the communism which has meanwhile become the American national scapegoat is a *Western* faith. Communism began as the cry of Western men against the injustice of their own society. Leaders like Lenin were soon to link that cry to the groans of the oppressed everywhere.

But America, suddenly rich and powerful, seems unable to assess the profound, often traumatic impact of its imperialism on the peoples of Asia. Theoretically, the United States has long since condemned colonialism. Yet at the deeper human and social levels it fails. Somehow its people seem unable to surrender the advantages of political and economic power which the colonial era achieved for them. The United States is like a ball team which cheats its way through the game to a point where victory is assured, and then suddenly demands that all rules be strictly observed. The West achieved its dominance by actions which it now labels violence or aggression when practiced by others still dispossessed.

The matter has another side, to be sure. Premature independence in Congo illustrated the great danger of immediate withdrawal. American companies cannot simply scuttle their investments abroad, and accept total loss. The instability of country after country provides endless temptation and opportunity for evil men. In many cases representatives of Western powers have shown greater wisdom than ambitious national leaders.

Nonetheless, Americans face a task seemingly greater than their capacities. How can they slide over on the bench of privilege to make room for others?

The Trauma of Communist Victory

Communist victory in China in 1949, followed soon by war in Korea, sent an earthquake-like tremor through the American body politic. China had been taken into the United Nations as one of the four major powers, and as a Pacific pillar in the postwar world order. Suddenly, from the American viewpoint, a major asset turned into a major liability. An ally became a determined opponent.

However the communist victory in China may be judged, it is the consequences which concern us here. For fear now transformed American foreign policy from benevolent flexibility to the aggressive containment of communism. The goal of containment increasingly eclipsed support of "the revolution of rising expectations." In effect American actions now began to say: better to prolong colonial or feudal *dependence* than to risk communist-led *independence*.

Communism — must it be said again? — is an aggressive political faith, capable of brutal and enslaving action. Its atheism repels not only Christians but many other religious people around the world. But the record also shows that the strength of communist appeal and power is often a good barometer of economic and political desperation.

Perhaps no one who is immersed in the prosperity and security of American life today can comprehend the agony of many non-Western peoples who must achieve in a decade tasks for which the West had generations and even centuries. Many face but three alternatives: 1) anarchy or chaos; 2) intervention or subjugation from abroad; and 3) iron-handed self-rule. The third, of course, may be military dictatorship, or rule by a strong man. Rarely, however, does the strong man bring a vision or the political resources necessary to new institutions.

From Colonialism to Anticommunism

Communism, on the other hand, though ruthless in method, does bring a comprehensive blueprint. Under today's circumstances in Vietnam, why should we wonder—or object—at the continuing appeal of Ho Chi Minh? If you were a loyal Vietnamese, how would you choose?

The rebound of Asia from colonialism and the American trauma produced by communist victory in China provide the key to American action in Vietnam. In his presidential memoirs, *Mandate For Change*, General Eisenhower admits candidly that America entered Vietnam because of American strategic interests, that is, concern for the balance of power and for Vietnam's natural resources. It was the *importance of Vietnam in America's grand design for communist containment* rather than the primary interests of Vietnam itself that brought the United States in.

Vietnamese resistance movements had long fought against the French colonial masters, and against the Japanese who succeeded them during World War II. The United States wanted French colonial rule to end, and during the war, worked with Ho Chi Minh. Though important population groups opposed communism, by war's end Ho Chi Minh had become the recognized national leader. In December 1945 the French signed an agreement recognizing him as such, and the following month he won a national election. The new French high commissioner, however, worked toward a French comeback. While Ho was abroad, and without authorization from Paris, the commissioner set up a separate government in Saigon. But the forces of Ho Chi Minh, too, dealt treacherously. Their mutual perfidy led to the bloody struggle that ended eight years later in the French defeat at Dienbienphu.

The communist victory in China and the Korean War both fell within this eight-year period. As General Eisenhower indicates, the American government was eager to undergird the French effort. It sought to make a moral case for intervention that would satisfy free world opinion. The French struggle was to be redefined so as to become "a clear case of freedom defending itself from communist aggression" rather than "an effort on the part of the French to sustain their former domination" (*Mandate For Change*, p. 336). But the French, given their colonial holdings elsewhere, could not accept this.

As the French position disintegrated, the United States began to move in unilaterally, picking up the remnants of French rule. Already when the Geneva Accords were made, the United States refused to sign, and two years later, to permit the elections for which the Accords provided. It was committed rather to build a new state in the South, even though no legal basis existed for such a state, and it admitted that 80 percent backed Ho Chi Minh.

Just before the Geneva Accords were enacted America brought in Ngo Dinh Diem as premier, a Catholic mandarin who was living in exile in the United States. It was to this ruler whom America set up that America made that famous commitment which underlies its policy. Because Diem lacked a legal and a popular base for his rule, he resorted to many police state measures to gain and then to maintain power. Eventually, however, he fell in disgrace. In the instability which followed, the United States eventually dropped its advisory military pretenses, and committed is own forces to savage battle.

A brief sketch as this oversimplifies. The basic contours, however, are clear—and shocking. Against a regime which in 1946 had achieved national status, and which after eight years of fighting forced the French to withdraw, and still commanded the loyalty of the populace, the United States set up a competing government which possessed neither popular nor legal base. It took this action, not because of the best interest of the Vietnamese people, but because of American strategic designs in Asia. Usually, in international relations, when a nation interferes in the internal affairs of another for its own reasons, such intervention is labelled aggression. Brazenly, however, the United States insists instead that the North Vietnamese are the aggressors.

It must be stressed that this critique does not exonerate the National Liberation Front (NLF) and the Hanoi regime, nor, for that matter, Moscow and Peking. The actions of the NLF in South Vietnam have indeed been terrifying and repugnant, while Peking and Moscow likewise seek their own advantage. But the central fact dare no longer be evaded.

Neither communist atrocities nor aid to Vietnamese villagers can create the moral basis which the United States' presence in Vietnam lacks. Victory, if it could be had, would not establish the righteousness of the American cause.

This is crucial in the question of negotiated settlement. From the standpoint of the enemy, whoever he may be, the American offer to discuss unconditionally is meaningless as long as the United States presupposes the retention of its illegal state in the South. How the administration is to untangle itself is not easy to foresee, nor are we competent to outline specific solutions. But until the United States is willing to recognize and to admit the perfidy of its action in Vietnam, how can it hope to devise sound alternatives?

An Hour of Truth

Vietnam thus becomes for the American people an hour of truth. Present policy implies that communism is already so pervasive in power, so evil in character, that in order to stop it Americans may on occasion suspend their constitution, their treaties, the charter of the United Nations, and international law. It attributes to communism the power to crush the diverse and creative forces of human behavior which in the end frustrate tyranny. And what is all this but to imply that communism thwarts the sovereignty and freedom of God? But if these assumptions are valid, perhaps American policy in Vietnam is appropriate.

If Americans choose this option, however, what of their democratic institutions and values, to say nothing of their Christian faith and trust in God? Will they not fall under the same judgments whereby they condemn communism?

If they reject these assumptions and policies, as surely they must, let them embrace no alternate illusions. Having sown to the wind, they shall reap the whirlwind. It would be irresponsible, therefore, to wave painless and risk-free panaceas. However unreasonable Chinese actions may seem, the Vasco Da Gama legacy of bitterness has now been enhanced by American folly. Yet surely, once America begins to act in discernible good faith, new relations can be built. Once America recognizes that its armies in Vietnam mean to them what Chinese bases in Mexico would mean to the United States, perhaps they can proceed more dispassionately. Indeed, do they not dishonor their own national leaders when they attribute to them, in their misguided patriotism, the inability to devise more creative policies?

The war in Vietnam is but a chapter, not the whole book, of American confrontation with China. Can its national self-conception and its perception of world events be brought closer to reality, before it is too late? Now that we have peered into the abyss, let us turn back.

E. Stanley Bohn

You Can Do Something About Vietnam

The witness about a better way in Vietnam is not a side issue for Christians. Christ came for all men and the activity we choose should be a proclamation of that Christ.

WHEN ASKED TO work for peace in Vietnam our first escape route is "We don't know enough to decide! The radio says this. Our preacher says so. My cousin in Vietnam says the beatniks are prolonging the war. Whom can I believe?"

The crucial decision for the Christian is: Do I really *want* to know enough to decide how to work for peace? It is an especially hard decision when some of the things we find out do not give us a good picture of ourselves. Yes, we might argue, we *want* to know, but we can't trust our newspapers and other sources. We know we have to *want* to find out what's going on in our world. In real life the basic decision is the decision between avoiding the world or deciding to see and know the world. It is so easy to be caught up in the pursuit of exciting novelities, business competition, and even a heavy church calendar so that we do not see the wounded man beside the road.

Being Where We Can Find Out

The second step involves the decision to work for peace. Have we skipped a few steps? Seemingly, step one would be to decide if we want to know; step two would be getting the facts; step three should be considering the facts and making a decision; step four should be taking action to get involved or not to get involved. In real life, however, we know that no one can find out how to work for peace unless he begins doing just that.

If you really want to seek peace and want to know the problems and issues, you will have to become involved in some group that works for peace. Few of us are wealthy enough to take time off to do research or to evaluate the sources to find which are reliable. The alternative is to join those reliable groups working for peace, or create our own, where information and reports are collected.

We have to be where the facts are reported and peace conferences and seminars announced. We have to subscribe to appropriate publications. Some Mennonites belong to the Fellowship of Reconciliation or to SANE, and read their publications.

Last spring several congressmen petitioned for open hearings on Vietnam. Unless we are on the mailing list of some peace group, we may not know of an effort such as this and therefore can't ask our congressman to sign the petition or to push for economic rather than military programs in Vietnam.

Don't Wait for the Church

When you have participated in working for peace, how can you share what you have found out? At least two channels are open to us: 1) nondirect action or discussion in the local congregation, or 2) a direct action witness in a group not identical with the local congregation.

If we would turn to our local congregations for support for a specific peace witness concerning Vietnam, we would no doubt find resistance and reluctance. The church is neither a peace club, nor a support-the-American-policy-in-Vietnam committee, even though we might wish it were. We need to seek out the people inside and outside the congregation who are ready to work for peace.

The Elkhart County Committee of Christian Conscience Concerning Vietnam, composed of people of a number of churches, took this second way. If this group would have waited until their congregations or colleges had studied the issue, they would have been unable to get agreement in the group to put a full-page statement in the *Goshen News*. In the process some churches might have been split as people felt that a new test of membership, your conviction about Vietnam, is subtly being applied.

To retain acceptance of Jesus Christ as the test of membership rather than Vietnam, the race issue, capital punishment or any other issue that is taken up, we can reserve the significant hard-to-agree-upon action for those groups of people ready to move ahead. The congregation can be the place where the clash of opinions, painful confrontations, and searching take place. It can be the place where neither the draft card burner nor right-winger is indirectly pushed out. It must remain the place where people are helped to be their true selves and helped to face moral responsibilities.

In this kind of congregation God's power to break down the barriers between very different people can be seen. We do not need congregations where the witness to each other is only to those who think alike, and the creative dissenters have been pushed outside. The kind of congregational life that permits several viewpoints is painful but it is no more painful than growth.

Kinds of Witness

When the action group has planned its witness, often others from the congregation who are ready will join in, glad that someone has opened up a way for them to express their faith and convictions.

One of the most important things a Christian can share is information

that is different from the information given to defend the present policy.

You can do this in your church or you can sponsor a public meeting in a public building. You could invite someone to present the opposite point of view so as to help those who want to know both sides and who are suspicious of your motives. Presenting both sides would encourage anyone to come. It is of little help to present information to the already convinced. Presenting both sides has the danger of confusing people. This danger is not too real, however, since almost everyone has already heard the "other" side in the daily press and should get to hear different views.

Letter writing to public officials, ads in the local paper, letters to the editor, offering a speakers bureau, panels, and TV and radio phone-in programs, anything that sponsors free discussion should be used. This does not require that you know all the arguments. Should you wait until you have enough information so you will never lose an argument and can overpower all opposition, you will never do anything. We admit we don't have all the information. It requires, instead, that we be willing seekers of what is going on, asking others to explain their assumptions so that we can discuss what a Christian should do.

This discussion is important. Some have the idea that free discussion and the suggestion of different approaches in foreign policy during war is communistic. If only one side of the Vietnam war is reported, local discussion is especially important and even a duty. The power of the oft-repeated unrefuted half-truth or lie is well known. Information that is false should be drained of its power by refutations.

Our relief witness in Vietnam is now especially important because MCC is playing a key role. The seminary community at Elkhart took on a prayer, financial, and letter support program involving giving up one meal a week to support relief work there. Many of you must choose whether or not you will volunteer for relief work. Could anyone make a presentation in the local high school for relief workers similar to the presentation given by the Marine recruiting officer?

Has your congregation made it financially possible for anyone to go to the aid of the refugees of the war in Vietnam? Has it publicly encouraged any steps to peace?

The witness about a better way in Vietnam is not a side issue for Christians. We proclaim the Christ that came for *all* men and the activity we choose should be a proclamation of that Christ. In other words this witness is evangelism, proclaiming Christ as He is, which is the main business of the church.

Reading List

Included in the following list are materials representing a variety of viewpoints including some defending the present American policy on Vietnam.

Background Information Relating to Southeast Asia and Vietnam, Committee on Foreign Relations, United States Senate, U.S. Government Printing Office, Washington, D. C. 20402, 1965. 233 pages.

Fall, Bernard B., *The Two Vietnams*, New York: Praeger, 1964, revised edition. $7.95.

Johnson, Lyndon B., "U.S. Vietnam Policy," *Vital Speeches of the Day*, April 15, 1965.

Ramparts Special Report on Southeast Asia, Ramparts Magazine, 1182 Chestnut St., Menlo Park, Calif.

Vietnam: The Struggle for Freedom, Questions and Answers, Department of State Publication 7724, U.S. Government Printing Office, Washington, D. C., Aug. 1964.

Periodicals

Between the Lines, the Wells Newsletter, Newtown, Pa. 18940. Twice monthly, $2.50 per year.

I. F. Stone's Weekly, 5618 Nebraska Ave., NW, Washington, D. C. 20015. Weekly, $5.00 per year.

Viet Report, 133 West 72 St., New York, N. Y. 10023.

NEWS

Words and Deeds

A coffee house for young people will be opened in a blighted area of St. Louis by the city's Bethesda Mennonite Church. The pastor, Hubert Swartzendruber, says that it will serve refreshments and light lunches, and have a nonreligious atmosphere. People in the community, he feels, are often scared away from a "church atmosphere."

The Netherlands Reformed Church has welcomed a proposal that overseas missionaries from Asian countries should be asked to serve in Holland. The suggestion came from the Dutch Mission Council which pointed out that, owing to the growth of secularism, Holland has become a mission field as much as many overseas areas. The proposal is to be put into effect by the appointment of Japanese industrial chaplains to serve in the Netherlands.

C. N. Hostetler and John Hostetler attended the White House Conference on International Cooperation in November representing the Mennonite Central Committee. The conference sought approaches and avenues of cooperation "that could lead to peace."

The Fine Arts Center of Bethel College, North Newton, Kan., will be dedicated on February 6. "The Gypsy Baron," a comic opera by Johann Strauss will be presented in the center, Feb. 2-4.

What's Going On? is the theme of a weekend conference on vocation at Mennonite Biblical Seminary, Elkhart, Ind., Feb. 3 and 4. Over one hundred colleges and university students are expected to attend.

A Hymn Contest for hymn tunes is being sponsored by the Western District Worship and Music Committee. Deadline for the eighth annual competition is March 1. Details on prizes and rules are available from Hymn Contest, North Newton, Kan.

The First Church of Phoenix, Ariz., broke ground for its new building on Sunday, Dec. 19. The structure will cost $44,000 and it is expected that it will be completed by spring. The new congregation is being aided in its efforts by the Pacific District Conference.

Mennonite Life in its January issue has published ten articles on missions. Writers include Orlando A. Waltner, S. F. Pannabecker, Jacob A. Loewen, Ferd Ediger, Peter Fast, and John Howard Yoder. The quarterly is produced by Bethel College, North Newton, Kan.

Japan has 5967 Protestant churches and 993 Roman Catholic churches according to the Japan Christian Yearbook. The Christian population of Japan is 794,586, just over eight-tenths of one percent of the general population.

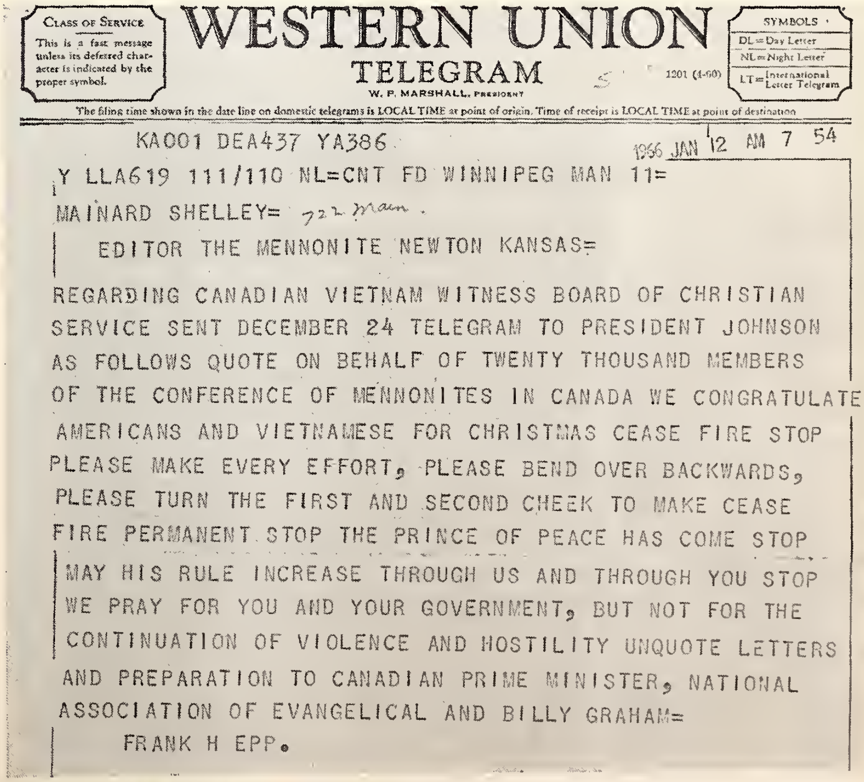
VOLUNTEER TAKES ON NEW TASK MENTAL HOSPITAL IN ASUNCION

WESLEY SCHMIDT, a Mennonite Paxman, has been assigned to the 800-bed federal mental hospital in Asuncion, Paraguay. His responsibilities include showing the patients how to care for the institution's five-acre vegetable garden, and seeing to it that the produce gets to the kitchen.

Wesley reports that the hospital staff eats the same food as the patients. A little milk and sugar mixed with local tea usually constitutes breakfast, while soup containing meat, beans, corn, rice, or noodles forms the usual menu for lunch and supper. When available, some vegetables, grown on the institution's plot, are also included with the meals.

Besides being allowed to work in the fields, men patients can tend a small dairy herd, while the women patch clothes and other articles. Inmates who can afford to pay a small fee can enjoy the use of the volleyball court on the hospital compound.

On Sundays and other spare times Schmidt fellowships with the German Mennonites in Asuncion where he attends church and youth meetings. On Some weekends he visits his parents who work at a leprosy station some fifty miles east of the city. His father, John R. Schmidt, is in charge of the work among leprosy patients and is currently acting director of the MCC program in Paraguay.



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REGARDING CANADIAN VIETNAM WITNESS BOARD OF CHRISTIAN SERVICE SENT DECEMBER 24 TELEGRAM TO PRESIDENT JOHNSON AS FOLLOWS QUOTE ON BEHALF OF TWENTY THOUSAND MEMBERS OF THE CONFERENCE OF MENNONITES IN CANADA WE CONGRATULATE AMERICANS AND VIETNAMESE FOR CHRISTMAS CEASE FIRE STOP PLEASE MAKE EVERY EFFORT, PLEASE BEND OVER BACKWARDS, PLEASE TURN THE FIRST AND SECOND CHEEK TO MAKE CEASE FIRE PERMANENT STOP THE PRINCE OF PEACE HAS COME STOP MAY HIS RULE INCREASE THROUGH US AND THROUGH YOU STOP WE PRAY FOR YOU AND YOUR GOVERNMENT, BUT NOT FOR THE CONTINUATION OF VIOLENCE AND HOSTILITY UNQUOTE LETTERS AND PREPARATION TO CANADIAN PRIME MINISTER, NATIONAL ASSOCIATION OF EVANGELICAL AND BILLY GRAHAM=

FRANK H EPP.

CANADIAN MENNONITES sent a letter to U. S. President Lyndon B. Johnson in December commending the American government for the Christmas cease-fire. The Board of Christian Service of the Conference of Mennonites is also preparing a communication to Canadian Prime Minister Lester Pearson supporting his efforts to find a solution to the Asian-American conflict.

CHURCH RECORD

CALENDAR

Conferences

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9—Canadian Conference, Winnipeg.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Canadian

Feb. 7-9, Altona, Man., stewardship institute.

Mar. 1-4, Saskatoon, Sask., stewardship institute.

Eastern

Jan. 30 — East Swamp Church, Quakertown, Pa., Blooming Glenn Church male quartet.

Western

Feb. 1—North Newton, Kan., Bethel College Church, special meeting on Vietnam, Clarence Bauman, speaker.

DEATHS

John R. Duerksen, Hesston Kan., a former General Conference Missionary to Arizona, died on Dec. 29. He was born Nov. 2, 1884, near Hillsboro, Kansas. He began work in Arizona in 1911, continuing for twenty years. The Duerksens worked first at Moencopi and then at Oraibi and Hotevilla. He translated part of the New Testament into the Hopi language and worked on a Hopi hymnbook. He served in pastorates in Kirk and Vona, Colo., the American Sunday School Union near Limon, Colo., Zion Church, Kingman, Kan., and the Herold Church, Bessie, Okla. Survivors include a son, John P., professor at Hesston College; three daughters, Marie, a former missionary in India, now Mrs. John P. Kleinsasser of Freeman, S.D.; Martha, Mrs. Evan Oswald, Hesston; Ruth, Mrs. Lorne Schmitt of Minden, Ontario.

Leonard Friesen, Tabor Church, Newton, Kan., was born Apr. 11, 1915, and died Dec. 23.

Nettie Hilty (Mrs. Alvan B.), Grace Church, Pandora, Ohio, was born July 15, 1888, and died Dec. 24.

Isadora Hirschy (Mrs. Gilbert), First Church, Berne, Ind., was born July 28, 1896, and died Jan. 4.

Maria Janzen (Mrs. P. J.) was born May 27, 1887, and died Jan. 2.

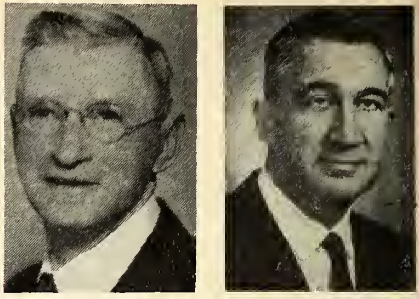
Fred Koehn, Bethesda Church, Marion, S. D., was born July 8, 1888, and died Jan. 7.

Grover W. Sprunger, First Church, Berne, Ind., was born June 27, 1890, and died Oct. 24.

Roger Carl Thieszen, son of the Carl D. Thieszens, Ransom (Kan.) Church, was born and died Jan. 3.

WORKERS

Mr. and Mrs. G. A. Duerksen, Goessel, Kan., have accepted an assignment under the MCC senior volunteer program. Since Nov. 1, they have been working with the heifer project of the Prentiss (Miss.) Institute, a junior college which seeks to encourage better farming practices among low income groups. Mrs. Duerksen will also work in home visitation and clothing distribution.



Duerksen (Deaths), Nickel (Workers).

John Ewert, Freeman, S. D., has been named a consulting editor of *The Mennonite* by the Board of Education and Publication, of which he is a member. He is also president of Freeman Junior College. The consulting editors are an advisory group.

First Church, Phoenix, Ariz., will have the help of nine volunteers recruited through MCC senior voluntary service to erect its building. George D. Rempel, Mountain Lake, Minn., will supervise the construction. Persons helping for varying periods of time include: Roland Epp, Dan Thieszen, and Chris Peters, Henderson, Neb.; Dave Steider, Geneva, Neb.; J. B. Neufeld, Inman, Kan.; Emil Dester, Deer Creek, Okla.; and P. W. Enns, Winkler, Man.

Marlin Guhr, Tabor Church, Newton, Kan., has entered 1-W service in an Indianapolis, Ind., hospital.

Arnold Nickel, Moundridge, Kan., has been appointed General Conference personnel director beginning next summer. The work of the personnel director is a new service of the General Conference for its boards and institutions. The office will serve in the area of Christian vocational guidance and recruitment of voluntary service and missions-Pax workers as well as short- and long-term missionaries. It will make initial contacts with people and will process papers. Nickel will continue as pastor of the Eden Church until the end of June.

Bob Reimer, Goessel, Kan., is in 1-W service in Topeka. He works for the State Board of Health.

Harlow Schmidt, Jr., Newton, Kan., started his 1-W service in the Denver General Hospital.

Melvin Dean Schmidt, Hebron Church, Buhler, Kan., has entered 1-W service at the Denver General Hospital, Denver, Colo. He left on

DO YOU RECEIVE THE MENNONITE EVERY WEEK?

If you don't and would like to, we can suggest you do one of two things:

1. If you are a member of a General Conference Mennonite Church, ask your pastor or church secretary to add your name to the Every Home Plan list for *The Mennonite.* (Churches receiving *Der Bote* under the Every Home Plan may also receive *The Mennonite.*)
2. Or send us one dollar (U. S. or Canadian) with the blank below and we'll send you the next eighteen issues.

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Mail to: The Mennonite, Box 347, Newton, Kansas 67114

Voth, Voth (Workers).

Jan. 1. He works in the X-ray department.

Mr. and Mrs. Alvin P. Voth, Aberdeen, Idaho, have accepted a two-year senior voluntary service appointment to the Markham (Ill.) Mennonite Community Church program. They will assist in the church's day care program.

Philip Wulliman and William Lehman, First Church, Berne, Ind., will leave on Jan. 25 to spend six weeks in 1-W service at National Institutes of Health, Bethesda, Md. Following that Philip will go to Boys Village, Smithville, Ohio, and William will go to Wiltwyck School, Esopus, N. Y.

LETTERS

ARE WE PEACEMAKERS?

Dear Mr. Shelly: There is something that concerns me very much about the Mennonite church today. It shows up in the shock expressed by Mennonites when they learn that some other Mennonites actually take part in those communist-inspired and infiltrated "peace" marches. It shows up in the statistics brought up at this year's ministers' conference here, which I was privileged to attend. That statistic was that about 50 percent of our General Conference young men serve in the armed forces of the U. S., and that in at least one district the percentage is as high as 75.

My concern is this: We Mennonites seem to have lost sight of the fact that ours is a historic *peace* church. When things like that which I've mentioned above are prevalent in our church I begin to doubt quite seriously whether our church has lived up to its role as peace *witnessers,* let alone its role as peace *makers,* which it has generally never lived up to.

As a historic *peace* church, we have an obligation to be always working against an enemy even more vicious and dangerous than atheistic communism and that enemy is war. Atheistic communism can easily be defeated, and without war. War itself is a much harder thing to defeat, especially when those to whom society turns for an alternative to war have so lost sight of their historic traditions and teachings that they support war more than the society about them.

In closing, since several people who have written to you have boasted about their military service, I would like to claim the same privilege. In the January 4 issue, in the Words and Deeds section you mention that members of the Fairfield, Pa., Church took part in the March on Washington on Nov. 27. I was one of them, and I would do the same again, because if war is more horrible than I can imagine it is certainly more horrible than *anything* else in this world.

Thank you for your attention, and keep up the good work with *The Mennonite.* It is one of the most exciting church papers I know. *Michael Smith, Hirschy Hall, Bluffton, Ohio.*

NO PLANS FOR EXTERMINATION

Dear Editor: The letter by Mike Schmidt in the January issue sounds like good worldly wisdom, but hardly like the gospel of Jesus Christ. According to Jesus, John, and Paul, love is the Christian's only weapon and when love is spurned, the Christian suffers as Jesus did. There is no plan for exterminating our enemies, even the enemies of God before they exterinate us. But are we ready to be Christian? *Marie J. Regier, 4600 Woodlawn, Chicago 60653.*

EXTRA COPIES

Would you like to have an extra copy of this special issue on Vietnam? Could you use extra copies for your Sunday school class or a special discussion group on the Vietnam crisis? Would you like to distribute copies to your friends, leaders in government, and others? We will be glad to make extra copies available to you as long as our supply lasts. Single copies are free; for two or more copies, six cents a piece. Order from: *The Mennonite,* Box 347, Newton, Kan. 67114.

CONTENTS

COVER

The crisis in Vietnam, though far away, is personal. It is close to those who suffer its horrors. All of us are concerned and want more understanding. In producing this special issue we were happy to have the support of the Peace and Social Concerns Committee of the General Conference Mennonite Church as well as that of the Peace and Social Concerns Committee of the Mennonite General Conference. They assisted in the gathering of materials and contributed financially for the extra pages.

CONTRIBUTORS

Willard S. Krabill, M.D., Goshen, Ind., a former relief director in Vietnam, was part of a six-member investigating team representing voluntary agencies working in Vietnam. Sponsored by the U. S. government, the team visited Vietnam for five days in October. His article is adapted from an address given to churches in the Elkhart, Ind., community.

Alvin J. Beachy, 203 East Broad St., Souderton, Pa., is the pastor of the Zion Mennonite Church.

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Paul N. Kraybill, Salunga, Pa., is executive secretary of the Eastern Mennonite Board of Missions and Charities.

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E. Stanley Bohn, 722 Main St., Newton, Kan., is secretary of the General Conference Peace and Social Concerns Committee.

John Howard Yoder, 347 West Cleveland Ave., Elkhart, Ind., is an associate consultant for the Mennonite Board of Missions and associate professor of theology, Goshen College Bibilcal Seminary.

Edgar Metzler is executive secretary for the Peace Section of the Mennonite Central Committee, Akron, Pa.

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Edgar Metzler

ONE OF THE weapons being used by the United States in Vietnam is called the anti-personnel bomb. The bureaucratic term anti-personnel softens its real impact. Anti-people or anti-human being bomb would be a more accurate description. When the bomb explodes it scatters incandescent fragments over a wide area and the tiniest fragment will burn a hole through a man's flesh to the bone.

All wars are anti-person. An added tragedy of the war in Vietnam is that the richest country in the world is using its resources for destructive purposes on a people who desperately need help to enhance rather than endanger human life.

The first and most urgent step in that direction is to stop the war. Left alone the Vietnamese people would likely be better off than some of their Asian neighbors. The country is blessed with rich soil and a favorable climate. In recent years rice exports have averaged 250,000 metric tons, worth about 25 million dollars. War has now so disrupted village life and transportation that in some areas rice, the staple food of the Vietnamese family, has become a scarcity.

In any case, man does not live by bread—or rice—alone. Health and education are two primary needs to enable a nation in the modern world to expand its industrial base. South Vietnam has only one doctor for every 22,500 persons, compared to one to 1600 in Taiwan and the Philippines. Life expectancy is thirty-five years. If South Vietnam had doctors in the same ratio as the United States it would have 5000 instead of the present 200.

President Johnson has repeatedly stated the need to work at the basic human problems in Southeast Asia. Last April 7 at Baltimore he said, "Neither independence nor human dignity will be won by arms alone, it also requires the works of peace. . . . Now there must be a much more massive effort to improve the life of man in the conflict-torn corner of the world."

He also said that we do not need to wait for peace to begin working at these problems. But is it possible for the mailed fist to work in unison with the hand of compassion? As the war escalates the military effort takes priority and other programs become subordinate to it. An official AID publication states that the agency's counter-insurgency program "directly supports the war effort in the rural areas."

The words describing the American purpose in Vietnam appear less than sincere to the Asian because the bombs that kill are so much louder than the bulldozers that build. The Mekong River development project, which promises to release the whole Indochina peninsula from the one-crop system and provide vast new economic vitality, is stalled because of the war. To finish one of the tributary projects in Laos $4,500,000 was needed but could not be found. The same amount is spent by the United States every day in the military buildup in Vietnam. How will history judge a nation that has such immense potentiality for sharing the wealth and know-how to build a more tolerable life for millions in Southeast Asia but is using it to devastate the land by making it a battleground for our ideological conflicts?

But Christians have the opportunity to do more than criticize the government's policy of making Vietnamese pawns in the cold war struggle. Through word and deed Jesus spoke clearly about His followers' response to those who are hungry, without shelter, naked, ill, or imprisoned. This response is part of the way the gospel is proclaimed, for is the gospel anything other than the concern of God for man in all his lostness?

The churches have said that they want to respond to Vietnam in compassion. Through the expanding ministries of relief and service they have that opportunity. Will we back up our good intentions with the resources of personnel and funds that match the opportunity?

William Snyder, executive secretary of the Mennonite Central Committee reflected recently on this challenge. He said, "Our words spoken at Estes Park and Kidron actually mean very little unless we are prepared to enter into the suffering of the people of Vietnam. We must find ways and means to identify ourselves even more completely with the victims of the United States bombings by pouring out our personnel and treasure in amounts that we heretofore have not considered. Our willingness to suffer with the people of Vietnam is the acid test."

The real need is for identification with those in need, regardless of the side of the struggle on which they happen to find themselves. That identification can be realized only through persons, sent and supported, in spirit as well as matter, by the entire brotherhood. Then our witness both *against* the war and *for* the people will have integrity. Against the anti-people bombs the church can send pro-people teams of dedicated servants.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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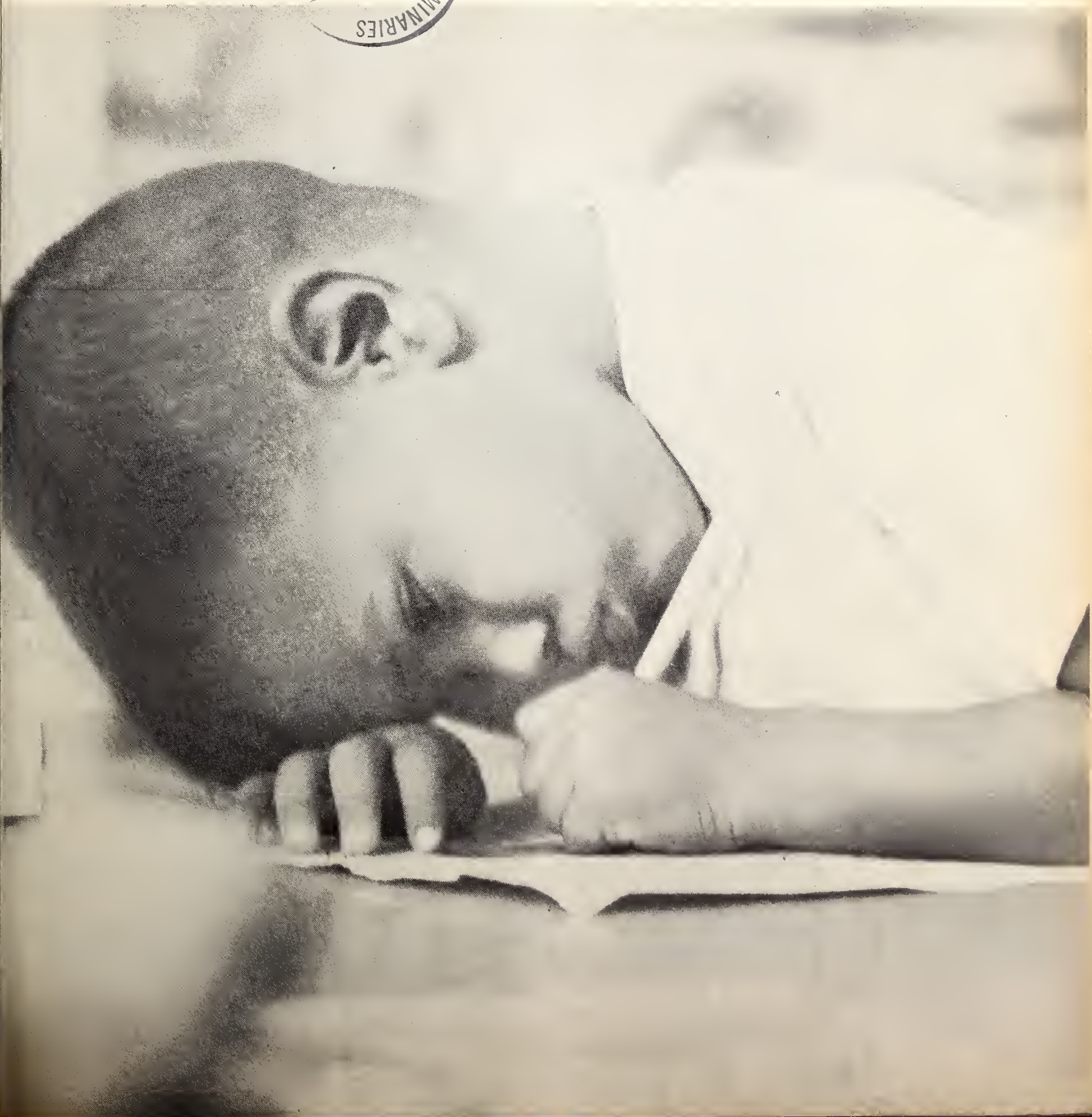


Don't Run Away

Do Mennonites have an obligation to keep alive what God in His providence has entrusted to them?

Victor A. Dirks

Is it worth the effort? Many of us have asked this question about our membership in the Mennonite church.

We drive many miles to get to church on Sundays. We pass large stone churches. The congested traffic about these churches as the worshipers gather and leave suggests that they have splendid programs. So regularly we must answer our friends and neighbors. We must answer our own hearts too. Is it worth it?

Many of those who share our heritage apparently have decided that it is not. Each Sunday finds them in the pews of numerous main line and evangelical Protestant churches, or in no church at all. If their city has a Mennonite congregation they may not know about it. And when they discover it they are amazed that an educated person would consider attending. They may imply that it is illogical to choose or maintain Mennonite church membership in the city.

But some of us have made this decision freely and have weighed the alternatives. Not all of us have arrived at our answer the same way, of course. Let me give you some of my reasons. A pilgrimage of faith is personal, but some parts of it can be shared.

It is one thing to get emotional about the faith of our fathers but another to compare it with other possibilities. In most cases, decisions to leave—or stay in—the Mennonite church have been made without mature reflection.

A Special Task for Christ

Let's clarify our concept of the church, first of all. What is it, and what is its role? Some people say, "Outside the church there is no salvation." Yet the church means different things to different people. Abbot Klein last year stated that on the basis of professed faith in Jesus Christ and the manifested evidence of that faith in terms of good works, the church extended far beyond the limits of his own Roman Catholic church. I am sure others would draw the circle from another center and Abbot Klein might just squeeze in.

Some say the church is the patrimony of Peter. Others define it in terms of correct doctrine, or recognition of the Lordship of Jesus Christ, or the fellowship of born-again believers.

But who decides what is correct doctrine or who is a born-again believer? Perhaps we can accept the old Latin definition: *Ubi Christi, ibi ecclesia*—where Christ is, there is the church.

I cannot say that the General Conference Mennonite Church is the one true church outside of which there is no salvation. Where does that leave my parents who are Mennonite Brethren? Or the many wonderful Lutheran people with whom I worshiped for years? And many others—from Old Mennonites to Eastern Orthodox, from Anglicans to Hutterites — are God's people, scattered throughout the various denominations of Christendom.

How then do I see the church? To me, the church is what the New Testament says it is, the church of Jesus Christ. Now particular groups and denominations are all part of that whole. Most are based on some imperfect, though adequate, concept of the true church. The denominations are like the sets of modern mathematics where we have a large number of sets that overlap partially. The denominations overlap in the area where they say that Jesus Christ is Lord. This defines them as Christian. (See diagrams on next page.)

But each has areas not in common. These represent the areas of individual diversity. This is the area of doctrinal stress: the grace concept of Lutheranism; the freewill stress of the Baptists, the emphasis on discipleship and the peace witness that is part of our Mennonite tradition. All of these concepts have their basis in the gospel and the New Testament; put them together, and you have the fullness of the Christian witness. Take any part of this away or neglect it, and the loss is the loss of Christendom.

The total Christian witness includes a part of the individuality of the witness of various denominations. But at the same time it must leave out much that is of this world—relapses to Old Testament concepts of nation-Christianity, predestination, militarism, and others. This is the straw on which much of the church is built, and which our Lord condemns. These things are not the church and these stand under judgment. This kind of excess baggage always increases in good times, and in the fire of persecution and stress it is reduced.

Our surviving relatives in Russia today no longer have all the wealth and comforts they had fifty years ago; they are poor. But they still have the faith. If the Mennonite faith has a place within the church of our Lord, then the fact that it has survived for 440 years speaks to us, and reminds us of our obligation to keep alive what God in His providence has entrusted to us. Perhaps it is our task to maintain this particular aspect of the wholeness of the Christian witness until He comes. Others may have other obligations, and responsibilities. (See John 21:20-23.)

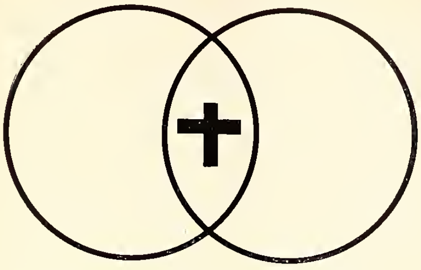
If we see in our time that some of the areas of our historic witness have been accepted and are being promoted by people with no particular Christian conviction, such as agnostics and humanists, that perhaps is a reminder to us that we have not done very well at the special task given us by the Lord. Our silence forces Him to make other provisions. (See Luke 19:40.)

We Cannot Run Away

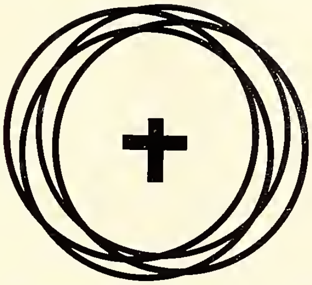
The Mennonite concept of Christianity has always called for total commitment. If Christ is Lord, He is Lord of life—limb and property. He is Lord every day, not just on Sunday, or in church. He is Lord and He has no separate categories of disciples like laity and clergy. The early Mennonites, and others since then, raised the issue of the priesthood of all believers. Thus they witnessed against the double standard in the church. They ended the divided communion, the divided loyalty between church and state, and the divided levels of Christians. They restored the unity of the faith by proclaiming a common discipleship.

Some say that the Mennonite church asks too much of its members. They seek out some other denomination that asks less. But are the claims of discipleship not really the claims of the Lord to the individual? Can we run away from the Lord by moving from one denomination to another? That assumes that men, not God, set the standards, and we certainly do not accept that. We will be like Francis Thompson, running into the Hound of Heaven no matter where we are. We cannot escape from Him.

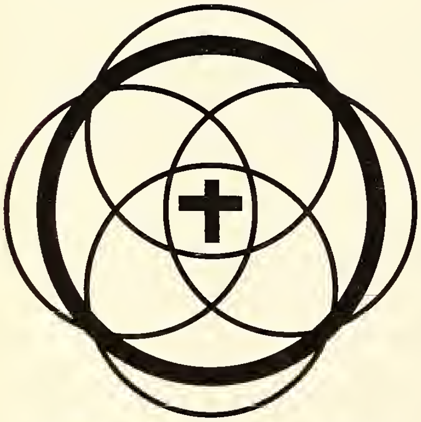
Sometimes we may feel that opportunities to make a Christian contribution are better in some other denominations. In fact, in the area



Two denominations though partly diverse share the essential common ground.



Mennonite groups share a large common witness with only limited specific differences.



The church of our Lord (represented by the heavy line) is made up of the witness of many individual denominations (represented by the light lines). No one denomination adequately represents the divine wholeness. Each is essential to represent the whole.

of the ministry it seems so. Some important pulpits in other denominations are occupied by former Mennonite ministers.

We see changes in the area of foreign missions. In some areas of the world, problems of admission for missionaries are eased if you are Mennonite—such as in India and Indonesia.

Opportunities for service elsewhere might be a valid argument if no opportunities for service existed within the Mennonite context. But opportunities to serve God and fellowman under Mennonite auspices have never been better.

The obligation of discipleship varies with the gifts entrusted to us. Where much is given, much is asked. As our gift of knowledge and vision of His church has grown, God's demand on us has grown. Five talents call for a response that differs from that required by lesser gifts; the wealth and glory that is the Anabaptist-Mennonite vision requires a comparable effort in terms of church membership and service.

I dare not say, "The Mennonite yoke is too heavy; I shall change to the Free Church!" Or, "I shall go to the Peace Corps though the MCC needs workers." We cannot escape our own responsibilities.

Unashamed of Tradition

We Mennonites are not only a religious body; we are something more than that, almost akin to a family. We share with the Jewish people a cohesion and familial concern that transcends boundaries and cultures. Russia before the revolution had German-speaking Catholics and Lutherans as well as Mennonites. Mennonites cared enough for their brethren to do what they could, and so some of us—equivalent to one-tenth of the world's Mennonite community — are in the new world. Those who did this and made the sacrifices that made this exodus possible did not do so that we could lose ourselves in a thousand varieties of pietism or in the traditional churches whose persecution drove us to Russia in the first place.

We were not delivered to deny the faith and the principles that saved us.

Our exodus from Russia was not the only time Mennonites have shown concern for each other. This happens often enough that it sometimes disturbs us. Dare we allow our concern for our joint well-being conflict with the other areas of our Christian witness? Can the family approach become "right or wrong, my people"?

We cannot fail to note that concern within the household of God was a valid concern ever since the days the apostle Paul gathered funds to help the hard pressed saints in Jerusalem. We cannot love God if we cannot love our fellow brothers in the faith. In our concern for each other, we have a tradition of which we need not be ashamed.

All I have said so far suggests clearly that in my view, it is worth it. In fact, keeping alive the faith is an obligation laid upon us by God; others have other obligations and a more simple vision of the Lord. We know better; we must do better.

In Acts 22:27-28 we see how some come to a high calling by inheritance. Others acquire it at great cost and effort. What would that Roman tribune have thought if Paul had rejected the precious gift of his citizenship? Yet Mennonites have often willingly thrown away that for which their ancestors gave life.

Others today struggle to attain it. We read of the sacrifices and martyrdom of Lutheran and Roman Catholic conscientious objectors in Nazi Germany—there were those! Even if our Mennonites failed, God did not leave himself without a witness. We must respect and honor those.

We still have something to contribute. Today the traditional churches of Europe find the state telling them: "We don't need you anymore." We can speak to that situation; Mennonites were pioneers in the area of separation of church and state.

To an oath-crazed nation we need to say again that truth has only one level, and that man needs to speak in terms of yes and no.

And in our communities, with the supermarket approach to religion in full swing — even the movement through the church parking lots is timed to the minute — we need again to say that the church is also the family of God, with an intimate concern for each other as part of the body of Christ. No shopping basket approach to the sacraments will do.

Everywhere about us are needs and problems for which we may have answers. Perhaps the question is not, "Is it worth it?" We should rather ask ourselves if we are worthy of the task the Lord has placed before us. If we do, we will need to say with the Roman centurion (Matt. 8:8): "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

They Found a Home in Brazil

Frits Kuiper

THE IDEA OF the new Jerusalem played a dubious role in sixteenth century Dutch Mennonite history. The dream of the kingdom of God on earth is certainly connected with biblical faith. Jan Matthijsz—who tried to build a new Jerusalem in Europe—certainly is worth more esteem than he receives from Christian historians, who are too often proud of not having dreamt anything.

Four hundred years after the dreams by Jan Matthijsz and his followers, thousands of Russian Mennonites started out in 1928 to search for a new nation. They were not like the small number of Russian Mennonites who fifty years earlier went east to Turkestan. Those folks had followed a leader who had seen in a vision that the Lord in glory would appear in Turkestan.

The leaders in 1928 had a different vision. Because of their faith, the people suffered severe persecution in the young Soviet nation. These people believed that God would find a home for them in another part of the world. They were God's people!

So they left everything and trekked to Moscow, possibly to obtain visas to leave the country that seemed not to want them. But most of the visa requests were refused. The Soviets persecuted these farmers, yet they did not want to lose them.

But a few thousands were able to leave—without any possessions. Some received permission to join relatives in Canada. Many received aid from the Mennonite Central Committee to settle in Paraguay, where a number of brethren from Canada had just settled. Here they lived in the midst of the jungle, a several weeks' horse-and-buggy trip from the nearest train or boat station.

The Dutch Cow

Several hundred of these refugees received help from the German Red Cross and the Dutch Mennonite Emigrant Bureau. Western Europeans at that time did not favor settlement in Paraguay. An offer of land in the state of Santa Catharina in Brazil seemed much more appealing. So in the fall of 1929 a number of Russian Mennonite families left for Brazil. The best wishes of the Dutch Mennonites went along with them. These wishes were not just oral expressions, for each family received enough money to live on until the first harvest, and to purchase a cow. In appreciation, each family called it the Dutch cow.

In Santa Catharina they named their settlement Witmarsum after the birthplace of Menno Simons. It was no new Jerusalem, no eschatological dream. But it was a beginning with hope, and a new chapter in Mennonite history. Hadn't Menno's people in The Netherlands helped them find this new lease on life?

Witmarsum, in the Brazilian state of Santa Catharina, still exists, but no Mennonites live there today!

Though they practiced a simple and very strenuous way of life, the Russian brethren could not exist. Their Brazilian neighbors were illiterate. They lived in a cultural void. When they tried to market their products the transportation costs seemed so costly that their net profits turned out to be very marginal indeed.

Like the more energetic Brazilians, the Mennonites looked for a settlement nearer to a city where their sons and daughters could find work. A city would provide a market for their farm products, and a place where the next generation could live.

Each family received enough money to live on until the first harvest, and to purchase a cow. In appreciation, each family called its first cow, the Dutch cow.

Leaving the smaller settlements, some families soon found a new residence near the fast growing city of Curitiba. It was the capital of the state of Parana, located north of Santa Catharina. Other families followed until no Mennonites remained in Santa Catharina except in Brazil's first Witmarsum. Even these were to leave later.

The Second Witmarsum

Three rural settlements in the vicinity of Curitiba sprang up. Commerce and industry brought a good living to many of these settlers. Close to their imposing church they built a large school. Besides the Portuguese language, German occupies an important position in the school curriculum.

When the leaders of Witmarsum in Santa Catharina realized that all their vigorous efforts were in vain, they started looking for a new site for their colony. This happened some years ago. Naturally they first considered the vicinity of Curitiba. A rather large *estancia* was being offered for sale, about thirty-seven miles northwest of the city. The leaders bought this land and established there the *Cooperativa Agro-pecuaria*: Witmarsum.

Now the name of Menno's village appears on the bus tickets of the Curitiba-Pontogrosso bus line! During a summer vacation my wife and I took a trip through Brazil and we also visited this new Witmarsum. On a Monday a Mennonite businessman from Curitiba took us there and the following day we returned by the above-named bus.

The new Witmarsum is located on a rather fruitful undulating plateau at an altitude of over 3000 feet. Before reaching Witmarsum we came to a summit, from which we had a splendid view of the area. The settlement itself consists of four villages with more than one hundred families. The cooperative store, the dairy, a nursing home, and a large combined grade and junior high school occupy the center of these four villages.

On the hill near the center stands a large, monumental church with a tall steeple and next to it—a second smaller church. The separation between *Mennoniten-gemeinde* and *Brüdergemeinde* had been imported from Russia. In an effort to mend this division, the *Evangelische Mennoniten-Gemeinde*, was formed.

This latter group cooperates in everything with the regular congregation, except in baptism. For the Evangelical Mennonites the mode of immersion is prescribed, while the regular congregation views the mode of baptism as an option. Quite a few citizens of Witmarsum have not joined any of the three congregations; so they really form a fourth group.

Our visit to Witmarsum was the first one from Holland in thirty-five years! We were received with much appreciation. We received a similar appreciation in Curitiba. And we have much in common. We Dutch Mennonites consider ourselves Dutchmen and the Brazilian Mennonites, especially the young people, consider themselves Brazilians. This is understandable. This enormously large country, about twice the size of western Europe, is fascinating. Though its political future is uncertain and its economy is unstable, you continually feel the thrill of future potentialities. Nowhere else in the world can you view so many races living in friendship side by side. Thus the people prefer to be called Brazilians.

But the people are also very much aware of their European background. I had suspected that these Mennonites would consider themselves Germans because of their language and culture. But this attitude is passing. These people consider themselves Brazilians and Mennonites. Not all agree, of course, and this is cause for regret. But a mutual respect is growing and mixed marriages occur rather frequently.

In the genuinely beautiful church with its high ceiling, I was impressed with the announcements of mission activities. And the finances? The usual amount of giving is the tenth. Since the colony prospers the congregation also prospers. While families are not especially large, still not less than twenty-nine children were born in the hospital in one year.

Two graduates of the Mennonite seminary in Montevideo are now working in Curitiba and in Witmarsum. During the winter months, they join together to teach Bible study courses in both cities. In Curitiba four evenings a week were devoted for that purpose, and in Witmarsum even five. Each evening course lasts three hours. Such a course takes several months to complete. Scores of older and younger members continue this course. I thought: Our young Dutch preachers would be jealous!

NEWS

Witnesses Will Need to Sacrifice in 1966

Vietnam dominated the discussion at the Mennonite Central Committee's annual meeting last month. The consensus was clear. Mennonite churches in North America have an unmistakable responsibility to minister to war sufferers in Vietnam.

Carl Yoder, who recently returned from a three-year term of medical service in Vietnam, said, "Whatever its program, MCC, the Church of Jesus Christ, should be in Vietnam . . . to fill the physical needs of a ravaged country. But even more to fill the spiritual needs of a seemingly hopeless and unloved people."

But the committee felt not only a need to witness to the victims of war but against its causes, especially as these relate to the United States government's involvement in Vietnam.

Although the focus was on Southeast Asia, other significant new thrusts were approved. One was the extension of the trainee program to young people from Yugoslavia and Korea. If trainees come to North America from Yugoslavia, a noteworthy step in improving East-West relations will have been taken.

And in the work for peace specialists in various fields will be called as peace consultants on special problems. Small groups of these experts and other interested individuals will provide a reservoir of information on problems that could develop into crises. They will consider such topics as the moral implications of the mass media, cybernetics, and China.

A visit to the Soviet Union this spring by a three-man delegation is under consideration. David P. Neufeld, executive secretary of the Conference of Mennonites in Canada, Winnipeg; Frank Peters, moderator of the Mennonite Brethren Church of North America, Kitchener, Ontario; and William T. Snyder, executive secretary of the Mennonite Central Committee, will make the trip.

An exploration of service opportunities is scheduled to be made in Spain in consultation with the Council of Mission Board secretaries.

In Paraguay the MCC will henceforth work much more closely with the Mennonites of that country in program planning and administration. A committee consisting of colony administrators and church leaders has been formed. North American personnel will not be sent to Paraguay in the future unless invited by this committee. Its counsel will also be sought on all current MCC endeavors in this South American nation.

The 1966 budget approved by the committee calls for a cash income of $1,593,020. This covers overseas services, trainee, teachers abroad, peace section, and voluntary service programs; Mennonite Disaster Service and Mental Health Services coordination; and headquarters site development.

The reports to the meeting covering 1965 activities showed that MCC had projects in thirty-five countries and receipts totalling $5,935,446, including the value of U.S. government surplus commodities and other material aid donations ($2,174,519) and the receipts of the four MCC sponsored mental health centers in the United States ($1,924,615).

The personnel office reported that 765 people—an increase of fifty-six over 1964—were serving in various phases of MCC work at the close of the year. Two hundred and ninety were at overseas posts, 255 were on the four mental health center staffs, sixty worked in Akron and Ephrata, Pa., at the central office and clothing center; 100 volunteers were serving in various needy institutions and poverty areas in the United States and Canada, and the remainder were working in a variety of capacities.

Biggest assets of MCC are its volunteers. The workers were lauded for their openhearted service during the year. But Elmer Neufeld, former director of the MCC program in the Congo, warned that the Mennonites must not take their contribution in this field for granted.

He said: "I've been grateful for the young men and women sent by our churches to the Congo and other places, but ofttimes I've wondered whether we're not becoming more and more unfit to work in the kind of revolutionary world that is known over much of the globe. Sometimes we find it necessary to take so much along materially that we are more of a problem than a help. Sometimes parents write to us to be sure that their worker-children get enough to eat. We should really worry about getting fat in the midst of poverty. Somehow we need to discipline our families in the matter of material things if we are to be fit vessels for the Kingdom of God in this revolutionary, struggling, poor world.

"As Christians we really should not think that the sacrifice is so great if we give up a few things for ourselves and for our children. We have always declared that their spiritual life and maturity are most important, and if we believe that deeply, the sacrifice is not too great. We can live on less if we have more to live for."

Neufeld, who spoke at an evening inspirational meeting, continued, "I have often thought in the Congo that . . . many of our young people are not adequately prepared in the matter of a deep and strong biblical faith. . . . We have in recent years in our overseas program emphasized the importance of technical skills, competence in language, knowledge of culture and anthropology. And these are very important and should not be neglected. But more basic is an adequate biblical faith—a realistic biblical understanding of the world in which we live and a deep trust in God."

In another evening speech, Edgar Stoesz, director of the voluntary service department, focused on the poor in North America. These folk frequently remain hidden from view because they blend so well into the surroundings of our society. It requires a diligent search to find them, said Stoesz, but once they are discovered, we are appalled by their spiritual and physical bankruptcy.

In a bylaws revision the office of executive secretary-treasurer will be appointed—rather than elected, as has been the case until now—by the full MCC delegate body. Starting in 1967, the executive secretary will no longer be a member of the executive committee. H. Ernest Bennett, chairman of the bylaw revision committee, said this new arrangement, which separates the administrative and policy-making functions, is in keeping with current corporate practice.

The seven-man executive committee was reelected for another year. The members are C. N. Hostetter, chairman, Brethren in Christ; Robert S. Kreider, vice-chairmen, General Conference Mennonite; William T. Snyder, executive secretary-treasurer, member at large; Atlee Beechy, assistant secretary, Mennonite General Conference; H. Ernest Bennett, Mennonite General Conference; Waldo Hiebert, Mennonite Brethren; and David P. Neufeld, MCC—Canada.

BOOKS FOR CITY CENTER

Raul Mora, Mennonite pastor and director of the Orientation Center in Philadelphia, Pa., has asked for books to be used in his center project, serving Puerto Rican people moving into the neighborhood. Books are needed for young children and for adults who are learning to read in an operation alphabet program. This is an appeal for *good* books that children in grades one to eight can borrow to take home, and not for castoff material. Mora's library is quite well stocked with religious books, but recent science books, readers, health guides, spellers, and art texts would be appreciated. Workbooks, maps, pictures, and quality pamphlets can be used.

Mail the books to Raul Mora, 2426 N. Reese Street, Philadelphia, Pa.

CHOICE FOR THE CHURCH

Trouble the Nation or Lose Prophetic Vitality

During World War I Mennonites were the troublers of America, much as the Old Testament prophets were "troublers of Israel." Thus chairman William Keeney opened the annual meeting of the Mennonite Central Committee's peace section in Chicago in January. The suffering of the Mennonites fifty years ago resulted in the Civilian Public Service opportunities of World War II. "Who are the troublers of America now?" he asked.

Some of the seventeen members present felt the Mennonites of North America were now neither troubled nor troubling. The Mennonite people, suggested Keeney, are accommodating themselves increasingly to the American culture. The consequence has been a tragic loss of prophetic vitality. The group called for more vigorous efforts to educate the Mennonite brotherhood on such nagging current issues as Vietnam.

On the other hand, they saw some bright spots.

Titus Bender, recently-named peace representative in the South, reported that the Mennonite Disaster Service volunteers who helped rebuild bombed churches in Mississippi during early 1965, gave a simple yet prophetic witness in that troubled state.

In Africa the peace section participated in the second conference of African Mennonite and Brethren in Christ churches. This convened in Rhodesia in March. African churches are becoming aware, it was reported, that Christianity must be relevant to everyday needs and problems. Africans will attend the Mennonite World Conference in 1967. They will meet for another conference of the African Mennonite Fellowship in three or four years, possibly in the Congo.

Last June a group of nine Mennonites from Europe and North and South America traveled to Czechoslovakia and East Germany in an attempt to engage both Christians and Marxists in dialogue about the life of the church in the world today.

Missionary Carl Beck, a peace section resource person in Japan, arranged a work camp in Korea that brought together thirteen Koreans and ten representatives of Japanese Mennonite churches. In spite of much tension between Korea and Japan, genuine reconciliation was achieved at the work camp.

Five Christians from the Soviet Union visited Mennonite communities in Kansas for two days in July. After an evening of frank discussion at one church, one of the host ministers said, "The cold war can never again chill me as it has in the past because now I know that those on the other side are human beings like myself."

The problems of the world and the Christian response to them rarely match up in such easily recognized contrasts as love and hate or forgiveness and revenge, observed Ed Metzler, peace section executive secretary, in one of his reports. The task of Christian peace and social concerns, he explained, is first of all to sensitize the eyes of faith to see the problems and then to confront them with the gospel answers of reconciliation, humility, and forgiveness in ways appropriate to the Christian disciple's calling.

The peace section proposes to blaze some new trails in 1966.

It will send J. A. Toews, Winnipeg, to Europe for several months this summer to hold conversations on Christian discipleship and reconciliation with evangelical Christians in Europe.

A careful study will be undertaken to investigate the possibilities of opening an office in Washington. Such questions as "How consistent would such action be with the Anabaptist view on church-state relations?" and "What would the office accomplish?" will be considered.

Specialists and other concerned individuals from the Mennonite brotherhood will be invited to serve as consultants on such topics as cybernetics, China, and the moral implications of mass media. They would provide a reservoir of information in advance of crisis needs.

WORDS AND DEEDS

Hans Kung, European Catholic scholar, asked whether the Vatican Council just ended had achieved the things that were sought in the Protestant Reformation, said, "I agree, for in many respects this Council has brought about what Martin Luther and other Reformation leaders aimed at 400 years ago. Five points are to be made in this connection: 1. The renewed interest in the appreciation of Holy Scripture in worship, theology, and the whole life of the church. 2. The desire to bring about an active participation of all the faithful in the liturgy. 3. Much better understanding of the role of the laity and its calling. 4. A suitable adaptation of the church to the need of various nationalities and race. 5. The proper definition of the ministry as one of service and of the church as the community of the people of God."

BOGOTA CHURCH LOOKS FOR LOT PLANS TO EXPAND ITS PROGRAM

The First Evangelical Mennonite Church, Bogota, Colombia, feels a need for its own church building. It wants to enlarge its program and work more effectively. The church was organized on May 24, 1964, with twenty-five charter members. It now has thirty-five baptized members. Five more are being prepared for church membership. New members are brought into the fellowship through conversion followed by a seven-month catechetical course. Approximately fifty-five to sixty adults and fifteen to twenty children attend services each Sunday.

Currently the group is meeting in a Presbyterian church on Sunday afternoons. In addition groups meet in eight homes on Tuesday and Thursday evenings every week. These church-in-the-house meetings give opportunity to study and discuss the Bible in an informal way, to have fellowship with believers, and to make new contacts. About twenty-two to twenty-five young people meet once a month for a varied program of study, discussion, and fellowship.

The Bogota church members, who are mainly from the Colombian middle class, have taken a first step toward getting a church building of their own by contributing about 6000 Colombian pesos ($300 U.S.). Interested friends in the United States and Canada have contributed over $10,000 toward this project during the Howard Habeggers' recent three-month furlough. After securing a suitable lot on one of the main avenues of the city, the construction of the building will begin.

Howard and Marlene Habegger began the Bogota work in 1964. They were sent to Bogota by the General Conference Board of Missions because of a concern for the Mennonite young people from the Cachipay school who moved to the city for employment.

Bogota is a city with 1,700,000 inhabitants. It is predicted that Bogota will have a population of two million by 1970. About twenty Protestant churches are located in Bogota.

TRANSISTORIZED OX. Farming in the Philippines is quiet work. But now it has a new sound. Of the 160 radio stations in the Philippines one of the most powerful is DYSR, a project of the Philippines National Council of Churches. It also receives support from North America. For the peasant this radio brings the Word of God, new knowledge of the world, and new power for farming as he receives weather reports and instruction on better farming methods.

NON-VACATIONS FOR SUMMER TIME FOR SERVING AND GROWING

The coming summer again offers opportunities for short-term service assignments. The task will be exciting, often demanding, occasionally boring, at times exasperating, frequently stimulating, and inevitably rewarding. It is no vacation but it is full of opportunity for service and growth. Following are some of the opportunities offered by Summer Service office at 3003 Benham Ave., Elkhart, Ind.

Senior high workcamps. Atlanta. Eight fellows and girls for three weeks.

Denver. Twelve girls at State Home and Training School at Wheat Ridge working with retarded children.

Minneapolis. Five fellows and five girls for July 8-29; serve as junior volunteers to the Pillsbury Citizens Service Play Corps Caravan.

Toronto. Six fellows and six girls for July 8-29; general repair.

Waveland, Mississippi. Eight fellows and eight girls for work projects at the Methodist Church Camp.

Rosthern Junior College. Ten to twelve girls for first two weeks in July; working in museum and archives.

City church work. Bible school and Sunday school teachers, recreation directors, counselors for camps, and carpentry and maintenance work in New York, Fort Wayne, Chicago, Oklahoma City, Philadelphia, Portland, and Fresno.

Mission assistants. Bible school teaching, visitation, and housekeeping duties in Arizona at Oraibi, Bacavi, Hotevilla, Moencopi, and Eloy; Camp Landon, Gulfport, Mississippi; Colombia, South America; Montana; and Oklahoma.

Mennonite Youth Farm, Rosthern. Six men and six women from June 1 to August 31; general farm work, nurse aides, kitchen and laundry help.

North Battleford, Sask. Twenty to twenty-five volunteers for May to September; psychiatric and orderly work.

HARDER NAMED PRESIDENT

South American Seminary Makes Change

THE BOARD OF the Mennonite Seminary (Seminario Evangelico Menonita de Teologia), Montevideo, Uruguay, has chosen a new president. He is Ernst Harder and he will take up office on March 17. He replaces Nelson Litwiller, the founder of the inter-Mennonite school and its president for the past ten years.

Litwiller, who is retiring, comments, "I am convinced that we have arrived at a moment in the course of the history of the institution when it will benefit by the influence of new vision and direction." Harder had earlier been named acting president.

The school has experienced the blessings of the Lord. During the past five years the enrollment has increased from twenty-five to forty-two. Ernst Harder, who has been associated with the seminary as faculty member, says, "Our Montevideo seminary is centrally located and serves our Mennonite churches in Lower South America. However, we have also had Mennonite students from Colombia and Mexico and non-Mennonite students from Uruguay. The seminary is supported in the North by the General Conference Mennonite Church and the Old Mennonite Church and in the South by the General Conference, the Evangelical Mennonite Brethren, the Spanish-speaking Old Mennonite churches, and the Menno Mennonite Church. All of these have representatives on the seminary board which meets once or twice a year. The churches of South America regularly support the seminary with their gifts. The two North American conferences provide finances and staff on an equal basis."

Harder says further, "On a recent trip to Brazil and Paraguay it was encouraging to note many of our seminary graduates and former students in leading positions as Bible teachers, ministers, missionaries, choir leaders, and Sunday school and youth workers. It seems to me, the seminary fulfills a very important place in the life of the growing church in South America. It shall be our effort to make it more indigenous in support and staff. Until then our churches in the North must realize the burning necessity to support this institution wholeheartedly for the training of church leaders."

Harder was born in Russia where his father, A. A. Harder had an orphanage for Russian children. The Harder family fled to Germany in 1924 after three difficult years of persecution in Russia. Ernst attended grade school in West Prussia and the *Gymnasium* in Kaiserslautern during the next eleven years while his father did pastoral work. In 1935 A. A. Harder was called as minister and teacher for Fernheim, Paraguay. Here Ernst attended and graduated from the *Zentralschule* (high school) in the Chaco.

When H. A. Fast returned to the United States after a visit to Paraguay, Ernst accompanied him. He attended Freeman Junior College, Bluffton College, and Bethel College, graduating from Bethel in 1945. He gives this sidelight: "During all these years it was wartime. Every summer I had to defend myself before Selective Service as a German citizen and as a conscientious objector." He earned support by working at different jobs—construction, tractor driver, and dairy.

He was one of the first eight students at the Mennonite Biblical Seminary when it began in Chicago in 1945. Ruth Ewert, now Mrs. Harder, was also a student, and the school's first secretary. Of that time he says, "A. Warkentin was a strong influence in my life and was responsible for my attending the Mennonite Seminary at its very humble beginning."

During August 1946 Ernst Harder and Ruth Ewert were married. She is a daughter of John A. Ewert, Hillsboro, Kansas, a former minister of the Johannestal Church, Hillsboro.

Ernst and Ruth Harder made themselves available to the Mennonite Central Committee for service to the refugees settling in Paraguay. In 1947 they helped with the transportation and settlement of the first transport of refugees from Europe who came on the *Volendam*. Five shiploads of refugees arrived, founding the Colony Neuland in the Chaco and Volendam in East Paraguay. For two years Harder directed the refugee camp in San Lorenzo near Asuncion and one and one-half years served as General Conference minister for Asuncion. At that time the Union Church was organized with eighteen members. (It has now grown to sixty-five.)

In 1950 the Harders returned to the United States to complete seminary training, at the same time serving the Pulaski (Iowa) Church. From 1953-56 Harder served as the first chaplain of Bethel Deaconess Hospital in Newton.

The Harders again felt a call for service in South America. However, they first spent two years in Germany for further study. He was also called as assistant pastor of the Frankfurt Mennonite Church.

In 1958 they began work as faculty members of the seminary in Montevideo, Uruguay. He is also the General Conference Board of Missions representative in South America, acting as liaison between the General Conference Boards and the Mennonite churches in South America.

In reply to the question "Do you notice a political change in South America?" he says, "Yes, the political situation in Paraguay has changed considerably. Paraguay experiences fewer revolutions, while in the later 1940s two to three revolutions took place during one year. In the past twenty years Paraguay has had two strong dictators, Morinigo and Stroessner. Both introduced strong social and economic reforms so that Paraguay has progressed considerably. Although we do not like dictators, we must recognize that the Paraguayan situation requires a strong hand to keep things together. Our Mennonites have also profited by these stable governments."

In regard to Uruguay he said, "Uruguay has been considered the only real democratic country in South America for many years. It is governed by a nine-man council and has the most progressive social legislation. In the past few years, however, the weight of too many government employees, corruption, and political divisions have brought the country to the brink of bankruptcy. In 1965 the peso value dropped from twenty-two to the dollar to seventy-nine to the dollar. Six banks closed, and the country is ruined by periodic strikes. Much of Uruguay's gold was flown from Montevideo to Washington as guarantee for new loans. Communists are working hard, but there is also danger of a military coup."

When speaking of changes which are evident in the churches, Harder said this: "It is interesting to note the independent development of our churches in the different countries. One can hardly speak of South American Mennonites as a whole since Brazilian Mennonites just as those in other countries feel very much that they are Brazilians. The church papers and the biannual pastors' and deacons' conference help to keep up the contact between the different countries. In the future the seminary graduates will also be an important element in the unity and cooperation of our South American Mennonites."

WORDS AND DEEDS

Milan Opocensky, a theological professor from Prague University visited Canadian Mennonite Bible College, Winnipeg, on Jan. 6. He spoke to students about a Christian approach to Marxism. Privately he noted that Mennonites in Europe stood between East and West. He saw them standing between the liberals and conservatives in America. He wondered whether they would be willing to stand between North Vietnam and South Vietnam now.

Oaklawn Psychiatric Center, Elkhart, Ind., is providing services for residents in four northeastern Indiana counties — LaGrange, Steuben, DeKalb, and Noble. Under these arrangements with county officials patients may be referred to the center from any source within the county—physicians, schools, clergymen, or others.

December receipts for the Board of Missions were at an all-time high with $273,330 received. Highest amount received previously in one month was $188,000 contributed in Dec. 1964.

Faith and Life Radio Ministry is increasing its outreach with an FM stereophonic broadcast on KJRG-FM, Newton, Kan. The program is heard at 9:30 P.M. on weekdays. The program is also heard daily on KJRG-AM at 6:45 A.M. Weekly broadcasts are heard on KBTO, El Dorado, Kan., on Mondays at 10:30 A.M., and on KCRC, Enid, Okla., on Tuesdays at 10:05 A.M.

James Roe, Asia secretary of the British and Foreign Bible Society has called for the formation of a single world Bible society. The day of the independent status of national Bible societies, he says is as dead as the day of imperialism. "The only kind of dependence today is interdependence. Even 'United Bible Societies' is, to my mind, an obsolescent phrase. The plural form is on the way out. The world, the Book, the intention, the method—all are in singular."

CHURCH RECORD

CALENDAR

General

Feb. 13—Race Relations Sunday.

Feb. 20—Universal Day of Prayer for Students.

Feb. 25—World Day of Prayer.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1—Eastern District Conference, Bedminister, Pa.

May 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9 — Canadian Conference, Winnipeg.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Canadian

Feb. 7-9, Altona, Man., stewardship institute.

Mar. 1-4, Saskatoon, stewardship institute.

Western

Feb. 1—Bethel College Church, North Newton, Kan., special meeting on Vietnam, Clarence Bauman, speaker.

Feb. 20—Alexanderwohl Church, Goessel, Kan., dedication of church office, evening.

DEATHS

Jacob Froese, Jr., Eden Church, Inola, Okla., was born Sept. 30, 1904, and died Dec. 6.

Forrest David Hartzler, Pulaski (Iowa) Church, was born July 23, 1897, and died Jan. 9.

Johann J. K. Reimer, Horse Lake Church, Duck Lake, Sask., was born May 23, 1883, and died Dec. 22. He was one of the founders of the church.

Frank Smith, Bergthal Church, Great Bend, Kan., was born June 2, 1905, and died Dec. 31.

Peter V. Unrau, Eden Church, Inola, Okla., was born Nov. 29, 1880, and died Jan. 2. One son Walter and family are in voluntary service in India.

NEW ADDRESSES

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Mrs. Anna Buck, 11844 Mayfield Ave., Los Angeles 90049 [64]
Allen Busenitz, Musoma Alliance Secondary School, Box 54, Musoma, Tanzania
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Gary Franz, 2309 N. Grove St., Wichita, Kan. 67219 [55]
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Mary Ann Penner, Wakefield, Quebec [192]
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John Soldan, 19116 Masonic, Roseville, Mich. 48066 [35]
Walter Wiebe, 11447 - 79 Ave., Edmonton, Alberta [192]

BAPTISMS

First Church, Halstead, Kan., on Jan. 9: Wayne Becker, Dennis Holzrichter, Deloris Janzen, Pamela Johnson, Daniel Mueller, Elaine Mueller, Joyce Ortman, Susan Ortman, Michael Warren.

MINISTERS

J. J. Esau, Mountain Lake, Minn., has been serving as interim pastor of the Grace Church, Dallas, Ore., since December.

John R. Friesen, Winkler, Man., has accepted a call to serve the Berlin Mennonite Church. The church is in West Berlin with members in both sectors of the city. He is currently a minister of the Winkler Bergthaler Congregation.

Reuben Krehbiel announced his resignation as pastor of the Lehigh (Kan.) Church, to be effective this summer. He has been serving the Lehigh Church since August 1964. He will do graduate study.

Donald Nester became the pastor of the Flanagan (Ill.) Church in December. He had formerly served Hope Church, Columbiana, Ohio.

John J. Sawatzky, Clearbrook (B.C.) Church, was ordained to the office of elder on Jan. 9.

Willard Schrag is the new pastor of the New Hopedale Church, Meno, Okla. Since 1962 he had been serving the Topeka (Ind.) Church.

PUBLISHED

Music for Funerals lists selections appropriate for funeral use. It was compiled by Russell A. Lantz and is sold for thirty-five cents by Faith and Life Bookstore.

Music for Weddings lists in its twenty-four pages organ solos, choral music, vocal solos, and hymns suitable for weddings. It was compiled by Russell A. Lantz and is sold for fifty cents by Faith and Life Bookstores.

The Minutes of the thirty-seventh session of the General Conference held at Estes Park, Colo., on July 10-17, 1965, have been published. Copies have been sent to the churches. Anyone who wants a copy and is not able to get one through his congregation, contact the General Conference Mennonite Church office in Newton.

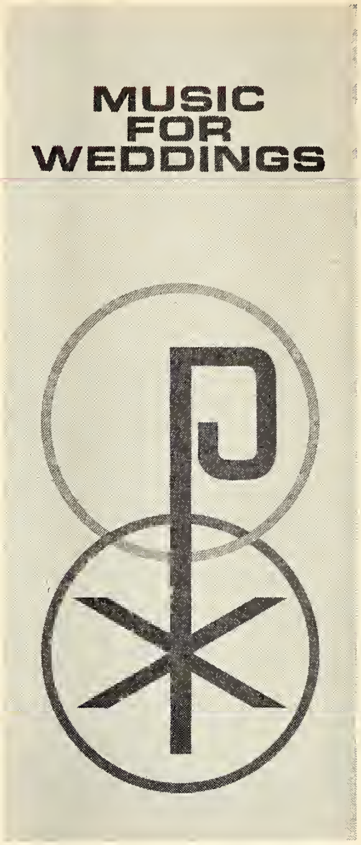
WORKERS

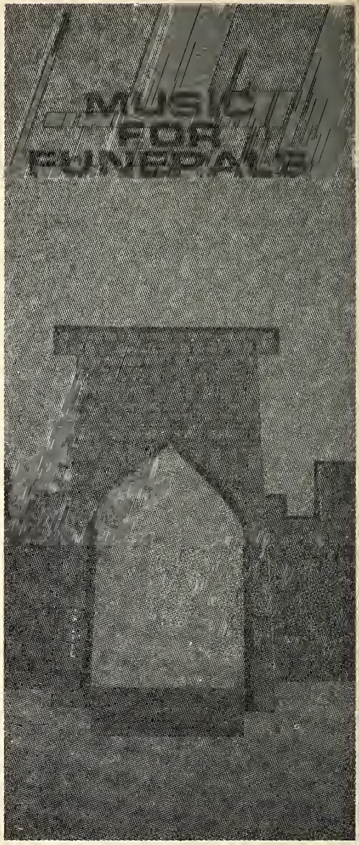
Leo Driedger, Winnipeg professor of sociology, will lead a student tour to Europe next summer. Sponsored by the Council of Mennonite Colleges, the June to August tour will visit historical and educational sites in eight European countries and spend four weeks in an international voluntary service project. Information is available from the deans of any Mennonite school, or from the Secretary for International Education, Goshen College, Goshen, Ind.

Steven Miller, son of the Clarence Millers, Marion, S.D., will begin a two-year voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo., on Feb. 1. He is a member of the Salem Church, Freeman.

Robert Reimer and *Vernon Schmidt*, Alexanderwohl Church, Goessel, Kan., are in 1-W service in Topeka, Kan. They are employed by the State Board of Health.

Wanda Tieszen, North Newton, Kan., began a five-week voluntary service assignment in Philadelphia on Jan. 24. She will assist Paul Mora at the Orientation Center, a referral counseling service, and will teach English classes for Spanish-speaking people and Spanish classes for social workers in a program sponsored by the Second Church and Eastern District Conference.





Malcolm Wenger will join the Board of Missions staff in the central office, Newton, Kan., about Sept. 1. During the past four years he has served as Indian American representative while living in Montana. In fall he will enlarge his work to include all the North American fields and also the areas of evangelism and city churches. He is a native of Aberdeen, Idaho, and his wife of Wisner, Neb. They have worked with the Northern Cheyennes since 1944.

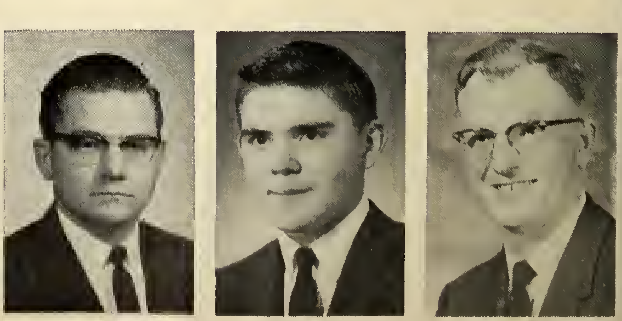
MARRIAGES

LeRoy Epp, Bethesda Church, Henderson, Neb., and *Janette Deckert*, Salem Zion Church, Freeman, S. D., on Dec. 28.

Donald Gerber, First Church, Berne, Ind., and *Barbara Kay Ryf*, Cross United Church of Christ, on Dec. 18.

Donald Eugene Grimme, Wesleyan Methodist Church, Fort Wayne, Ind., and *Alice Ann Alt*, First Church, Berne, Ind., on Jan. 8.

Jacob Krause and *Anna Vogt*, both of Clearbrook (B.C.) Church, on Jan. 8.



Harder, Miller, Wenger (Workers).

Jerome Carl Glick, German Lutheran Church, Jenera, Ohio, and *Betty Carol Lugibihl,* Grace Church, Pandora, Ohio, on Nov. 27.

Larry Hendrixson, Methodist Church, Pretty Prairie, Kan., and *Jeanette Marie Krehbiel,* First Church, Pretty Prairie, Kan., on Jan. 5.

Leon Hartman, Evangelical Mennonite Church, Berne, Ind., and *Anglea Lehman,* First Church, Berne, Ind., Oct. 10.

Lyman Jantzen, Deer Creek (Okla.) Church, and *Sherma Hardin,* Tucson, Ariz., on Sept. 11.

Jerry Kuehny, Deer Creek, (Okla.) Church, and *Donna McNeille,* Alva, Okla., on Sept. 25.

Jon Silberhorn and *LaDean Glanzer,* Salem-Zion Church, Freeman, S. D., on Jan. 16,

James Stroughton, Medora, (Kan.) Church, and *Janice Pauls,* Bethel Church, Inman, Kan., on Dec. 28.

Daniel Martin Wenger, North Goshen Church, and *Anita Lichty,* First Church, Berne, Ind., on Nov. 5.

Joseph E. White, Methodist Church, Newton, Kan., and *Ruth Ewy,* First Church, Halstead, Kan., on Dec. 26.

Merlin Yoder and *Karen Kroeker,* Bethel Church, Inman, Kan., on Jan. 1.

LETTERS

BARS IN THE GHETTO

Dear Mr. Shelly, Congratulations on a most excellent issue of *The Mennonite*! I refer, of course, to the January 11 issue. On occasion I despair of finding really good articles in the paper, and then one like this comes along.

I wish to mention particularly two of the features in that issue—the one on "The Ghetto" and the editorial by Delmar Yoder. "The Ghetto" was a shocker of the sort that really shakes a person. This is what comes out of the ghetto environment, because this is what goes on in the ghetto environment. How alien it is from the traditional Mennonite community, and how different in tone from the lead article, "We Call You to the Ministry"! With no offense meant to the ten gentlemen whose responses made up that article, I must say that the contrast leaves me really bewildered. What can we say to those three young people that will have any meaning to them? What can the church and the love of Christ possibly mean to them?

Yoder's editorial, of course, reinforced the same feeling. I met him in Atlanta one night when I stayed overnight at Mennonite House. Though I was there for only a short time, I caught some sense of what it means to live in such a section of a city. Again I mean no offense to the persons involved, but I am struck by the fact that at Mennonite House there are bars on the first-floor windows and a big, iron gate on the front door. Perhaps this is necessary—but it does not give the neighbors reason to think you trust them. It may be a good defensive posture, but it would tend to hinder the outreach. On the other side of the block, and about five houses down, is SCOPE House, the headquarters of the Southern Christian Leadership Conference's SCOPE program. People at SCOPE House work and live there without bars on the windows and doors. I should hope that Mennonite House will soon be able to operate without these architectural defacements.

I guess I've strayed from my point, which was that the two articles on life in the underprivileged areas of the city ought to make us think really deeply about what relevancy the church's message has in this setting, and how it can be communicated to the slum dweller in a meaningful way. Perhaps the bars will have to come down before we can find a way to reach out. *G. Robert Smith, 313 Hirschy Hall, Bluffton College, Bluffton, Ohio.*

WORLDLINESS AND UNWORLDLINESS

The following meditations were submitted by Cornelius Boldt, Park Valley, Saskatchewan.

WORLDLINESS. I am gaining the world, but losing my soul. I have nothing to give in exchange for my soul.

My heart is overcharged with surfeiting and drunkenness and the cares of this life, so that, that day will come upon me unawares.

I have set my affections on things on the earth. I am not denying ungodliness and worldly lusts in this present world.

My friendship is enmity with God, because I am a friend of the world.

The cares of this world and deceitfulness of riches choke the Word in me, making my life unfruitful.

I walk according to the course of this world according to the prince of the power of the air. The spirit of disobedience works in me.

I am in love with this world and forsake the saints as Demas did.

I am following the multitude to do evil and to speak for a cause to do harm.

I seek to ensnare fellowmen into worshiping strange gods.

I choose to follow vanity and to follow after heathen practices.

I tell people what to observe and do, but I myself do not observe and do.

UNWORLDLINESS. I am not conformed to this world. I am transformed by a renewing of my mind. Now I can prove what is that good and acceptable and perfect will of God.

I am glorying alone in the cross of Christ. By Christ the world is crucified unto me, and I to the world.

I am not getting entangled in the affairs of this life. I want to please Him who has chosen me to be a soldier.

I agree with Moses. I would refuse to be called the son of Pharaoh's daughter. I would rather choose to suffer affliction with God's people than to enjoy sin for a season.

I do not love the things in the world nor the world. If I would love the world the love of the Father would not be in me.

I depart from unclean things and do not touch them.

I keep myself clean, since I am a vessel of the Lord.

If I were of the world, the world would love me. Christ has chosen me out of the world, that's why the world hates me.

I am saving myself from this untoward generation.

I do not have fellowship with the unfruitful works of darkness, but I reprove them.

I withdraw myself from every brother that walks disorderly.

I Followed Volunteers Around

Ann Bowman

Meeting another's need, sharing our abundance, reworking our attitudes about people, facing the imperfections of today's world, reaffirming a mature faith, and carrying home some of the world's pain—is it worth it?

I FOLLOWED VOLUNTEERS around to watch what they did, to listen to what they said, and to ask how they felt day by day on their assignments. Sometimes they asked me questions, too — questions not always easy to answer.

"Is what I'm doing worthwhile?"

This is one of several recurring questions. Sometimes the voluntary service worker asked this, and sometimes I asked the volunteer.

One day I sat with a volunteer and a little boy for two hours in a hot, humid hospital corridor, on a hard wooden bench, waiting for a clinic doctor to make a five-minute examination of an artificial eye.

Volunteers had done just that with this same little boy at regular intervals for many months. What a waste of time! Or is it? Waiting to see the doctor is a frightening experience for a child, even under the best of circumstances. And when you are talking about a neglected child, placed within the dreadful anonymity of a huge institution, you are talking about anxiety magnified many times over.

For to that little boy that volunteer represented the security of a known, continuing relationship, which made it possible for him to handle his fears. I know, because the volunteer had to leave for a few minutes, and I felt the tight, trembling, frightened little body, reluctantly hanging on to me as he watched the familiar figure disappear down the corridor.

So it is worthwhile, but look at the odds. When the same old environment is waiting, what lasting value does our service have? I listened to one volunteer tell me about the improvement in some of *her* nursery school children. But then I heard a tinge of discouragement when she remarked that the gains disappeared as soon as that child returned to his mother.

As we talked, we walked down a hall where a little boy was riding a wobbly tricycle. Quite as a matter of course a fellow volunteer stopped, looked at the tricycle, noted that it needed a new bolt immediately lest irreparable damage be done, and offered to fix it. The boy's mother sitting idly by, reminded him that he was off duty, and watched with disbelief his willingness to implement his concern for her son's toy.

So we slave from 7 A.M. till 9:30 P.M. to give thirty more or less deprived children a good camp experience for ten days. So what? I watched one of those thirty children, an isolated boy, a real loner, be tempted to join a group activity, but turn and go away.

YOUTH

I watched him a day later, come back to face the same temptation. He remained resolute in his refusal to join the group, but stayed to watch instead of running away. The third day he explained why he wasn't going to join, but his statement seemed to lack conviction.

The volunteer asks, "With three days gone out of a ten-day period, what can I do for him in seven days?" But what have you already done in three?

Sure you fixed his skate board, but what that kid really needs is a home and a father. Just fixing his skate board isn't going to make up for a dead (or absent) father. But his father *is* dead, and who can tell how many substitute fathers fixing skate boards it is going to take to absorb the hurt he feels at the loss of the real father.

Is it worth the effort when you've given and they still ask for more? Maybe we're just being taken advantage of. Sometimes deprived or handicapped people seem long on wants and short on thanks. One such individual told me this is a dollar-and-cents world that doesn't really care about useless people like her. I'm still wondering what it meant to that person to observe some cheerful, kind volunteers who were willing to work long hours, for no pay, satisfying her excessive demands.

Can you call this Christian service? Some of you will be asked to speak to your home churches at the end of your term. One volunteer said he would have to go home and tell them he gave 250 baths. Some of you would need to say, "I ate a bowl of rice every meal for six weeks," or "I drove 160 miles, four days a week."

Can you honestly call this Christian service? Why not? Are we ready to say the severely retarded or handicapped persons should be the object of mercy killing? If we say no, then they must be given baths. So go home and say with confidence and enthusiasm, "This summer I gave 250 baths!"

You can see, I was favorably impressed by what I saw as I followed you around. As you read this, you probably will be equally impressed. For as soon as we write it down, what you do sounds romantic and worthwhile. But how well you know it doesn't feel that way in the midst of the humdrum, daily round. So I ask you to consider why it doesn't seem so.

Volunteers come with high expectations of what they will be able to do for the people they serve. They have been told, and in their heads they know about the mentally ill, the underprivileged, the delinquent, and the disorganized family. It is quite another matter, however, to know emotionally, and to accept the amount of damage to the individual that such difficult experiences leave.

If you accept the reality of the damage you also accept the reality of the degree of hurt and suffering. An instinctive response to this kind of pain is to do something, and this is the volunteer's purpose in the first place. But somehow in the doing, the magnitude of the task becomes part of the experience and the value of the doing so often gets lost. Sometimes these feelings of frustration raise the questions already stated above, or sometimes the response is one of trite, meaningless, old solutions: "Well, don't worry about it. It could be lots worse. Well, you just pray about it."

Those of you who have really come to grips with this problem are the ones who can recognize little changes. You are the ones satisfied by making a small dent in the direction of a life, and this by proving as best you can that at least one person cares. You are the ones who do not have to see results immediately, or perhaps ever. It is enough that you serve. Let God see the results.

Many successes are never recognized because we are asking for too much change, too fast. We all want that loner to join the group, play with the kids, and we want him to do it not just one time, but all the time and right away too, please! We want those administrative policy changes now. We grow weary as the red tape and the fund raising efforts go on and on.

Meeting another's need, sharing our abundance, reworking our attitudes about people, facing the imperfections of today's world, reaffirming a mature faith, and carrying home some of the world's pain: I say it is worth it. My following you proved it to me even more conclusively than ever. I thank you all for leading me around. Why not take a look at the ground we covered?

CONTENTS

*Don't Run Away 74
They Found a Home in Brazil 77
News 79
Church Record 82
Letters 85
I Followed Volunteers Around 86
Editorial 88

*Supplemental reading for the Sunday school lesson of Feb. 6.

COVER

Volunteers come with high expectations of what they will be able to do for the people they serve.

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Ann Bowman, a native of New Hamburg, Ont., is a social worker with Family Service of York, Pa. Formerly a volunteer herself at Wiltwyck School for Boys in New York she visited volunteers working in the East last summer.

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I HADN'T SEEN him for a long time. Then all of a sudden I saw him on the street last summer.

"Oh, is it you?" he said.

"Yes, it's me," I said to the pastor emeritus of the Last Mennonite Church.

"I've been meaning to write you," he said. "But now that you're here, I'll tell you."

I braced myself for a blast because I've known p.e. for a long time and he can be blunt.

"I like your paper fine. Read it all the time. Read it from cover to cover."

I smiled. He could have stopped there as far as I was concerned, but I knew he wouldn't.

"The paper's got too much action in it. It's always talking about issues and problems. You're trying to get people to do things. It's geared too much for young people."

Geared for young people? I began making mental notes of the people I wanted to tell that to.

"You just don't consider us old folks. We're tired. We've fought all the battles we care to fight. We don't want to be stirred up. Let us sit back and take it easy."

My mouth dropped open, but no words came out. I just stood there and looked at p.e. from top to bottom. He has the thickest crop of white hair in six counties. And those arms and legs—perhaps they are bent a little bit, but not too much for eighty years.

Maybe I don't understand what it's like to be eighty, I thought, but you have no idea how old and tired I sometimes feel.

But then p.e. straightened up. He rose to his full height and his eyes flashed.

"What you need in *The Mennonite*," he said firmly, "is a column for us old folks. Include some positive thoughts in it. Meditate on the beauty of creation. Talk about quiet and cheerful subjects. Just don't mention world problems."

He'd really worked his idea out carefully, I thought. But I saw he wasn't through.

"I'd call it the Comfort Corner."

He was finished. He started to leave. But I grabbed his sleeve.

"What's the matter with you, p.e.?" I asked. "Have you resigned from the human race already? Maybe you want to, but I don't intend to let you. I'm going to set a good example for you just as you've always set one for me."

He pulled on his sleeve, but my grip was firm.

"I think too much of you, p.e., to consign you to the living dead even in my thinking about you. As far as I'm concerned you're still on the team."

I could see the glazed look in my eyes reflected in his dark brown pupils. I knew I'd soon have him on his knees pleading for mercy. You shouldn't speak sharply to your elders, but I couldn't stop myself.

"The world has too much segregation for us to start segregating the old from the young and the sick from the well. We may hobble along, but we'll hobble together."

He blinked. "You don't like my idea for a Comfort Corner?"

"Comfort Corner?" I whispered as a new thought came to me. "Comfort Corner! I guess that's a good idea. We might just try it. We could print it in large bold type on pulp paper so you could read it in a soft light without your glasses. And a theme verse has just come to me."

"Is it, 'Comfort ye, comport ye, my people'?"

"You're warm. It's from the end of that same chapter, Isaiah 40: 'They who wait for the Lord shall renew their strength . . . they shall run and not be weary.' If that's the end result of comfort, I'm all for it."

He didn't think I quite got his point, but while I was congratulating myself on having remembered a Bible verse, I relaxed my grip, and he slipped away. I haven't seen him since. He's a spry one.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Standard Procedure

Charlie Cobb

1

i want to say
about all the dead people
killed by the triggers
we've been taught
it's our responsibility to pull

all the people killed
so that interests
can be protected
and secured

all the dead people
who look alike dead

all the killers who kill
people all over the world
and not just in SELMA

all the reasons for killing
that are
given uniforms
to match the teaching.

2

Jimmy Lee Jackson shot
by a cop
protecting Alabama
as he'd been taught

And as he'd always seen
the country protect itself

Just the uniform
was different
but wars
are all fought alike
on battlefields
You try and kill
the enemy
to have the best killers
and win the war
you teach
the Morality of the cause

And give uniforms
and sanction and
law and order to preserve
interests to protect

that's just Standard
Procedure

we do it in boot camps
around the country

also the same song's sung
in Saigon

Nothing strange at all about
that.

3

Now we're told about
ALABAMA
that Rev. Reeb's killing
was senseless
    shocking
    shameful
    brutal

and many other things
i could etcetera on about

The Reeb killers
were simply uniformed
with the spirit of their duty
to the
State of Alabama
in what's been called by
a lot of newspapers
the
BATTLE OF SELMA

How many wars has
the USA fought
where it asked the enemy
to fight its way

Why then Alabama?

4

the cop
in Selma
pulls the trigger
that
kills for alabama

for God and alabama
as he's been taught
just like his brother
who fought
    or bombed
    or gassed
in south vietnam last week

and all the people
who don't make wars
but just kill
and get killed in them

kill some more

or bury the dead

wishing mostly
that it
all would end
so they could go home
which is not
on the battlefield killing

that's just Patriotic Day
And Responsibility

So people who cry for
Rev. Reeb
and the Jimmy Lee Jacksons
should really cry
for all the killing
that has got to stop
and all the uniforms
that have got to be torn off.

5

And let's not just point
fingers at ALABAMA

but also point
at

Babies Bombed
the world over
in wars
that kill people who
want to live who
never get a chance to

(Babies Bombed)
by people in all kinds of

UNIFORMS
UNDER ALL kinds of
FLAGS
that stand for
SOVEREIGNTY

SO THAT WE CAN HAVE
SOMETHING TO KILL FOR

AND TEACH
LITTLE CHILDREN
to kill for
and salute
and stand at attention.

6

Who's always killed
everywhere in the wars?

it's people who are
always killed everywhere
in the wars

THEY are the ENEMY
to be
shot at

Bombed
and Gassed
in the wars
that are fought
all over everywhere
that have to stop.

7

the cops
that have shot
all the people
white and black
that
they have shot

have shot because
they were given guns
and told
it's all right to shoot
people sometimes
and kill the men
to preserve
Law and Order
and Our Way Of Life

We have been taught
it's all right for people
to be killed by the cops
and the u.s. army
Like in vietnam
where our interests
are being threatened
by the DISORDER
of the people of vietnam
who think they can run
their own country

And after all
how can they think
they can run
their own country
when they won't even help
us fight
their own people
who don't like us
and don't want us

and besides

they're not even White
these people in vietnam

who want us to stop
killing in their country
and blowing it up
with bombs
like Birmingham
also a place
where
LITTLE CHILDREN
COME DOWN
BLOWN APART
IN PIECES
cause they're the Enemy too.

8

And now the people
have marched
to protest
the senseless
shocking
shameful
brutal
killings in Selma
and the denial
of the right
to learn
the Standard Procedure
for Enslavement
which is not really learned
but
integrated into
Responsibility

And someday
maybe
if i give america a chance
i'll be able to
wear the uniform
and have the gun
of the cop
that shot
Jimmy Lee Jackson

Or be the commander
of the army
that will send the bombs
to blow up more people

i won't have to cry
for the jimmy lee jacksons
cause i'll have the right

along with the Responsibility
to kill them
for God
and my country
which i'll have learned about
standing at attention
in uniform

that's what will happen
to me
when i'm given
equality.

9

So cry not just
for jackson or reeb
schwerner, goodman
or chaney
or lee

cry for all mothers
with shovels
digging at hovels
looking for their dead

cry for all the blood spilled
of all the people killed
in the Standard Procedure
of the country
which is not ours
but belongs
to those who run it
and can't be seen
but are very few
who listen to each other
and not to us
cause we don't know
what it takes
that makes.
Standard Procedures.

10

now i must say
about these guys
who uniform us
in lots of ways
and makes us each
the enemy of the other
the world around

that what we've been taught
we should get
is theirs
and not for everybody to get

and what they do
is teach us
to beat

everybody down
who's trying to get
what they already got
and what everybody can't get

So we throw away
our lives
and take instead
their things

and the things they have
are like
missiles & guns
money & cars
slots & walls

we take these things
and use them to
kill and hurt
be AFRAID
and be Unhappy
and to lose life

but to mostly kill
cause we want to die
cause deep down
we know
WE are life
and we have been taught
that's bad
and must be destroyed
(our life)
cause that's a threat
to
missiles & guns
Money & cars
slots & walls

cause life can be ours
to be planted and grown
in 2 Billion ways
we can each call our own

Put Yourself in the Mind of Christ

Jeremiah affirms the great resources we have in God

Aganetha Fast

FOR SEVERAL MONTHS I had been studying certain characters of the Bible. I was primarily interested to see God's dealings with them and to see how they responded.

I tried to study the book of Jeremiah. At first I could not fully appreciate reading it. I must admit I was a bit bored.

I prayed that I might see the message of the book. Reading Jeremiah and different commentators, I was especially helped by the study of George Matheson.

He calls Jeremiah "the Melancholy." None of us like melancholy people. However, his suffering has a positive side. Jeremiah has come nearer to the mind of the Lord than any of the other prophets.

For Jeremiah is not a man of the desert, but of the suburbs of Jerusalem. The multitudes throng him, press him, and jostle him as they pass by. They pass and they do not touch his soul.

His lamentations are incomprehensible to them. They wonder why he weeps. They see no cause for tears. Where were his wounds? Where did they come from?

He had the power to put himself in the place of another—to feel another's experiences as if they were his own.

And in whose place does Jeremiah put himself? He puts himself in the place of God. He must have asked himself, "How would I feel if I were the divine being seated upon the throne of the universe looking upon the ruin of the land I had loved so well?"

Jeremiah says it would be the feeling of a loving husband toward an unfaithful wife. He pours forth the love song of a wounded heart, but he conceives it as sung by the Almighty. It is God's song he sings—not his own. His heart breaks with the divine burden; his spirit groans with the divine grief.

Isaiah had a vicarious sorrow; he too put himself in the place of the people. But his was after all the sympathy of the human with the human. Jeremiah put himself in the place of God; his was the sympathy of the human with the divine.

"We are again and again exhorted to pity the sorrows of those beneath us," says Matheson. "To imagine ourselves encompassed by the privations of an inferior condition. But conceive the exhortation given. 'Pity the sorrows of God; try to sympathize with the cares incidental to a divine being.' " Should we not feel the mandate to be the wildest of paradoxes? We never think of sympathy as ascending. We think of it as a going down, as going round, but not going up."

Jeremiah is closer to the cross of Christ than any other of the prophets. "Isaiah has more messianic vision but Jeremiah has more messianic feeling. Isaiah wants a Christ for the sake of

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man; Jeremiah . . . wants a Christ for the sake of God."

Jeremiah says, "Call to me and I will answer you, and will tell you great and hidden things which you have not known" (33:3). Here he affirms the great resources we have in God by knowing the mind of God. And when he shows us the great depth of God's love (31:3) he permits God to say: "I have loved you with an everlasting love; therefore I have continued my faithfulness to you." He says this to people who showed anything but love.

In the story of the prodigal son we often overemphasize the son's condition. It was bad enough. But we fail to see the great heart and depth of the love of the father.

In Chengtu, China, in 1948, I stood before fifty-six young beggar boys. They seemed so degraded—sunken eyes, diseased, so filthy in body, and clad in rags! Though my heart went out to them in sympathy, my love did not touch the fringe of that father's love who embraced that filthy, diseased son. I was most careful that even the hem of my garments should not come near to them.

Here were homeless boys, penned up because they were a menace to society. I was to teach them the song: "Christ Jesus loves the children, all the children of the world." It was a mockery. I could barely do it. The heavens looked down on me accusingly. These boys were too emaciated, they could hardly hold up their heads. Most of them were too sickly to accept such a song with appreciation. How could they? From one who was so well fed, so well dressed and housed?

Was I standing there in Christ's place? Did I really enter into His mind to help these boys? What would Jesus do? I felt helpless and unworthy!

During the Japanese invasion I passed daily through the city gates. A sentry armed to the teeth stood there so forbidding and so threatening! I never neared that gate but with fear and trembling. To pass him I made as wide a circle as the street would allow.

As I began to dread this more and more, I decided this could not go on. So I resolved to take a good square look at him. That day, as I viewed him from a distance, I was struck anew with his fierceness. He looked as though he was ready to lurch forward and plunge his bayonet into the body of each passerby.

I said in my heart, "Lord, can it be that You love a person like that? Love him enough to die for him?"

And then as I watched him, the cruel expression disappeared from his face like a mask and he appeared humble and apologetic as if to say: "I am not here by my own choice."

Jesus told of the shepherd and the lost sheep. I don't think Jesus wanted us to be primarily interested in the lost sheep, for that was after all just an animal. He wanted to lift up the shepherd's concern about something that belonged to him, by purchase and by care, and to see his deep longing to get into his possession again.

This again is brought out forcefully in the story of the lost coin. That was an inanimate thing. The sheep would have suffered, but the coin was just a coin. But it was a woman's coin. She went to the very limit of her search until she had found what naturally belonged to her.

How fully do we enter into the great compassion of Christ's concern for the ills of mankind? Christ's great suffering reaches its climax in Gethsemane as expressed in his complaint: "Could ye not watch with me *one* hour?" Even those nearest Him for three years had not entered into His suffering love.

But not only would He wish us to see His deep compassion, but also see His great glory and power, available to us in Him. Moses asked the Lord, "I beseech Thee show me Thy glory."

Some years ago a spiritual awaking came to Hopei province in China. Some of us had gone to evangelistic meetings. With us was Mrs. Sung, a dear Christian woman, who said nothing in the meetings had impressed her.

But a week later, she came to my house burdened about her spiritual condition. I talked and prayed with her daily for two weeks. I was concerned because she could not grasp the peace that was so freely offered her in Christ.

One day, I took her right into my bedroom and side by side we knelt in prayer. After my prayer she prayed, still so burdened. But suddenly her tone changed. Wonderment filled her prayer in a quiet exclamation of the greatness of Christ's glory, His salvation and love! It was so awe-inspiring that I prayed: "Lord, let me see what she sees!"

The following day she taught her class of elderly women. Another woman and I taught classes of younger women. Mrs. Sung had her class at the extreme end of the chapel. She pinned on a pillar the picture of the Shepherd reaching down a precipice for the lost sheep. As she told of the great love of the Shepherd for the lost sheep, she expressed a great love and compassion in her voice. Though she spoke in a normal tone, yet it was the voice of Jesus calling the lost. She captured at once the attention of the women, ordinarily slow of understanding. They listened spellbound.

Almost magnetically both of our classes were drawn into her class. With deep interest and amazement we listened to her. She seemed completely oblivious of everything around her. Christ, the seeking Saviour, was her attention. She had looked deeply into the compassionate heart of Christ the Saviour. And the marvelous thing was that these women who earlier couldn't seem to grasp the simplest presentation of the gospel now understood it all and grasped it. They heard the Saviour calling each one of them. Each one prayed, "Jesus, I am that lost sheep, save *me* too, save me too!" Thirty women at that one meeting entered into the fold, found by the great Shepherd.

O for grace to enter deeply into the mind of Christ to grasp fully His great love and compassion and comprehend His great glory and power.

NEWS

Repent for Vietnam Action Role of Church Argued

VIETNAM CONTINUES TO trouble the Mennonite conscience. The apparent illegality of the United States government's intervention in Saigon, the need for the church to witness both to the causes of the war and its results, the U.S. government's obvious pleasure at the growing Mennonite relief and service program in Vietnam, the national evangelical church's earnest appeal to Mennonites for help, the wretchedness and hopelessness of the Vietnamese people's existence, and other factors are all helping to make Vietnam one of the most perplexing dilemmas the Mennonite brotherhood has faced in recent years.

The Mennonite Central Committee discussed these problems at its January meeting.

"There's plenty of work for us to do," Robert W. Miller, director of MCC's overseas services department, said. "We feel we are uniquely qualified in several ways to work in Vietnam. One of the greatest needs is for personnel, and this is one of our specialities. The national evangelical church in Vietnam, which has an estimated 40,000 members, is eager for us to expand our work there. And other American Protestant groups are looking to MCC to provide leadership in the relief undertaking."

But potential problems accompany the enlarged work. Miller explained: "Our increased assistance, for example, might do harm to the indigenous evangelical church if we are not careful; our having to use U.S. government equipment and facilities could result in our not being as free to act and speak as we ought to be; and some Vietnamese people may not see the difference between our efforts and those of the U.S. military."

Paul Peachey, secretary of the peace and social concerns committee of the Mennonite General Conference, noted the shift of United States' relationship to Vietnam during the last two decades. In the late 1940s it wanted to end colonialism in Southeast Asia. Now it is trying to impose its own regime on South Vietnam as part of its strategy against communism.

"The situation that has developed since 1949 or 1950," Peachey said, "is an extremely complex web of guilt, evil, and war, in which both sides are implicated. But the basic difficulty, so far as our responsibility goes, is the fact that the intervention of the United States undercut the only government in Vietnam that could lay some claim to legality, and that for strategic reasons of our own, rather than from compassion for the Vietnamese."

Peachey stated that the United States needs to repent deeply for what it has done in Vietnam. When asked how it was possible for a nation ever to repent, he replied:

"It would have to be taken in stages. If, for example, within the inner circle of government . . . the criminal character of our intervention could somehow be faced, and if it were possible for it to receive . . . public discussion, a different attitude toward the National Liberation Front or Hanoi could develop, and step by step other solutions could be found."

This type of process, Peachey felt, would have to have an assist from the type of persons who approach the problem from a Christian point of view and who, because they do not buy this pagan model of history, are free to raise different kinds of questions. "It is this kind of thing that needs to be discussed by the churches at this juncture," Peachey suggested.

John H. Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, speaking to the same point, said, "This question does point us to a difference that we, precisely as nonresistant people, risk missing. We have said in the past that we as Christians have reasons to be nonresistant, but we can't really expect society at large or government to share this nonresistance because there can be times when the best government conceives is war, or at least the police function. So we tend to say to ourselves we have nothing to say in this realm because, after all, it is the realm of unbelief. But here (in Vietnam) is a case of our government doing something that is wrong for a government.

"A new element is introduced into the discussion," he said, "when a government acts illegally, when it 'builds up its courage by doing wrong.' "

Some at the meeting argued that U.S. involvement was not necessarily a greater sin or more illegal than wars of the past.

"I think," said Delbert Wiens, a Mennonite Brethren graduate student in Chicago, "the United States is more in the position of a bungling adolescent who doesn't know his strength, and does something unawares.

"I doubt very much that we are greater sinners than the Vietnamese," Wiens said further. "We don't have to say that the guilt is greater here or there to be justified to act. We know that this is the kind of world that is demonic on both sides. I would hate to see us move from a standpoint of now having to somehow atone for some great crime that we as Americans have committed."

Several models were proposed to attempt to clarify the problem and to point toward possible solutions. David Habegger, a General Conference pastor from Upland, Calif., said, "I have the feeling that we are like children who are picking up the pieces after a drunken father who has run amuck. We feel involved in the guilt. We are part of this family, and we hate terribly what is happening, and yet we can't just stand by and say, 'Well, Dad made a mess of it.' "

Yoder sketched the details of a hypothetical situation in which a ruler announced that he would put a million innocent people into concentration camps and that he wanted the Christians to provide social workers for these prisoners. Would the providing of social workers not be the thing to do, Yoder asked? It would be a case of real need. Or would the Christians' first obligation be to say to the ruler, "This thing you plan to do to create these million people is so wrong that we can't even negotiate with you about helping them."

Robert Miller responded that the MCC's current Vietnam program and Yoder's hypothetical case are not really parallel, because no government is asking MCC to go into Vietnam. It has been there for twelve years attempting to serve all Vietnamese people, regardless of political or religious affiliation. It is expanding its services in Vietnam now because the number of refugees and needy people grows, not because the U.S. government has asked MCC to expand.

"We do not follow the U.S. flag in or out of a country," commented William T. Snyder, MCC executive secretary. Some at the meeting were uneasy, however, about the fact that the iron curtain largely determines where MCC does and does not work.

It was voted at the conclusion of the discussion to ask the executive committee to consider sending a delegation to the President to share with him the Mennonites' deep concerns.

NEW MEDICAL CLINIC IN MEXICO

Vera and Erwin Schrag and Margaret Dueck operate a small clinic at Nuevo Namiquipa, Mexico. The government-owned village is located about seventy-five miles north of Cuauhtemoc. Last July work was begun on building a one-room wooden house, twelve by sixteen feet, since no housing was available. An old trailer house, eight by twenty-five feet, serves as a bedroom for Margaret Dueck and as a kitchen and dining room for the group. The wooden house serves as a bedroom for the Schrag family of six, plus storage room.

A small clinic, twenty by thirty-two feet, was built of adobe. It is complete with the exception of some inside painting. Some furniture is needed. Margaret uses a cot as an examining table. The Schrags received authorization from the Public Health Department to work under the jurisdiction of the public health doctors in Cuauhtemoc.

To the west of Nuevo Namiquipa are more than a dozen Old Colony Mennonite villages. Margaret, who has had a midwifery course, delivered twenty babies. The deliveries have all been in the homes so far.

Bluffton Changes Its Calendar Makes Time for Experimental Study

Beginning next year, Bluffton College will have an inter-term calendar.

The plan calls for a fifteen-week first semester beginning in September and ending with exams before Christmas. The inter-term would be about three and a half weeks in January, followed by a fifteen-week second semester.

The new plan will provide opportunity for intensive, campus-wide interdisciplinary discussion and study on great issues which should concern a campus community.

"I believe it has real possibilities of opening up to students areas which they have never studied before," said Henry Poettcker, interim dean of the Ohio school, "and it offers the further possibility of concentrated study in these areas—an advantage to both instructor and student."

The inter-term would provide opportunity for change of educational pace—a more free, informal period of study, using more experimental methods, sandwiched between two conventionally structured semesters.

"It seems to me," added Don Pannabecker, assistant professor of Bible and philosophy, "that the greatest advantage is not so much the longer break between semesters, as it is the deeper involvement of students and faculty in what is going on within the semesters themselves.

"The period of intensive study helps in relating personal involvement—'What does this mean to me in my field?' — with learning from subject matter courses," he said further.

Opportunity and encouragement would be provided for the student to assume more responsibility for his own education.

Following faculty approval of the inter-term, the next step is the selection of a student-faculty committee, to study the use to be made of the time.

According to Richard Weaver, who chaired the committee which opened discussion of the calendar change, it will be recommended that the committee consider seriously the use of an all-campus theme for the first two years.

The campus-wide study might center on a great issue which should touch every department in the curriculum.

Some suggestions for themes have included freedom and order, totalitarianism, prejudice, death, communication, humor, Red China, crisis in the Caribbean, the city, our depleted society, and nationalism.

Outstanding speakers and small group seminar discussions could be supplemented by appropriate plays, musical productions, films, books, and individual creative work by students and faculty.

All students and faculty would be expected to attend daily convocations and other specially planned events related to the topic.

Longer range possibilities for use of the inter-term include independent studies or off-campus study experiences such as work in a social agency, seminars in Washington, D.C., or New York, observing in inner-city public schools, travel experiences, biological field studies, observation in an industrial firm, or serving as a pastoral assistant.

Students—especially seniors—could be involved in the leadership of on-campus great-issues discussions.

Pannabecker expressed the view that the inter-term would "give the department major the opportunity to do study in depth within his own discipline, as well as the benefit of learning what is going on in other fields. The advantages are both within the discipline and inter-disciplinary."

Slightly lighter course loads would be recommended for the two semesters since the time would be somewhat shortened. The inter-term would, in addition, offer credit for one course.

During the inter-term the daily schedule would offer more opportunities for reading, study, recreation, rehearsals, consultations, and lab work.

During the remainder of this school year, major decisions will need to be made as to selection of a student-faculty committee, identification of possible topics, student leadership, and suggested paperback books.

The summer months will be spent in further planning: contacting speakers, arranging seminars, booking films, and ordering additional library books.

The revision of the college year came about after the faculty and student council had several meetings to discuss the various possibilities for change.

Chang and Lin Go to School

Taiwan Farmers Share Ideas

Chang Wu-Sund lives in Taiwan. He is a member of the Paiwan aborigine tribe. Besides supporting his wife and three children, he was the sole breadwinner for his mother, his two younger brothers, and his mother-in-law.

In the mountain community in which he lived he had about eight and a half acres of farm land. He raised a few chickens, and that was all.

His only other source of income was his local church which paid him a small salary to serve as its minister.

Then things changed for Chang. Two years ago his church sent him to the Yu Shan Agricultural Training Center in Hwalien. Here on the east coast of Taiwan he with thirty other young men studied animal husbandry. He learned new methods of high altitude farming that he could apply in his home community.

After a year in school Chang returned to his mountain home. He now makes better use of his land. He now has twenty chickens as well as four rabbits and two pigs. These give his family a more balanced diet.

Actually, the whole community lives better because Chang shares what he has learned with everyone he can reach. He serves as the community veterinarian. People within a twelve mile radius call on him day and night to treat their cows, pigs, and chickens. Animal infections and diseases, as well as insects are now under control.

Chang buys some medicines. But at the Yu Shan school he learned to make others at home.

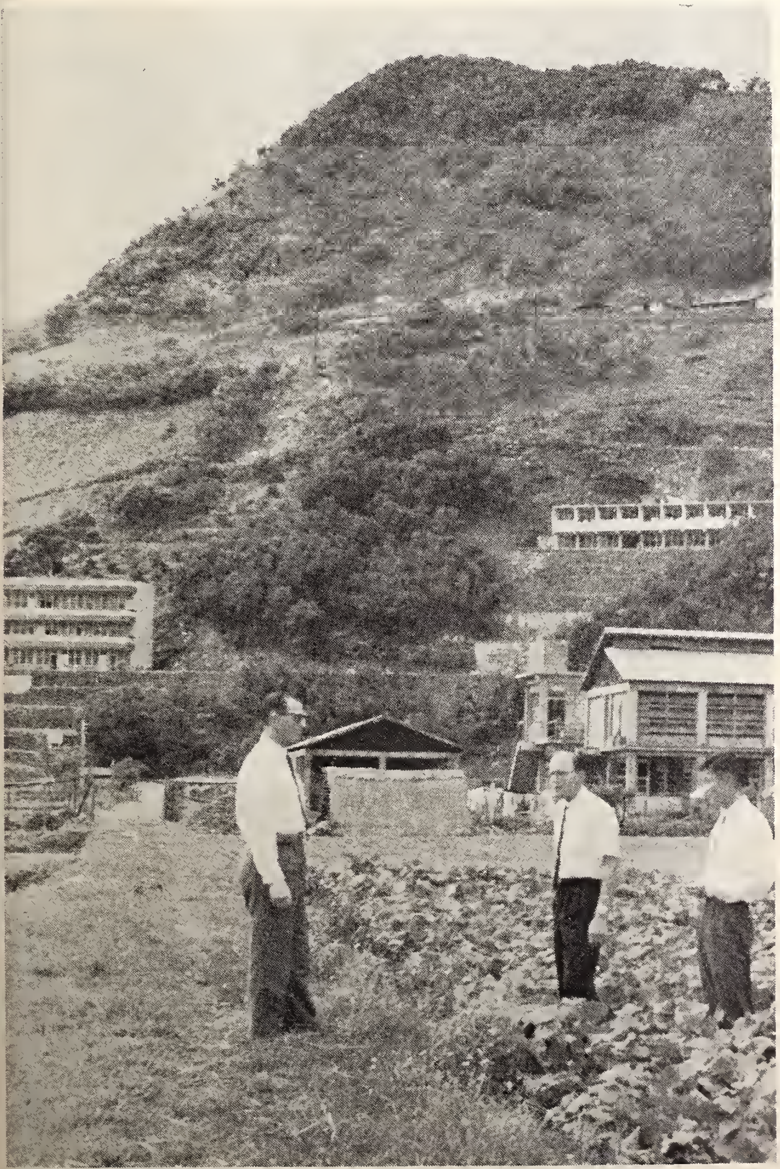
Chang is still a minister as well as an elder in the Chin-Ding Church. He ministers to four churches in the area. And once each week he speaks in each locality on methods of improving and taking care of livestock.

As Chang applied what he learned to mountain farming, others apply it to the coastal areas. Lin Chen-Jieng lived near Hwalien where he was a rice farmer working the paddies. While his income was small, by local standards his family was not poor. But he wanted to improve so he spent a year at the Yu Shan center.

Lin's community has a flexible crop program. If the season is wet, rice is planted. If not, corn, peanuts, or soybeans are planted.

For hundreds of years the farmers have terraced their land. Growing surfaces are abundant, but no vegetables are grown.

At Yu Shan, Lin learned how to plant vegetables. After he returned to his community, he began to raise vegetables and others began to follow his example. This has not only improved the community's diet, but it



Verney Unruh, Ed Senner, and an assistant inspect the Yu Shan farm.

has given the farmers more income since more vegetables can be grown than rice.

The Yu Shan Agricultural Training Center is only in its third year. Yet most mountain people know of its activities. The word has gotten around.

The center provides vocational in-service training as well as field extension services. It operates as part of the Yu Shan Theological Institute.

Edward Senner, a General Conference Mennonite missionary, planned the program of the school and has been the director from the center's beginning.

WORDS AND DEEDS

Christians in India observed January 30 as a day of thanksgiving for the settlement of the India-Pakistan dispute made recently and to pray for its implementation. The National Christian Council of India offered "sincere thanks to God Almighty for the miraculous turn of events resulting in the Tashkent declaration which has laid the foundation for peace between India and Pakistan. We believe that this is the work of God triumphing over what appeared to be insurmountable."

CHURCH RECORD

CALENDAR

General

Feb. 13—Race Relations Sunday.

Feb. 20—Universal Day of Prayer for Students.

Feb. 25—World Day of Prayer.

Mar. 13—Conference Sunday.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1 — Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9 — Canadian Conference, Winnipeg.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Canadian

Feb. 7-9, Altona, Man., stewardship institute.

Mar. 1-4, Saskatoon, stewardship institute.

Western

Feb. 20 — Alexanderwohl Church, Goessel, Kan., mission festival.

BAPTISMS

The Menno Indian Mission Committee in Paraguay reports that a number of Lengua and Toba Indians were baptized during the past year and became members of the Indian church.

MARRIAGES

Roger Core, St. John Church, Pandora, Ohio, and *Barbara Thomas,* East Faulke Church of God, Findlay, Ohio, on Jan. 7.

Morris E. Epp, Bethesda Church, Henderson, Neb., and *Bonnie Neufeld,* First Church, Hutchinson, Kan., on Dec. 27.

Howard Higgins, Presbyterian Church, Newton, Kan., and *Mary Goering,* Bethel Church, Inman, Kan.

Fred Juhnke, First Church, Hutchinson, Kan., and *Joyce Neufeld,* Hadley Methodist Church, on Jan. 9.

Albert Nachtigal, First Church, Hutchinson, Kan., and *Edna Harms,* Zion Church, Elbing, Kan., Nov. 28.

DEATHS

Annie B. Berky, Herford Church, Bally, Pa., was born Jan. 4, 1876, and died Dec. 21. She taught primary children in the church for many years.

Helen Goertzen (Mrs. C. W.), Bethesda Church, Henderson, Neb., was born Mar. 16, 1905, and died Dec. 14. She was a resident of Delano, Calif.

MINISTERS

C. B. Friesen is now serving as pastor of the Emmanuel Church, Galva, Kan., having formerly served the Herold Church, Cordell, Okla., for three years.

Ronald Krehbiel was installed as pastor of the Bethel Church, Mountain Lake, Minn., on Jan. 2. He was formerly pastor of the Deep Run Church, Bedminster, Pa.

Paul Swardstrom accepted the full-time ministry of the Conservative Congregational Church, Turtle Creek, N.D., and will give part-time assistance to the Hope Church, Chaseley, N.D., the church he had been serving.

Marvin Wall resigned as pastor of the Garden Church, Hesston, Kan., where he served the past four years. Previous to that he was the pastor of the Paint Rock and Belva Bible churches in North Carolina.

NEW ADDRESSES

Marlow Unruh, 530 N. Centennial, Indianapolis 46222	[49]
Floyd Dalke, 201 N. 9 St., Broken Arrow, Okla. 74012	[204]

WORKERS

Richard Boehr and Lena Peters recently announced their engagement to be married. Both are General Conference missionaries in Taiwan. Lena is a nurse at the Mennonite Christian Hospital in Hwalien, coming to the field in 1955. Richard came to Taiwan as teacher at the school for missionary children in Hwalien. Presently he is on the faculty of Morrison Academy at Taichung. A May wedding is planned.

Richard Chenoweth has been appointed dean of Freeman Junior College for the 1966-67 school year. He has served as instructor of history and government at the college for the past three years and chairman of the social science department. He is a graduate of Concordia College, Moorhead, Minn., and has an M.A. degree from the University of South Dakota.

Susan Janzen, Mission City, B.C., member of the United Church, began a one-year secretarial voluntary serv-

Chenoweth, Janzen, Miller (Workers).

ice asignment on Jan. 1, at the Canadian General Conference office in Winnipeg. She is a graduate of Mission Junior-Senior High School and previously was employed at the B.C. Hydro and Power Authority, Haney, B.C.

Paul Miller, son of the Marvin Millers, Hanston, Kan., left in January for a two-year MCC-PAX assignment in Israel where he will do agricultural and construction work in the Nes Ammin community twenty miles north of Haifa.

Elmer Richert, president of Rosthern (Sask.) Junior College, currently studying at Mennonite Biblical Seminary, is the new chairman of the General Conference Student Services Committee. Milton Harder, curriculum editor of the Board of Education and Publication, was formerly the chairman of the committee and carried staff responsibility. Because of pressure of other staff assignments for Harder, Marvin Dirks, Jr. will carry staff responsibility for Student Services. Dirks will continue as Director of Youth Work.

LETTERS

PLEA TO PRIME MINISTER

The following letter was sent by the Conference of Mennonites in Canada to Prime Minister Lester B. Pearson Ottawa, on Jan. 15. A copy of the letter was also sent to all members of Parliament.

Dear Mr. Prime Minister: Since the Nobel Peace Prize was awarded to you, we feel very much encouraged in writing you this letter regarding the Vietnam war. We can imagine that Washington must put considerable pressure on you to give support to the war.

While the present news management makes it very difficult for the public to get the facts, enough evidence has become common knowledge on the basis of which U.S. policy must be condemned. We believe that Canada must make its position clear as that of a loyal opposition.

In this stand we would give support to the loyal opposition in the U.S. Senate. Otherwise we, too, stand morally condemned by participating in another man's sins (1 Tim. 5:22). Note also the concern which Senator Morse expressed on March 11, 1965, as reported in the Congressional Record:

"Inconceivable as I hope it would be, could it be that our alleged allies do not desire to offend the greatest power on the face of the earth which at this hour is the greatest threat to the peace of the world—the United States of America?"

No doubt you understand that as a historical peace church we have always opposed war on the basis of our allegiance to Jesus Christ, the Prince of Peace, who taught us to overcome evil with good. This we believe is also in the best interest of the nation at a deeper level. In *The Republic* Socrates points out to Thrasymachus that a man does not always know what his interest is or wherein it lies.

Might alone does not make right. Nor can a proud and mighty nation hope to be victorious when God is against it. France lost out in Indochina despite tremendous amounts of economic and material aid from the United States so that Senator John F. Kennedy said for the Congressional Record of April 6, 1954:

"I am frankly of the belief that no amount of American military assistance in Indochina can conquer an enemy which is everywhere and at the same time nowhere, 'an enemy of the people' which has the sympathy and covert support of the people."

In the Congressional Record of January 15, 1965, Senator McGovern says:

"Attacks on North Vietnam will not seriously weaken guerilla fighters a thousand miles away, fighters who depend for 80 percent of their weapons on captured U.S. equipment and for food on a sympathetic local peasantry."

We, therefore, believe with Senator Church, Congressional Record of Feb. 17, 1965, that:

"Positive steps toward peace will do more than retaliatory air strikes to replenish the reservoir of goodwill which is America's greatest source of strength in Asia and throughout the world."

Through the Mennonite Central Committee, the relief and service agency of the Mennonite churches of North America, we have through the last ten years been engaged in programs of medical care, relief feeding, and family-child assistance in Vietnam. We hope that one of our relief workers, who has been a captive of the Vietcong for three years, continues in his ministry of goodwill on the enemy side.

Recently, our director has projected a plan for an enlarged medical service and relief program at Danang, Pleiku, and other areas in the coastal provinces where there are growing concentrations of refugees. Additional personnel will be sent to Vietnam to work in feeding stations, distribution of cloth, meat, and other relief needs, and in mobile health care.

Mr. Prime Minister, we encourage you to join with us in helping to build up this country rather than to destroy it; to bind up the wounds of this people, and to help them economically rather than to add to their misery.

Take the advice of Immanuel Kant who said, that "politics must bend the knee before morality. Without publicity there can be no justice, for justice can be conceived only as being able to be rendered public, and there would then no longer be right, since right is founded only on justice." Our better national interests are served by justice, not by supporting the injustice of the mighty friendly neighbor.

We would be a poor friend indeed if we do not undertake everything within our power to stop the U.S. from rushing headlong into destruction.

We would hope that you could again become an ambassador of peace in this difficult situation so that a negotiated settlement could be reached before we fall a prey to a third World War.

We would encourage you to help our country to become a messenger of peace by trusting in God and humanity rather than in atomic weapons which should be given up immediately; by enlarging the program of the Company of Young Canadians motivated only by goodwill to friend and enemy alike without any political strings attached; by helping to build up the economy of underdeveloped countries throughout the world; by supporting and strengthening the United Nations in its peace role which was again so much in evidence in checking the war between India and Pakistan.

May God give you much wisdom in leading our own nation and the nations of the world along paths of peace and goodwill. *Conference of Mennonites in Canada.*

AN INTERVIEW WITH JAMES FARMER

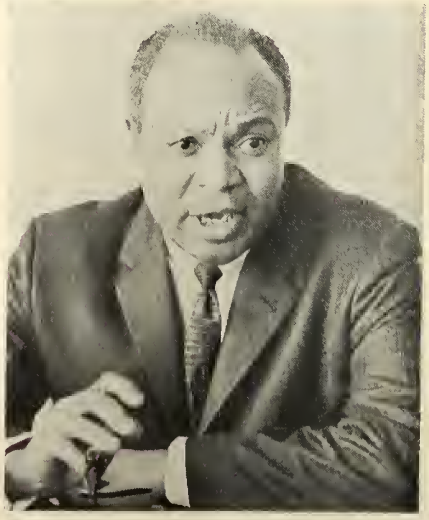
Taking part in this interview photographed and reported by Rohn and Jeri Engh were: Chris Cardozo, St. Paul (Minn.) Academy senior; Benjamin McHie, Minneapolis Central High School; Don Roberts, senior at Hamline University, St. Paul (where the interview was held); and Ames Sheldon, Northrup Collegiate senior, St. Paul.

Chris: Mr. Farmer, in some high schools, which used to be all-white schools, they recently started programs of bussing in Negro students who are out of the school district. Can you please tell me what good you think this is doing?

James Farmer, former national director of CORE, *gives some background on* CORE: *It was founded in 1942 as an interracial organization using techniques of nonviolent direct action, patterned after Gandhi's program in India. The* CORE *movement picked up speed in the mid-1950s, when Martin Luther King, Jr., led the Montgomery bus boycott in Alabama. Since then, the nonviolent direct action movement has grown to mass proportions.*

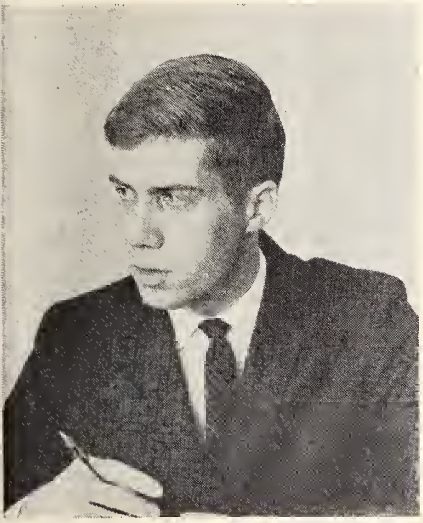
Now, in spite of victories like the Civil Rights Act (1964) and the Voting Rights Act (1965), we find there has been no significant change in the lives of Negroes, northern or southern. To do something about this, the civil rights movement—particularly CORE*—is moving more and more into community organization, political education, and economic action within the ghetto community. These are the new directions* CORE *is taking today.*

Farmer: Well, I firmly believe that integration in itself is an important educational value. In other words, when young people study in segregated schools—whether they are de facto segregated schools like we have in the North or *de jure* segregated schools in the South—their education is hampered. They miss learning about human relations—learning how to live with, study with, play with, work with people of other cultural, racial backgrounds. I think it is terribly important to the quality of education that we provide our youngsters with integration in the schools. Where the only feasible way to do this is by a bussing program, then I am in favor of bussing, for the sake of high quality education for all the kids—white, black, brown, green, or polka dot.



Benjamin: At the high school where a friend of mine goes, the Negro kids have a hard time getting into organizations and things like that. For instance, a Negro was the best player on the football team, he was a top scorer, but when it came to electing the captain of the team, the majority of the kids were white, and they ignored the Negro boy's record and didn't choose him. There is sort of a problem up there at that school and I was wondering what you thought about it.

Farmer: I think that we could very well have good human relations courses—in junior high as well as high school. Such courses would help some of the younsters to get rid of those preconceived notions they may have of other racial groups.



Don: I went to a high school in which roughly one-fifth of the students were Negroes. But in the college English classes, or the advanced math or science classes, debate classes, and so forth, there would be maybe one or two Negroes at the most. How do you analyze this sort of problem? What needs to be done about it?

Farmer: There needs to be a greater sense of belonging on the part of the Negroes who are in such schools. This may be in part the fault of the rest of the school, the majority, who do not give the Negoes a sense of belonging or associate with them willingly. It may in part be the fault of the counselors, because very often we find that Negro children are steered into vocational areas rather than further academic work. Many counselors feel that if they encourage a Negro youngster to go ahead with his academic life, later there will be no job available for him. Instead they advise the youngsters they must settle down to preparing for the kind of job that will exist for them. But the situation is changing. We are now finding highly skilled jobs, requiring considerable advanced education, available for Negroes.

Ames: Would you please tell me what CORE is doing to channel the frustration and discontent this situation creates in the Negro youth of America?

Farmer: We are now moving into community organizations with full force. For example, there is a community center which we helped to set up in the Watts area of Los Angeles, called Operation Bootstrap, where unemployed youth have been recruited from the area to come in for training in job skills. The vocational training is followed up with remedial education classes. In addition, we are helping people to start cooperatives and to go into business, to pool resources where it is feasible, and to seek loans from the Small Business Administration of the federal government where that is appropriate.

Don: CORE has several projects to teach Negroes about African culture and African history in an attempt to establish roots for the Negroes. Does this mean that you feel that Negroes can't identify with American culture and tradition?

Farmer: Yes, it means precisely that. Many Americans think that when the Negro kid walks down the street and looks at a billboard, and sees white faces advertising the products, he ought to identify with those people. But how can he, when the American society tells him that he is not like those people . . . that he is black . . . that his skin color has set him aside? The society prevents him from identifying with the contributions that white persons have made to American history and society.

It is important that Negroes know the contributions their own race has made. I regret that in most of our history courses and social studies classes, there is very little about Negro history or contributions by Negroes to American history. Many students have never heard of Nat Turner, one of the slave revolt leaders during the Civil War, or Denmark Vesey, Gabriel Prosner, or the others. Many are not aware that the first American to fall in the Revolutionary War was Crispus Attucks, a Negro. Many have never heard of Frederick Douglass, Harriet Tubman, or Sojourner Truth, or any of the other distinguished Negroes in American history. So I think it is terribly important that we put it in the proper perspective—not rewriting history, but writing history accurately.

Benjamin: Do you think that CORE is doing more for the Negro than the NAACP has done?

Farmer: I would not want to say that we are doing more than other groups are doing. But I would say that CORE when it was organized in 1942 added a new ingredient to the civil rights movement—direct, immediate, nonviolent personal involvement of individuals in the struggle themselves. No longer did the little people have to sit by and wait for the experts, the lawyers, the professional people, to do the job for them. Now, with CORE, they become involved with their own bodies by sitting-in, by marching, by demonstrating.

Chris: Mr. Farmer, when you say nonviolent direct action does this imply that if someone hits a demonstrator, the demonstrator does not hit back? He turns the other cheek in other words?

Farmer: It most certainly does imply that. CORE members and participants in CORE demonstrations are pledged to that kind of nonretaliation, that kind of nonviolent direct action. Now CORE does not accept nonviolence as a total philosophy or a total way of life. CORE does not try to tell people what they should do in the event that their homes are attacked, or in the event that they are personally attacked when they are not in CORE demonstrations.

Ames: Can a CORE demonstration lead to violence?

Farmer: No, demonstrations do not lead to violence. Demonstrations are not violent. They are not riots. I certainly would say that the riot in Harlem and the riot in Los Angeles were not demonstrations. Not disciplined, organized demonstrations.

Benjamin: Acts of violence throughout the United States have more or less opened the eyes of more citizens of many cities. Violence seems to make more people realize what is happening about the interracial problem. Could you comment on this?

Farmer: I think it is true that violent outbreaks make people stop and think. We in CORE oppose violence. Yet I think it is a mark of maturity for people to turn tragedy into a learning experience. In other words, even when unfortunate riots occur, we try to use them to gain more progress. However, I think the nonviolent movement itself has definitely been effective thus far. We could not have had the sit-ins in the South without the nonviolent movement. We would not have had the Civil Rights Act of 1964 without the nonviolent movement. We would not have had the voters, rights legislation of 1965 without the nonviolent movement in Selma and elsewhere as well.

Chris: It has been reported that in Louisiana, many of the CORE workers are actually carrying guns.

Farmer: This is absolutely untrue. CORE workers do not carry guns. There *is* a group in Bogalusa, Louisiana, and in Jonesboro, Louisiana, called the Deacons for Defense and Justice. They are a group of Negroes who have organized to defend their homes against attack by the Ku Klux Klan—since the police (local, county, and state), do not provide the Negroes with protection from such attacks.

Chris: Mr. Farmer, I understand that in one of your speeches you said, "We will not stop until the rats of the North stop biting." Could you please explain what you mean by the rats of the North?

Farmer: By the rats of the North I mean literally that—the rats that are abundant in the slums of our northern Negro ghettoes. This is one of the serious problems that we face in a Harlem or in the black belt of southside Chicago. Children are frequently bitten by rats. Mothers and fathers are constantly in terror that they will come into the room and they will find a rat in the baby's crib, biting. Whenever a child screams there is wild terror in the household. The problem of rats stems in part from the fact that landlords of the slum tenements, whom we now call slumlords, do not keep their property up to the required minimum standards. And it is partly the fault of the cities, for not enforcing those minimum standards.

Benjamin: Now that the voter registration law has been passed, how effective do you feel it has been?

Farmer: The unfortunate thing about it is the timid manner in which the federal government has been enforcing the voters' rights law so far. The federal government has sent federal registrars into only twenty or thirty counties out of the 600 counties in the South that have requested them. Reports continue to come into my office indicating a continuation of literacy tests for registration in many, many counties in North Carolina, South Carolina, as well as the other deep southern states like Mississippi, Alabama, Louisiana, and Georgia. I think that we have succeeded, however, in getting a large number of Negroes registered in those states as a result of the voter's rights law than had been possible before the law, in a comparable period of time. But many counties give us the old slowdown in spite of the law. That is, they have one registrar who works very, very slowly when there are Negro applicants for registration. We have had cases where there were 250 or more Negroes in a line outside of the registration office waiting to get in to register, while the registrar finds that it takes him more than an hour to process just one individual.

Don: A large number of college students have become involved in the

civil rights movement. Some campuses, though, have almost no interest or action in civil rights affairs among the students, while others seem to have widespread interest. Is there any special category of college that seems to foster more interest?

FARMER: We have found a more active interest in eastern colleges and in western colleges than we have generally in the Midwest. I think there are a number of reasons for this. One reason is the larger size of the cities and the greater density of population, so that the issues are ever present in the minds of the youngsters who are in college.

AMES: Do the whites have a function in southern civil rights work?

FARMER: White persons who go into interracial activities in the deep South should realize that at first they may be met with resistance or suspicion from both Negroes and southern whites. But the white civil rights workers soon can overcome that resistance or that suspicion by proving their dedication to the cause for which they are working. Many of our most dedicated and most effective workers have been white. You may recall the three men who were murdered in Mississippi, Mickey Schwerner, Andy Goodman, and James Chaney. Two of them were CORE staff members, and two, of course, also were white—Goodman and Schwerner. We feel that our activities in the South should continue to be interracial.

CHRIS: Could you please comment on what problems you have encountered in your own interracial marriage?

FARMER: My wife and I have a unique situation in that we live and circulate in civil rights circles, so there have been no objections or resistance to our interracial marriage. I think that normally, people who do not live in liberal or civil rights circles would run into some social difficulty—in jobs, in housing, and in lack of acceptance by the society around them, both white and Negro. But marriage is basically a personal matter with social implications—rather than a social matter with personal implications.

DON: You have been making a large number of public speeches in schools, colleges, and so forth. What happens to all the money from this?

FARMER: The money all goes to the organization which I represent, CORE. We have a policy in CORE that all funds raised or fees given to any staff person, belong to the organization. When I joined CORE as its national director I insisted upon this policy. I very shortly will have a book coming out; all of the royalties go not to me, but to CORE.

AMES: How could one of us become involved in CORE if there is no local chapter in our area?

FARMER: I would suggest that you help to organize a chapter. Write to the national office of CORE, 38 Park Row, New York City, and we will be delighted to send literature and information on the organization, how to set up a chapter, and send a field secretary to your community to help organize a chapter.

AMES: What part can the church play in CORE's mission?

FARMER: Church bodies, some denominations, and the National Council of Churches, an interdenominational group, and large numbers of individual ministers and laymen are participating on the front line with CORE in the South and in the North. So far it has not yet spread down to most of the local churches, however. We still find tragically that segregation is at its worst at 11:00 A.M. Sunday morning. Even in cities and communities where people go to the same schools, play in the same playground, go to the same theater, sometimes live in the same neighborhoods, work on the same jobs in the same offices, the same shops, the same factories, they separate for Sunday school and church on Sunday morning. This I think is the responsibility which the church needs to take.

CHRIS: Mr. Farmer, what is your opinion of the youth today in 1965?

FARMER: I like them. I think they are very fine people. The future of our nation rests in their hands. I also believe that there is less prejudice among our young people than there is among the older people. If only we can be assured that our younger people will not develop the prejudices of their elders as they grow older, then we will be assured of making progress in the civil rights field.

CONTENTS

*Standard Procedure 90
*Put Yourself In the Mind of Christ .. 93
News 95
Church Record 98
Letters 99
Interview with James Farmer 100
Editorial 104

*Supplemental reading for Sunday school lesson of Feb. 13.

COVER

"And someday/ maybe/ if i give america a chance/ i'll be able to/ wear the uniform/ and have the gun/ of the cap/ that shot/ Jimmie Lee Jackson." See Standard Procedure, page 90.

CONTRIBUTORS

Charlie Cobb is working in Mississippi with the Student Nonviolent Coordinating Committee in whose weekly publication his poem appeared last June. He was also the author of an article in the New Republic (Dec. 18), "Whose Society Is This?" He is twenty-two years old and attended Howard University for one year.

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Rahn and Jeri Engh live on Lower Valley Creek Road, Lake Elmo, Minn.

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In 1969 a Mennonite hymnbook will be published. It will be an important event because this book has already begun its good work of blessing and uniting our Mennonite congregations.

When we go into a strange congregation, it is the singing of a familiar hymn that first makes us feel at home. Who can measure the ministry of the hymns sung in all congregations throughout the centuries? Lives have been blessed. Congregations have been strengthened. If denominations can think and work together today, is it not because they have sung the same songs for so many years?

So the coming of this new hymnal is symbolic. In its production it has already brought two Mennonite groups closer together. This effort of the Mennonite Church and the General Conference Mennonite Church promises to be the best yet. We believe that as Mennonites sing together more, they will find other things to do together.

Believing this, we were a bit disappointed in the book's proposed name — the "Mennonite Hymnal." It, of course, seems a natural. And it is a name that has been used before.

But does the word Mennonite belong here? All hymnals are after all interdenominational collections. Hymns come from all branches of the Christian family. The number of truly Mennonite hymns in any modern collection will always be small.

Hymnals don't produce much new material. They collect the best from all ages. One hymnbook differs from another mainly in the order in which the hymns are presented and in the hymns chosen. The truest descriptive title for our hymnbook would be: "A Mennonite Collection of Non-Mennonite Hymns." Change the name of the denomination, and, of course, this could apply to any other group also.

And isn't the desire to call everything we touch after the Mennonite name—whether institution, organization, or publication—a measure of our inferiority feelings? Yes, if the Methodists or Baptists can do something, we want to show that we can do it too. We are as good as other folks. But if we really were (or better yet, if we didn't care), the need to prove it would never come up.

But our major objection to this title is that in twenty-five years it will sound strangely out of date. Christian cooperation and fellowship can only increase during the coming decades. Undue emphasis on denominationalism already sounds sectarian and provincial.

This may be the last hymnal that Mennonites may ever produce. (This, of course, might be an argument in favor of the proposed name.) Certainly in the next quarter of a century, we should have the privilege of working on a common Protestant hymnal, or better yet, on a hymnal for all of Christendom. We already are on the verge of a common version of the Bible, so why not a common hymnbook? Why hasn't it happened already?

Can we come up with a better title? This isn't our task today. Isn't it enough to make a case against the name? Diagnosis—finding out what's wrong—is more than half the treatment of most diseases. Besides, we've already tried, and we appreciate the problem the hymnal committee must have faced.

Other choices have weaknesses too. The Mennonite Church calls its present book the *Church Hymnal*. This has possibilities. But doesn't it sound as though we have produced a hymnal for the total church? Worse yet, it might imply a feeling that we are the total church.

We also have a problem with "Hymnal." It would be a good simple title but it might be confused with other hymnbooks. "Hymns of Faith and Life" is another possibility to which any number of variations might be added.

After testing all other titles we might find "Mennonite Hymnal" still rising to the top. And if so, we will be content.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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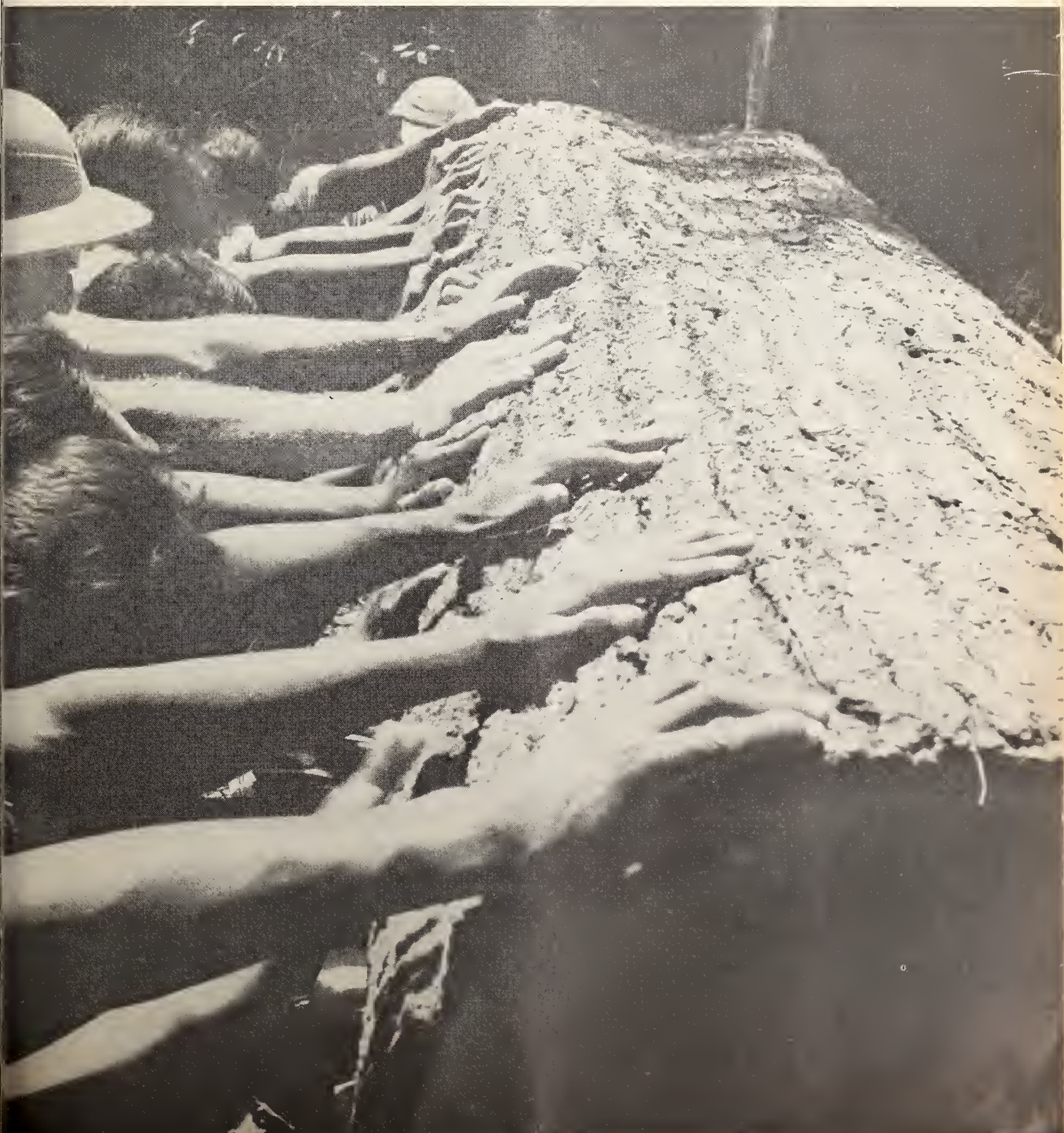


More Poor Still With Us

One-fifth of the people of the United States and Canada live in poverty

Edgar Stoesz

OFTEN WE REFER to other nations as underdeveloped. But now we are awakening to poverty here at home.

Who are the poor? "Those whose basic needs exceed their means to satisfy them are poor," says a group of churchmen who studied poverty. It is hard to draw an arbitrary line and say all families whose income is below the given level are living in poverty. However, to permit definition, United States government economic advisors say that when a family's income is less than $3000 annually it is poor. Thus one-fifth of the United States and Canada (40,000,000 people) live in poverty.

Where Are the Poor?

"The other America, the America of poverty, is hidden today in a way that it never was before," says Michael Herrington, author of *The Other America.*

The poor have become invisible. They are hidden in cities transformed by modern expressways designed to avoid the unpleasantries of poverty. They are overlooked by a nation preoccupied with its affluence. They hide, for example, behind the appearance of good clothing which they buy to escape the reputation of poverty. They surround us. But unless we are alert and sensitive, the presence of the poor eludes us.

Why are they poor? Our nations were established on the belief that all men are created equal. In our romantic notions people rise from log cabins to become presidents and prime ministers. Those of us who have escaped the clutches of poverty see no legitimate reason for anyone in North America to be poor. Mennonites often feel that people are poor because they are lazy, irresponsible, or poor managers.

But this is a cruel denial of the facts. Yes, all men are created equal, but, some are more equal than others.

Some are destined to poverty because of the color of their skins. According to Herrington, so long as poverty persists, "being born a Negro will continue to be the most profound disability the American imposes upon a citizen."

In 1962, forty-four out of 100 Negro families had annual incomes of less than $3000. In 1960 in Mississippi, 83 percent of the Negro families had incomes under $3000; 66 percent under $2000; 37 percent under $1000.

Limited opportunity to go to school is another cause. Families headed by persons with an eighth grade education fail to escape poverty four times oftener than those with high school educations. The penalty for being undereducated is increasing in our technological age.

For many, poverty results from unemployment or underemployment. Many economists are not optimistic about future improvements in employment. The AFL-CIO found that in the nine years between 1953 and 1962 the United States labor force grew by eight million but the economy provided only 5.8 million more jobs. A Department of Labor official says, "The market will never put everyone back to work again." And when such a situation exists, those least prepared to cope with a technological age are hired last and fired first.

For the many who live jammed together in poor housing under unhygienic conditions, ill health makes them poor. They have poor diets and cannot get decent medical care. As a result, low income families lose more time from work and school than those with higher earnings. Persons in families with incomes under $2000 lost an average of eight working days in 1960-61 compared with a national average of 5.4 days. Absences for illness often cause school dropouts and unemployment.

Lack of economic opportunity is a cause. Many in North America find the requirements of property ownership beyond their reach. The U.S. Federal Housing Agency says that less than 6 percent of the families who purchased homes had incomes under $4200. Families with incomes of less than $4000 cannot borrow the money needed to make home ownership possible. So they cannot share in investments from property. And they are easy prey for unscrupulous realtors and loan sharks. So while the rich get richer, the poor are squeezed even harder.

The truth must be told. The well-to-do exploit the poor. As the Shepherd of Hermas said in ancient times, "The stingy rich are partly responsible for the wickedness of those who turn to crime because of their poverty."

Not all employers (Christian or non-Christian) follow the biblical admonition that "the laborer is worthy of his hire." The poorest do not benefit from the collective bargaining powers of the labor unions; neither are they protected by government minimum wage laws and social security benefits. They are the people at the bottom of the ladder in our competitive, capitalistic system. Their fortunes have not risen with the fortunes of their nation.

And so poverty entangles one out of every five of our countrymen in a web that grows ever tighter.

What Are the Effects of Poverty?

The thought of eliminating poverty is relatively new. Earlier civilizations accepted poverty as a part of life. Jesus said, "The poor ye have with you always."

Now some believe it is no longer necessary for anyone to be poor. Do we believe this? Can the uneducated, unskilled worker who has just been replaced by a machine believe this? Can the middle-aged coal miner who

hasn't had a job for five years and who lacks both the opportunity and incentive to retrain believe this? Such statements only wound the person already bruised by the humiliation of being left behind and being a surplus commodity in his society.

A person living in an affluent nation feels great condemnation if he is unable to compete. As a result the poor go bankrupt inwardly first of all. They lose a sense of their own worth as human beings. Talk about a land of opportunity becomes a mockery. Their attitude becomes one expressed in the old coal mining song, "Sixteen tons, what do you get? One day older and deeper in debt."

To bear this burden the poor develop a culture of their own. Before a man can sleep on the Bowery or at the side of a railroad track, a mental change must take place. He disguises the humiliation he feels inside. Some mistake his lackadaisical appearance for a life free from modern day pressures. This appearance is simply a defense against the dehumanization brought on by the surrounding affluent society.

While the deprived have their problems, the agony of soul of those who escape poverty may be even greater. Bishop Fulton Sheen says, "Theirs is the burden of being underprivileged; ours is the burden of being overprivileged. It is their stomachs that are empty; it could be our hearts that are empty. In any case they can conceivably do without our aid, but we cannot continue to neglect justice and charity."

Christian Attitudes Toward Poverty

Some Christians take comfort in the words of Jesus, "Blessed are the poor in spirit" or "the poor ye have with you always." But these verses do not justify poverty. Christ was concerned for the physical as well as the spiritual well-being of people.

Others say, "If anyone will not work, let him not eat." Society has feared that if the loafer is not punished and his life made difficult, those who eat their bread by the sweat of their brow will have no incentive.

But what do we do about the man who wishes to work but cannot? It is harsh enough (and one might even question if it is Christian) to withhold bread from those who *will not* work. But it is an act of even greater cruelty to withhold from those who *cannot* work because of ill health or an economy which can provide work for only 95 percent of its citizens, even in times of relative prosperity.

President Johnson has indeed declared unconditional war on poverty, though at the moment he appears to be preoccupied with the war in Vietnam. Great strides have been taken in the twentieth century. We have social security, labor unions, minimum wage laws, an elaborate welfare program, and now medicare and the Economic Opportunities Act. It is heartening to see our nation recognize such responsibility for its poor. But the pronouncements have been much bolder than the programs. If the money appropriated for the Economic Opportunities Act were given to those classified poor, it would amount to only $35 per person—hardly an onslought against the enemy (poverty) so deeply entrenched in the economic structure which cradled it.

But the welfare state benefits least those who need help most. Slum clearance leaves the poor homeless as they are not permitted to occupy the housing projects which replace their homes but are forced to move on, and another slum is born. The minimum wage law of 1961 does not extend to 16 million Americans (domestic workers, hotel employees, bus boys, dishwashers, and some small retail store employees) who are most underpaid. The benefits were liberalized in 1965 but as one reporter stated, "We've got the people who make $26 a day safely covered; it's the people who make $26 a week who are left out."

Let us hear the words of the prophet as paraphrased by Marian Franz:

Is not this the fast that I chose,
To share bread with the hungry,

Not only through private charity, but through creative and imaginative public action to remove the causes of oppression, by Christian deeds seeking to free victims from wickedness?

To bring the homeless poor into your house,

By supporting fair-housing programs and working locally to assist the homeless?

To satisfy the desire of the afflicted,

By sending our youth and our families to teach, to work, to go and live with the oppressed in their communities?

To break every yoke,

By doing all we can to eliminate the bonds that bind men in slavery to discrimination, injustice, and segregation?

Then you shall call and the Lord will answer,

Then shall your light rise in the darkness.

For the mouth of the Lord has spoken.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Vincent Harding

OUR CRISIS OF OBEDIENCE

How can a Christian obey the command of Christ to go into all the world with the Good News when his own nation is bombing the world with the bad news?

On the night of the first Sunday in Advent Billy Graham stood under the Astrodome in Houston, Texas, and raised the question that every Christian must face sooner or later in any time of war. President Johnson had proclaimed this Sunday Loyalty Day—a day of dedication and prayer for the American military forces in Vietnam and their allies.

The world renowned evangelist had just poured lavish praise upon the President, recognizing Mr. Johnson's presence at this last meeting of a ten-day revival.

Then Graham asked for a show of loyalty to President Johnson, to his policies in Vietnam, and to the nation. The Christian minister asked the crowd to "join me in pledging our loyalty to America" by standing to their feet. As a response almost the entire audience of 61,000 persons — most of them Christians — rose to proclaim their loyalty to America and its prosecution of the Vietnamese war.

So at the beginning of Advent, at the close of a revival, at a time when men's hearts are called to see anew the saving love of God, this multitude of believers pledged loyalty to a nation at war. In a season when men had traditionally looked up to the heavens for signs of the promised Second Coming, Christians in Texas gave their approval to the deafening coming of B-52 bombers to rain fiery death from Asiatic skies upon the helpless people of Vietnam.

As they stood to their feet, these men and women raised deep questions for every professed follower of Christ. In this movement of assent they placed before us issues like these: Where does a Christian's first loyalty really lie? What happens when loyalties conflict? Where are our own loyalties during this war?

For those of us who have been raised on the double diet of "enemy love" and "the Great Commission" the issues are likely even more sharp, more poignant, and most frightening. Nevertheless we are those who cannot easily escape such nagging concerns, for they go to the heart of our sense of obedience to our Master. His kingdom demands confrontation of these seemingly terrible problems; and it may be that a faithful search for answers on our part will enlighten many of our fellow believers.

If we agree with the definitions of our nation's leaders (and strong arguments can be made for the defectiveness of these definitions), we will believe that the fighters of the Vietcong, the soldiers of Hanoi, and the communists of China are our greatest enemies today. As Christians, then, our calling is clear. Our Master demands that we love our enemies, that we pray for our persecutors, and that we return good for evil, whatever the cost.

On the other hand our nation demands that we fight our enemies, that we destroy them, and that we build systems of death far greater than any that our opponents are able to construct. Christ says love; Johnson says bomb. Christ says an eye for an eye is not my way; the nation says make two bombs for every one of theirs, kill four of them for every one of us. The nation says pay taxes to make more missiles and bombers to kill more enemies; Christ says all that we are and have belongs to God, to be shared in love with others—including our money.

The nation says we must *contain* the enemies, we must surround them with weapons of death, we must frighten them with our power, we must stop their evil with our military might, we must isolate them; we must not let them think they can push us around. For we are the hope of the free world. Christ says love the enemy, free him from his fear by dropping your arms, win him by your kindness when he is hungry and thirsty, bring him into the Kingdom with compassion, and show him God's love in your own. For in Christ and in His way alone do hope and true freedom lie.

If such an interpretation of the two commands is right then it is clearly impossible and undesirable to be loyal both to our nation and our Lord. In a time of war it is treasonous to love and aid the enemy. It is subversive to feed the Vietcong. It is disloyal to ask that bombing of men, women, and children be stopped without any guarantee that it will work for our military advantage. It is considered at least in poor taste to criticize the government's policy of anticommunism, and some senators have called such criticism traitorous. Besides all this, such a course is really personally dangerous, and dangerous for the nation. For anyone who drops his arms may well find himself on a cross, and any nation that turns from retaliation to kindness may be taken over.

Nevertheless, Christ's commands are clear and we must decide what to do about them. Is it enough for our church leaders to compose laudable statements? Is it enough for us to send one or two thousand young men off to alternative service in hospitals while other equally valuable boys are dying for their loyalties in the rice-fields in Vietnam? Is it even enough to send larger numbers of relief workers to the South Vietnamese areas that are protected by American military weapons? Does this satisfy the call of obedience to love our enemies? Have you searched deeply enough for answers to this question?

No Promised Military Protection

Billy Graham was preaching revival when he pledged his loyalty to President Johnson's Vietnamese policies. He was proclaiming the love of Christ when he scoffed at those who objected to the war.

In this double action lies what is perhaps an even deeper issue. How can a Christian obey the command of Christ to go into all the world with the Good News when his own nation is bombing a part of the world with very bad news?

If our enemies are the deep-dyed communists we say they are, and if communism is as evil as we say it is then these are the very people who need the gospel of God's saving love more than anyone else. What shall we say, what shall we do when our government—in our name—kills the very people that our Master has told us to invite into the Kingdom? Indeed how shall we ever speak to the survivors of napalm and fragmentation bombs again? What shall we say to a man who asks whether his wife will be saved—saved though she had heard no gospel before the final whistle of our shells? (Does the difficulty of our work in Japan have anything to do with Hiroshima and Nagasaki?)

Our loyalty is to the Lord who said to go to the communists and preach, teach, make disciples, be witnesses of my love and my saving power. What shall we do in a nation that says, "Have nothing to do with them, disassociate from them, register them, guarantee them, and if necessary, destroy them"? Christ has said that God loves the world, that every man is equally valuable and equally loved. America says that our lives are more valuable than those of our enemies. America says it is better to fight on their land than ours. America says, when the chips are down, when the choice has to be made, we must kill the enemy to save ourselves. What does it mean to be loyal to such a way of life?

(How strange this all seems. If we are the Christian nation, then should we not be willing to die so that communists might live long enough to have a greater chance to hear and receive the Good News? Should not the preservation of their physical lives be more important than our own if we really believe in the resurrection? Why do we fear them if God is indeed for us?)

Nor can we ease out of the tension by claiming that our nation is fighting to preserve our right to be Christians, to be conscientious objectors, in this or any other war. For Christ never promised any protection of His people by the force of military might. Indeed He rejected the sword for His protection. The way of Christ cannot be "protected" by the way of death, and no army's actions can ever be justified in that way. Surely our *freedom* to be Christians can never be bought at the cost of other men's freedom to live. If our way cannot be promoted with love, prayer, the gospel, integrity, and the all-powerful Spirit—then we are likely unfaithful to our Master.

Once more the questions bombard us: What does loyalty to our nation mean when our nation's troops pride themselves in seeking out and destroying the enemy—in our name? What does loyalty mean when Christ commands us to go into *all* the world and our government says that China, Cuba, and North Vietnam have to be exceptions to Christ's commands?

Do Christians have an obligation to obey a government which issues travel orders in conflict with the commands of our Master? Do Christians have an obligation to obey a government which uses our money for purposes completely contrary to Christ's way?

Some men are convinced that we are now in a moment when unconditional loyalty to Christ may mean disloyalty to our nation's stated aims and objectives. It may be that we are now presented with choices that can be escaped and avoided only through delusive action. It may be that we shall not be able to carry out Christ's commands and commissions until we have clearly recognized how sharply they conflict with our nation's way of life and of death. It may be that our loyalty to Christ can be deepened only as we withdraw our primary loyalty from America and give it fully to the Prince of Peace.

No Non-Real Verbalisms

Here loyalty to Christ does not mean some spiritual non-real verbal affirmation. It means total commitment to the Master's way of love and sacrifice in repudiation of the nation's way of self-defense and retaliation. It means loyalty to the billions of persons in the world who are "the least" of Christ's brothers. It means a promise to feed them, house them, and visit them, which cancels out any demand that we help destroy or even defeat them. It means that our nation's enemies are our friends, our dependents, and our brothers, from Hanoi to Peking to Havana.

This is a frightening prospect. For us in the Anabaptist tradition it revives chilling memories of days of persecution, flight, and death. But is this not better than to become silent partners in the death of others—others dearly loved by our Lord? A generation ago such a choice was avoided by most German Christians until it was too late. Shall we also be found wanting?

We have every reason to believe and to rejoice in the fact that we have a choice to make. It is now thrust before us with every bomb that falls in Vietnam, with every patriotic speech that rings out in our communities. Some believe our basic choice is between capitalism and communism, but it is not. Some think it will be between America and China, but it is not. Our choice is not even between Christianity-democracy-freedom and communism-atheism-totalitarianism. (And even if it were we could not fight a battle of bombs against atheism, for neither our Master nor our common sense would allow that.) For us in this moment of history, the choice is loyalty to Christ, to His way, to His world, or loyalty to our nation—whatever nation it might be. Since the world has no Christian nation every disciple of Christ must make the choice: Christ's or Caesar's—whose people are we?

Lyndon Johnson calls for our loyalty as our president and commander-in-chief. Billy Graham bids us follow. Christ demands our total commitment as our Saviour and Lord. His cross bids us follow. We cannot serve Christ and the military commander-in-chief. To which one shall we cling?

NEWS

Community Homes Aid in Treatment of Mentally Ill

Following is a report on a program of the Oaklawn Psychiatric Center, Elkhart, Ind. It was written by Ray Keim, staff social worker.

"You mean you want to place mental patients from your hospital in the homes of members of our parish?" the man across the desk from me asked.

When I answered in the affirmative a look of doubt began to register on his face. He went ahead to question me in detail about the wisdom of such a plan, and I could tell it was an idea he had never entertained before. After I had spent considerable time explaining the Oaklawn Center's community home program to him, the look of doubt began to fade. However, he clearly did not feel that many members of his parish would respond favorably, and the truth is, not many of them did.

However, since the beginning of operations at the Oaklawn Center in 1963, more than 130 patients have been placed in homes in the Elkhart community. At this point it seems clear that this is a workable way to care for patients suffering from certain types of emotional problems.

A pamphlet recently printed by the center, entitled "A Way to Help" explains the service in the following terms: "Community homes are essential to the day care center's operation. While most day care patients return to their homes at night, after spending the day at the center, where shall those go who live too far away to make the daily trip to the center? Where can lodging be provided for those whose homes may be unsuitable? Many concerned people in the community have been providing a most helpful answer to these questions by making available to Oaklawn patients their own homes for limited periods of time."

Perhaps the first thing expected from a community home is an understanding of emotional illness which will allow the family to believe that such care is feasible. The process by which attitudes toward illness have changed over the centuries has been slow. Old fears and suspicions of mental illness are deeply embedded in people's minds. A community home family needs to believe in the value of community mental health care.

A second major consideration involves physical facilities. It is necessary for the community home to be able to provide a room which the patient can call his own, where he can be alone if he wishes. Bathroom facilities must be easily accessible. Also, the home needs to be within driving distance of the center, which at present means within a radius of ten miles.

People who invite patients into their homes must be able to bear with certain characteristics of the patients which might be irritating at first—ranging from constant chatter about ailments to fears and suspicions that food is being drugged, to inability to sleep well the first few nights. At times patients respond to community home families with stony silence, a silence so deep and abiding that it is almost overwhelming. Sometimes patients have sudden impulses to leave community homes or simply wander away. All these problems and many more confront the families who decide they wish to embark on such a venture.

Yet, in spite of the risks, a sizable

BIBLES FOR GREEK SCHOOLS was a project sponsored by Mennonite Central Committee workers in Macedonia, northern Greece. At the suggestion and with the help of the local priests, Lois Martin (above right) visited forty schools and gave New Testaments to each school and the Gospel of Matthew to 1900 children in the fourth, fifth, and sixth grades. The materials will be used in religion classes. Most schools had no Bibles at all before.

number of homes have participated in the program and efforts are being made to recruit more. Deep friendships have been established and some remarkable recoveries have given courage to those participating.

One of the supporting factors in the process is that members of the Oaklawn staff always are on call if they are needed at night.

Also, community home parents are invited to the center every two weeks to eat lunch with the director of the program and other available members of the professional staff. Here problems are discussed and experiences shared. Here trust and confidence are fostered, for the host family members can learn to know staff members, and understand some of the problems they share.

In order that community home parents do not suffer a financial burden the patient pays a small fee for the use of the community home facility. This also helps the patient accept the facilities of the home, for sometimes such kindness is almost unendurable for persons who have been hurt and rejected in their own environment. Nobody actually makes money, and motives need to be higher than monetary in order to succeed, but the small fee helps some people take part who otherwise could not find it possible to do so.

Community home parents have generally been delighted with their experiences. Following is the testimony of one such family:

"Participating in the community home program has enriched our family living. We have learned to know and love different persons as they came to stay with us. Their needs have helped make us sensitive to the needs and sufferings of others. It is a program which draws upon every member of the family as a potential resource for helping others, giving each of us an opportunity to be 'a little Christ' to our neighbor as Luther said. We have received much more than we have given."

CANADIAN RELIEF GROUP MEETS PLANS HOME FOR EX-PRISONERS

A guest house for released prisoners may be built soon by the Mennonites of Canada.

This was one of the decisions made by the Canadian Mennonite Central Committee when it met in Vancouver in January. The two-year-old body combines the relief and service work of eleven Mennonite conferences and their 400 congregations. In overseas work it cooperates with the Mennonite Central Committee of Akron, Pa.

The home for former prisoners will be established on an experimental basis. A provincial relief group will share in its operation.

Provincial counterparts are all a part of the MCC-Canada grouping. Each province keeps part of relief funds collected for its local program. British Columbia, for instance, has invested $25,000 in government bonds. It hopes eventually to use these funds for a mental health center. Alberta is giving thought to an inter-Mennonite nursing home. Saskatchewan is supporting the Menno Home at Waldheim and is giving study to a treatment center for emotionally disturbed children.

In Manitoba, the Eden Mental Home, though not directly related to the provincial MCC, is being encouraged by that committee. The welfare section of the Ontario MCC operates Craigwood, a boys' farm, and the Craigwood Group Home Extension.

Last summer thirty-seven volunteers served in seven different summer projects. Canada MCC has studied the influence of salacious literature and sponsored a peace booth at national exhibitions in Vancouver and Toronto.

In a similar area of witness, the group plans for a special 1967 Mennonite centennial project and will serve as information center for Expo 67's Christian Pavilion and Sermons from Science. A budget of $742,680 was accepted including $370,000 in the form of supplies and material aid.

The twenty-six members of Canada Mennonite Central Committee are chosen in four different categories. Five are members by virtue of their positions as chairmen of provincial MCCs, as follows: George Thielmann, Chilliwack, B. C.; A. P. Nickel, Coaldale, Alta.; Isaak H. Block, Borden, Sask.; J. H. Unruh, Winnipeg, Man.; and Henry H. Epp, Waterloo, Ont.

Seventeen are the appointed representatives of the participating conference, as follows: Old Mennonite Church: Wilson Hunsberger, Waterloo, Ont.; James Mullet, Guernsey, Sask.; Evangelical Mennonite Brethren: C. Wilbert Loewen, Steinbach, Man.; Markham - Waterloo Mennonites: Leonard Freeman, West Montrose, Ont.; Brethren in Christ: E. J. Swalm, Duntroon, Ont.; Western Ontario Mennonite Conference: Dale Schumm, Shakespeare, Ont.; Old Colony Mennonites: Jacob Rempel, Gretna, Man.; Mennonite Brethren: J. A. Toews and Victor Adrian, Winnipeg; C. J. Rempel, Kitchener, Ont.; Evangelical Mennonite Mission Conference: B. W. Sawatzky, Winnipeg; Evangelical Mennonite Church: Harvey Plett, Steinbach, Man.; Conference of Mennonites in Canada: T. E. Friesen, Altona, Man.; Frank H. Epp, Winnipeg; Leo Driedger, Winnipeg; and Peter J. Froese, Abbotsford; Stirling Avenue Mennonite: Elven Shantz, Kitchener.

Three members-at-large are elected annually by Canada MCC: D. P. Neufeld, Newton Gingrich, and J. J. Thiessen. One member represents the international Mennonite Central Committee. He is that body's chairman, C. N. Hostetter, Jr.

MENNONITISM IS NO DISEASE RURAL CHURCH MAY HOLD KEY

"If there is something unique about the Mennonites, it is hardly that they have a unique mental illness," says William Klassen, director of Mennonite Mental Health Services. This comforting assurance came to light in the discussion of the Mennonite syndrome at a year end student meeting. Klassen mentioned dominance of religion, rigidity and dogmatism, repression of the self, and strong ingroup feelings as factors which might contribute to the prevalence of certain types of mental illness, although research is lacking to validate any hypothesis of any certain psychological disorder.

"What makes young Menno run?" was the question asked by Delbert Wiens, University of Chicago graduate student in the study of culture. He shared some of his own personal experiences in his own pilgrimage of faith. He felt that some of the most significant contributions to the Mennonite future will be made by small rural congregations faced with disaster. While some congregations will die, others will be led to reform their positions in most meaningful terms to a Mennonite heritage and the present age.

Seventy students attended the annual meeting of the Mennonite Graduate Fellowship meeting at Minneapolis to discuss "Man and the Sciences."

Next year the group will discuss Christianity and current world tensions. Planning committee will be Delbert Wiens, James Juhnke, and David Suderman.

CENTRAL DISTRICT REPORTER

February 15, 1966 CENTRAL DISTRICT EDITION

HAPPENINGS

ARCHITECT VISITS MARKHAM

On Jan. 30, Martin Strayer, member of the Columbus (Ohio) Church, visited the Markham congregation to share with them some drawings of a proposed addition. Hopefully construction can begin in early spring. The addition is to double the space for Sunday school and day nursery purposes, and provide an area for community youth activities.

VOLUNTEERS ON THE MOVE

In February Alvin P. Voths, Aberdeen, Idaho, will begin a two-year senior voluntary service assignment at the Markham Church. He is an experienced carpenter and businessman, and will give his major time to direction of the proposed building addition. She will serve in the day nursery. In December Roy Lugibihl, Grace Church, Pandora, Ohio, spent a week in MDS work helping to rebuild a Louisiana fishing village destroyed by the recent hurricane. David Farver, Oak Grove Church, Smithville, Ohio, began a two-year assignment in January at the State Home and Training School, Wheat Ridge, Colo.

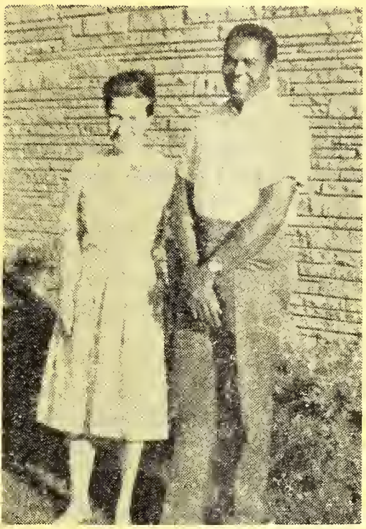
250 YEARS OF DECEMBER MARRIAGES

In December five couples of the Central District celebrated their golden anniversaries. They are the Clifford Lowes, First Church, Wadsworth, Ohio, Dec. 16; the Charles Ackermans, Calvary Church, Washington, Ill., Dec. 16; the William Ackermans, Meadows (Ill.) Church, Dec. 19; the Russell Harts, First Church, Wadsworth, Ohio, Dec. 22; and the Charles Rupps, Gospel Church, Peoria, Ill., Dec. 29.

FRETZES MOVE ACROSS THE ALLEY

In October the J. Herbert Fretz fam-

Continued on page A-2



Burrell New Associate at Woodlawn

In January the Woodlawn Church received word from Curtis Burrell that he is accepting their call to become associate pastor, serving with Delton Franz, who has been pastor at Woodlawn since 1956. The Burrells plan to begin their work in Chicago this summer.

Curtis, who is now a senior student at Goshen College Biblical Seminary, is free to share the experiences of his life which have led to his present assignment. "I was born in St. Louis, Mo. My parents were divorced when I was six, so my grandmother raised my older sister and me. At the age of seventeen I was arrested for the possession of heroin. After two years of imprisonment, I returned to the same life of drug addiction and hopelessness. After a number of years I was again arrested for a felony, this time for burglary. After eleven months in the Missouri State Penitentiary at Jefferson City, the living God came to me and made me whole."

The living God came to Curtis in the person of an Old Mennonite pastor, Hubert Swartzentruber, who also was instrumental in getting him released in order to attend the Ontario Mennonite Bible School in Kitchener, Ontario. While a counselor at a Kansas church camp the next summer, Curtis reports, "After leading the vesper service, the founder of the camp said he thought that the Lord had called me to preach and asked me if I would go to college if I had the opportunity. Joyously I said I would. His church sponsored me as their student when I enrolled at Hesston College in 1959."

Curtis continued his college at Goshen, and this year is completing seminary also. He met his wife, Lois, of Amish background from near Hutchinson, Kansas, while she was in nurses training in St. Louis. They were married last August.

Concerning their appointment to become associate pastor at the Woodlawn Church, Curtis says, "I am overjoyed to be returning to a Chicago community which I knew when I was a drug addict. With a function which is radically different from those days, I am deeply moved when I think of the potential which God has in mind for people who are caught in the same hell I once knew."

Until this time, the General Conference Board of Missions and Board of Christian Service provided the only outside financial support for Woodlawn. With the Burrells going to Woodlawn, the mission committee of the Central District is beginning to share in the support of the ministry of the Woodlawn Church.

Central District Archives Moves to Bluffton

The Central District Conference historical committee is developing a program of increased collection of historical items. To aid in the development of this program, the executive committee of the Central District has officially designated the Mennonite Historical Library of Bluffton College as the depository library for Central District historical materials.

Until the recent action, the Elkhart Seminary library has provided library services for the district. While the Bluffton library will now become the official archives for the Central District, churches are asked to continue to send their church bulletins and annual reports to the Mennonite Biblical Seminary library. This will be of value to students.

Bluffton College, with the construction of the new addition to Musselman Library, has been able through the assistance of Mrs. C. Henry Smith, to greatly expand the facilities of the Mennonite Historical Library. The historical committee is, therefore, pleased to be able to announce that ample facilities are available for all historical materials that the local congregations wish to have cared for at the Mennonite Historical Library at Bluffton College.

The committee is interested in receiving from each church the yearbooks, printed programs, church and family histories, old minutes books that no longer are used in the church, pictures, and files of any records of the committees of the church and conference that might be available. The historical committee is also very much interested in securing files of individual members of the congregation who have served on conference committees, or other records, reports, or minutes that individuals would have of the work of the conference.

The historical committee would also like to emphasize the fact that there is the other side to this particular program. Not only do we collect this material, but it is available, then, for your use. We encourage you to spend time in the Mennonite Historical Library on the Bluffton College campus, studying the materials that we have. If there are certain specific materials that you would like to secure on loan, these are generally available, unless they are very rare items. As we work together over the years collecting materials like this, the historical library will become increasingly a valuable source of material and information about the work and programs in the district. *Howard Raid.*

DEAR SIR:

Those Decorative Buttons

Dear Sir:

My cousin, Ezra, from the Lower Mississippi Conference came around the other day and asked me some questions about the Central District.

One of the questions he asked was: "Are your churches located where the people are?" I answered that we had people in all of our churches if that is what he meant, but it turns out that he was after something else. He had just been reading about the way in which people are moving to the cities and so he asked me where the major cities of our area were. I named them:

"Akron, Cleveland, Columbus, Detroit, Toledo, South Bend, Gary, Indianapolis, Chicago, St. Louis, Springfield, Peoria, Ft. Wayne, Des Moines." He asked me whether we have strong centers of outreach in these cities. I answered:

"We have work in four of them but we really find city work rather tough."

He asked:

"What is the future of your church if you don't tackle the large centers of population in your area?" It is a question which I can't really answer and therefore I thought perhaps your readers might want to try.

From where I sit, it seems clear that we can't have a church without people. The people are in the cities and we don't seem to like the cities. Yet we would like to be missionaries to the cities because it just seems right.

One temptation we will need to avoid is "token involvement." By that I mean sending a few people to these centers and assuming that because we have a few people there we are doing all we can. Instead we may need to think in terms of a radical restructuring of our whole approach to mission. In fishing they use radar screens now and all kinds of new approaches to find out where the fish are. In church work we know where the "fish" are but so far we haven't been able to get enough fishermen where the "schools of fish are."

I did tell him that we have many able, young men who have seen the urgency of our mission outreach. Although only the Western District seems to have seen that men who live in these city centers need better salaries than the ones we are used to paying, we too are making some progress. He said that it seems that the church puts its money into that which it values most and up to this time has not seen this need in his area either.

He then told me that he had once heard that Frederick the Great put buttons on sleeves in order to encourage his soldiers to use handkerchiefs instead of their coat sleeves. Since then the buttons have slipped to the other side of the sleeve and really serve only a decorative purpose. He feared that if the church is not careful it could go the same way and eventually be merely an ornament in the suburbs or out in the country while the largest number of people move to the larger cities and remove themselves from the church.

I liked his point: The church should be where the people are. "But how can we get the church to where the people are?" That's what he seemed to be asking. I had always thought that our concern was:

"How do we get people to church?" He was asking:

"How do we get the church to the people?" He was saying that instead of bringing people to church you bring the church to the people. Maybe what they do in Mississippi we should do in Michigan.

HAPPENINGS continued from page A-1

ily purchased a home across the alley from their rented parsonage. Their address changed from 620 S. 6 to 625 S. 7, Goshen. He is pastor of the Eighth St. Church in Goshen.

SWEET NEWS FROM SUGARCREEK

At the end of 1965, the First Church at Sugarcreek, Ohio, reports that their church debt was retired completely. This allows them to enter debt free into another major remodeling program. . . . and new debt.

VIETNAM CRISIS AT CONGERVILLE

In a recent shipment of ten tons of clothing from the new MCC collection center at Congerville, more than half of the clothing came from New Trier High School, north of Chicago. These students had contacted United States authorities in Washington, D.C. and were referred to MCC as a reliable outlet in Vietnam for such distribution. This big shipment came to Congerville in sacks and was sorted by more than 100 women from congregations in the area.

NEW MEMBERS HONORED

The first Sunday evening of 1966, the Calvary Church, Washington, Ill., honored those who united with the church in 1965 during a fellowship hour in the church basement.

Continued on page A-5

YOUTH PAGE

Waiting

I am like new snow.
Someone crossed me now
and there are
Footprints in the snow
where no one
had ever walked.

Voices at Friedenswald

"Get out of the way! TOBAGGAN!"

"Nice of you to volunteer to wash dishes."

"Happiness is falling into Round Lake and having dry clothes to put on."

"O.K. you guys, it's 3:00 A.M. No more talking."

"FOOD!"

"Michel rowed the boat ashore."

"I don't think God can be proved exactly, unless maybe through love to other people."

"Work is love made visible."

These are the voices of the first YPU winter retreat at Camp Friedenswald, 1966. This year the YPU is trying a new approach to winter weekend scheduling. Previously, one weekend was sponsored for the entire Central District, and the camp facilities were overcrowded. Some churches also sponsored private weekends which meant that some YPU members had to choose which retreat to attend—the Central District or their own church-sponsored.

This year the YPU reserved four weekends. Letters were sent suggesting that churches from different areas of the district form groups to co-sponsor these weekends with the camp and district YPU. (For example, combine the eastern Ohio with some Illinois churches.) Weekend deans plan the theme, contact resource persons, and decide the discussion emphasis. The district YPU officers act as counselors and contribute in recreation and music.

I Am the Orchestra

Paraphrase—John 15:1-8

"I am the orchestra and My Father is the conductor. Every instrument, every flute or every trumpet that plays out of tune, He dismisses. He criticizes every horn or drum or reed that does play in tune, that the player may improve.

"Stick with me for I'm staying with you. As a clarinet cannot play a symphony by itself, but it must be a part of an orchestra, you, too, must be a part of me.

"I am the orchestra. You are the instruments. You who belong to me can play a symphony, but apart from me you cannot. If a musician does not take responsibility as a member of the group, he is dropped and soon gets out of practice. These instrumentalists gradually lose more and more of their skill. If you take your responsibility seriously and learn carefully what the conductor teaches, ask for any new music you would like to play, and it will be what He would choose.

"The conductor feels the most satisfied when you listen to what he says and do it. Try to play well and prove that you know what it means to be a part of the orchestra."

I Would Like To . . . But . . .

I do not want to grow old. I do not want to become settled and comfortable and cautious. It seems to me that a large part of a person's attitude is due to his sense of responsibility. Guilt feelings, public images, and what one does are involved in how seriously one takes responsibility.

People with an increasing sense of responsibility seem to develop an attitude that might be described as mature consciousness. It is not wise to be hasty (or to generalize as I am doing now) but the safe, secure approach to life can stick someone in a general state of stagnancy. For example, comfortable homes, a good education for their children, are important to people—as their responsibility. How do you decide where your responsibility lies? "It is fine for some people to take time out to teach in Africa or some kind of voluntary service. I wish I could, but I have to . . ."

One important element in growing old is the failure to be challenged by the unknown. It involves a dulling of childlike curiosity and a feeling of satisfaction with what exists. A feeling of satisfaction might be better termed security. Youth (and I) in our idealism are characterized by a restlessness, a wish to stretch our worlds, and a desire to quit talking and never doing. Someone said to me once, "One can touch many fields in life but once you decide your main areas of interest, they will greatly influence what you are to be. Becoming involved in anything is a risk, but you have to jump in and give it all you've got."

How long will I be willing to risk myself? How much responsibility do I have now, responsibility that causes me to answer, "I'd like to, but *I have to . . . ?"* Will I lose my restlessness? Will I grow out of it? I hope not. *Gayle Gerber.*

Editor of the Youth Page is Gayle Gerber. Correspondence should be addressed to her at Bluffton College, Bluffton, Ohio.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the end of this section. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

CONSIDER . . . .

"I don't believe in God!" This statement comes to many a Christian in his conversation with people today. How do (or would) you share with this person, that the God you believe in, is real, and lives?

LOOK FOR THE RIGHT ONE

So you don't believe in God? Where are you looking for Him? Is He way up there—somewhere far above and away from man? Or, is He a military sergeant who kicks you every time you walk out of step? If that is what God is, I don't believe in Him either.

If God has nothing better to do than watch people sin—you know—smoke, dance, watch skirts getting shorter, whether or not we pay close attention to the sermon—then I don't believe in Him either.

However, if God is someone who really cares about the important things in life—how we feel toward our best friend, our parents, our neighbors, those we work with, Negroes, Jews, Catholics, the poor—if He really cares whether or not we love them and are sincerely concerned, then I *do* believe in Him.

At least you're being honest with yourself—that's a lot of the battle. Maybe you don't believe in God because you've never experienced Him! I mean, maybe you've never sensed the joy there is in sharing your deepest concerns and frustrations with someone you love and who loves you. Here is where God is found—in concern and understanding for someone who needs you. Maybe you haven't tried the right places; maybe He's within you, and maybe you'll find Him only when you share your innermost feelings. *Gerald Wingard, student, Bluffton College, Topeka (Ind.) Church.*

THROUGH EXPERIENCE WE KNOW

It is through experience that we know God's presence and love. The strength and help from God daily is a sustaining experience. In Christ we find meaning and purpose to life. It has been my experience to know the love of God or the presence of God in the fellowship of others who also are children of God. The working of the Holy Spirit in these times of communication is gratifying. That the Holy Spirit works and guides us if we truly desire that He should, has been my experience for many years.

We also base our beliefs on the experience of those who saw Jesus and were with Him after He had been dead and risen again. These men were disciples or people of Jesus' day to whom Jesus revealed himself.

Having been interested in the scientific working of our universe, I have had to marvel frequently at the precise timing and surety of events for which man has no answer.

The magnificent beauty found in the world and in most unusual places also points to a God who plans and works for our good and knowledge. Sea anemones and corals are very beautiful, yet few people see them. Have you ever considered the structure of a feather and its purposes? How is it that the grunion spawn on the beach within a few hours of a certain tide?

We human beings are wonderfully made, but we do depend on an Almighty God to guide us and to provide for us. *Helen Fretz, housewife and schoolteacher, Eighth Street Church, Goshen, Ind.*

COME MARCH WITH ME

The problem of communicating my concept and belief in God to another person who does not believe in God has confronted me several times during the last several years. Each confrontation has taught me something. These people reject the authority of the Bible; they reject the academic proofs of God; and it is impossible to convince them that the situations in which one has experienced the presence of God are real. These failures have caused me to rethink my own conviction that there is a God.

As I reflect on this problem, it appears that my belief in God is founded primarily on experiences in life which have convinced me that there is an ultimate reality. When another person says to me, "I don't believe in God," I think I shall invite this person to share with me some situations where the reality of God can be experienced. I shall say to him, "Let us go to the inter-city and fight with the Negro for civil rights. Let us spend our Sundays visiting orphanages and prisons. Let us give of our resources to those who are less fortunate. And then, let us read the Bible." *LaVerne, Schrich, teacher, Bluffton College, First Church, Bluffton, Ohio.*

DEVELOP A RELATIONSHIP

Perhaps asking the person why he doesn't believe in God would provide a natural opening for further conversation, it would appear that such a person had never experienced a real encounter with a radiant follower of Christ. Rather than to try to persuade such a person with powerful arguments and theological proof, I would probably endeavor to develop a close friendship showing Christian love in every aspect of our association. I would also seek God's guidance and trust the Holy Spirit to direct my actions and strategy.

Total commitment to Christ and His will is needed in order to present a convincing and attractive witness. A sincere love and concern for this person is also needed.

I believe an approach like this would be the most effective, of course this could mean a lengthy and time-consuming relationship, but this might be the very thing that could convince this person of the fact of a loving God, who is real, and is revealing himself in His people today. *Lynn Liechty, mechanical contractor, First Church, Berne, Ind.*

LOOK AROUND US

If someone should say to me "I don't believe in God" I would feel that this was my opportunity to test my convictions and be a real witness for my faith. I would want to know more about his background and the various people who had influenced his childhood. It would be a chance to tell him about the Bible and offer him mine with the story of creation and important passages marked. I could invite him to attend worship services to meet other Christians.

We need only look around us to realize that there must be a higher Being who controls our lives. The wonders of nature, the four seasons, the growing crops, sun, rain, and life itself. Anyone who has witnessed the birth of a new baby must marvel at God's work.

Recently I read a statement by Charles A. Lindbergh saying that it took him years to discover that science, with all it's brilliance, lights only a middle chapter of creation.

Although God cannot be seen as tangible, His presence can be sensed in every sight, act, and incident. This experience would be a real test for a Christian. *Mrs. C. R. Wolfe, housewife, Zion Church, Donnellson, Iowa.*

CONSIDERATION FOR APRIL

For April we invite members of our Central District churches who are military servicemen to write. Please send your response to the editor by March 8.

As a person serving in the military defense of the United States, you are having many new and different experiences. Your friends at home are interested in you and what you are doing and thinking.

Undoubtedly you have had many thoughts about home, your friends at church, the Bible, and God. Since Christian people really need each other to learn all they can about what is important in life, the readers of *The Reporter* would like to learn from your experiences also.

What would you like to share with your Mennonite Christian friends at home about your recent experiences and thoughts?

QUEST FOR MATURITY

To believe in God is to know that He is with us throughout the glory and misery of life and death and to hold exclusively to Him for all of our history and destiny. To the extent that we trust Him we are freed from the necessity of relying solely upon ourselves, justifying ourselves and trying to save ourselves. Consequently we are free to live by faith, hope, and love.

When a person tells me that he does not believe in God my heart bleeds for him. Again and again such persons have confessed to me their anxiety unto death for their loss of faith is in effect a loss of love and hope. Such persons have either lost, or not yet found, a meaning for life, a meaning big enough to live for, and great enough to die for.

When such a person's unbelief is intellectual in nature, I explore with him whatever frame of meaning he professes to live by, and relate this to that of God within and beyond him. More often estrangement from God is not so much an intellectual problem as it is an existential one. It may be a rebellion against paternalism in which the person's quest for maturity, independence, self-identity, and authenticity resulted in estrangement from home and church. Then I try to point out that the way to become a real person is not by alienating ourselves from our spiritual roots, but by affirming our freedom to become what God meant for us to be, namely to be in the world for others as He was in the world for us. I ask him to examine himself and the witnesses to the Truth that makes us free. Whatever the cause of such a person's estrangement might be I assure him that God does not die on the day we cease to be illumined by the radiance of His presence, and renewed by the miracle of faith, hope, and love. *Clarence Bauman, professor, Mennonite Biblical Sem., Elkhart, Ind.*

A PULL TOWARD PURPOSE

In my work I encounter persons who live in a world that is broken, painful, and ugly. When I leave these homes I often question, "How does this happen to people? Can good overcome the agony and real ugliness that exists? Where is God?"

I cannot answer these questions. In these moments I cannot affirm that God exists, yet I cannot deny the one part of my being that compels me to get out of myself and search for a broader purpose and meaning for living. This pull toward purpose is God. This God is not a grand force out there, maneuvering me down here, but a God that is with us.

This God is the source of love, the source of the honest, true, and right. I meet God each day in persons who love, who care, who are willing to give. In persons who are moved by the hellishness about them to act as an agent of change. Not all of these people even claim to know God, yet in them I have seen God with us.

God is the source of the fullness life. This source is not removed. We have learned that the power of love which once looked weak and defeated as it hung on the cross is the power that lasts because it is the essence of life itself. God is love, it is this God that calls me to purposeful living, this God that I worship. *Vicky Bryan, youth worker, Markham Park District, Community Church, Markham, Illinois.*

HAPPENINGS continued from page A-2

R. L. HARTZLER RETIRES FROM THE MINISTRY COMMITTEE

R. L. Hartzler this year completed fifteen years of service as a member of the General Conference committee on the ministry. He was a member of the committee since its inception in 1950, having been a member of the former placement committee before that. He says in regard to his retirement from this responsibility, ". . . a whole generation of ministers intervenes between the time I began my time as a minister and those who are entering the service now." Harris Waltner, Wash., was appointed to fill Hartzler's place on the committee.

Hartzler is at present the interim pastor of the North Danvers (Ill.) Church and continues to serve on the Congo Inland Mission Board.

SCOOPING SNOW FOR MISSIONS

Some of the Young Mission Workers of the Wayland (Iowa) Church have made it known among the church members that they are available to scoop snow, and part of all they earn will go into the Young Mission Workers' treasury. The young snow-scoopers are Joe and Susan Alliman, Loren, Larry, Kay and Fay Hirschy, Teresa Kauffman, Jean, Alan, James Neufeld, and Vicki Richenberger.

Buildings are an inseparable part of any college development program, so considerable thought must be given to the how and why of a building. In his inaugural address, "Form, Faith, and Scholarship," Kreider stated, "In this period of history a college president is inescapably a builder. . . . To my delight I discover that the ideas of architecture relate to basic concepts of the liberal arts as well as to central affirmations of the Christian faith."

Bluffton Steps Up Vigorous Expansion

The development program of Bluffton College has been rapidly moving.

Plans have been completed for the two new dormitory annexes, to Ropp and Hirschy Halls, to be ready next fall. Both are based on the plan of a central core of services, of bedrooms around the outside with study, kitchenette, and lounge facilities in the center. The women's dormitory section will house ninety-five students and the men's 112.

Tentative drawings are now being made for a new campus center to be located just east of Founders Hall. In this building will be a dining hall, lounge, and related student center facilities, as well as a central mail distribution area. The activities of the new building would also relate to the physical resources and recreational facilities which are available nearby.

The staff and science faculty have been intensively studying the needs of a new science center, keeping in mind adaptability to the science curriculum of the future, as well as possibilities for expansion in response to future needs and growth of the student body. Suggestions are to be ready for presentation at the trustees meeting.

Site planning continues: Long range site development plans are also being prepared with the services of James Bassett, landscape architect. Some of the problems being studied include flow of traffic, both vehicular and pedestrian, the Riley Creek flood plain, and wooded area, and open space preservation.

The existing natural character of the campus is being respected as especially important in the light of a growing student body, which will need the woods and open spaces in contrast to close groupings of buildings.

Six acres of land recently acquired on the Spring Street side of Riley Creek adds more meadow and woodland area to the campus. A footbridge is to be erected to connect the latest addition to the campus with the science hall, campus center, founders hall.

New academic developments: Careful academic planning is another important phase of campus development. In addition to studies being made of the science curriculum, a number of changes have been approved in the academic program of the college.

One of these is the inter-term plan to go into effect next year. The inter-term is a period of three-and-one-half weeks, placed between two slightly shortened semesters of fifteen weeks.

The new plan would provide opportunity for change of educational pace—a more free, informal period of study, using more experimental methods, sandwiched between two conventionally structured semesters.

Coming during the month of January, the inter-term may be used in a number of ways. One possibility under discussion is for campuswide interdisciplinary study of some major issue of interest to the academic community, such as death, prejudice, freedom and order, Red China, crisis in the Caribbean, the city, or nationalism.

Other possibilities are independent studies or off-campus study experiences such as work in a social agency, seminars in Washington, D. C., or New York, observing in innercity public schools, travel experiences, or biological field studies.

New teaching contracts approved: Another change to affect the academic program was the recent approval of the principle of optional nine, ten, or eleven-month teaching contracts.

This program would make possible greater opportunities for professional growth and advancement, more extensive summer session offerings, and more efficient year-round operation

The new addition to Musselman Library, to be dedicated Apr. 22, was opened last fall. One of the special features of the new section are individual study carrels, pictured here. Other features include C. Henry Smith Historical Library on the ground floor, closed carrels, seminar rooms, display areas, and language laboratory.

of the college.

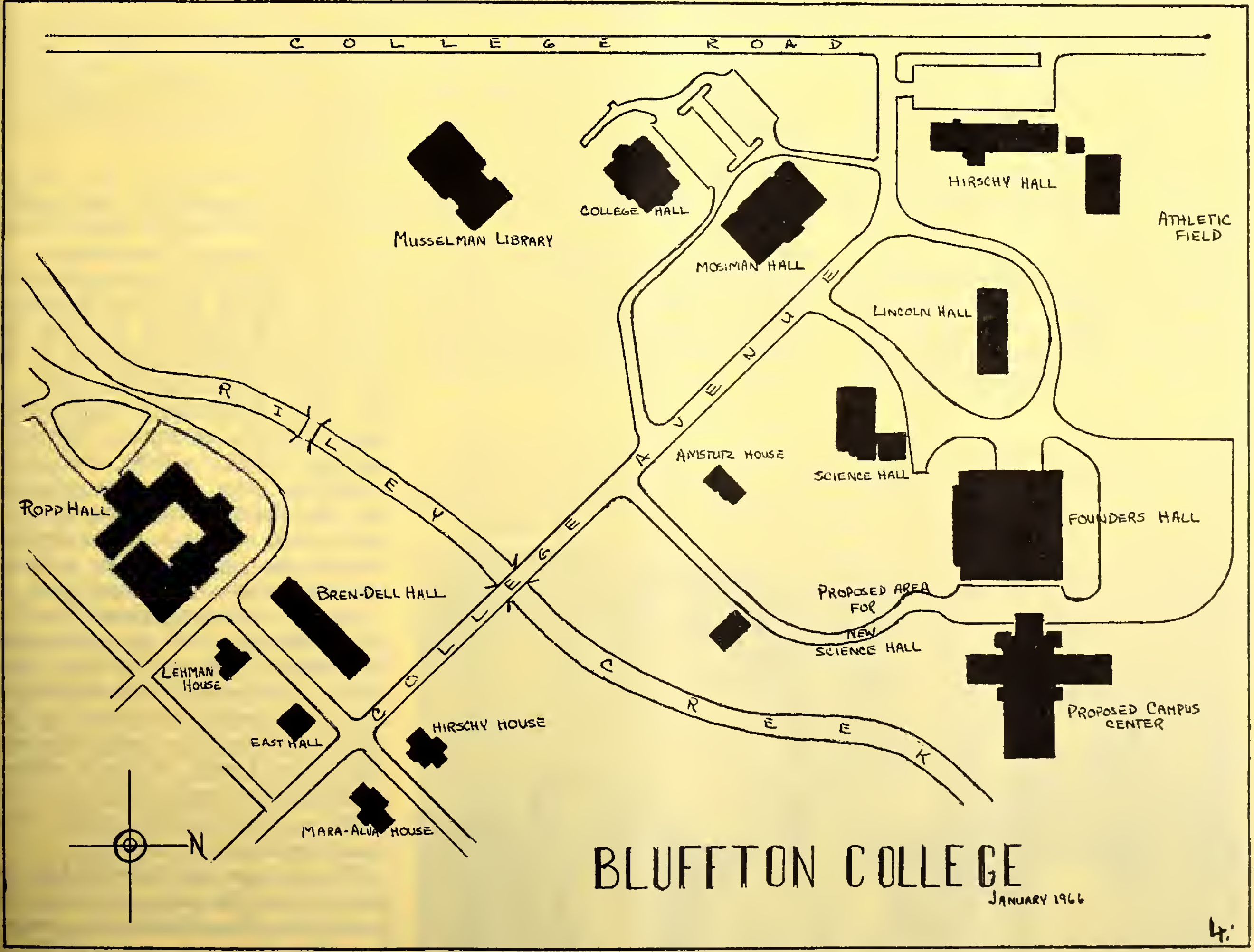
Choosing the ten-month contract, the professor would agree to teach one summer session every two years, the alternate year to spend an equivalent amount of time in academic pursuits. For the eleven-month contract, he would teach two sessions with the corresponding alternative.

During his nonteaching summer the professor might engage in advanced study at summer schools, research, creative production in art, literature, crafts, or music course preparation for teaching, overseas travel, some form of church service, or attendance at workshops.

According to the interim dean, Henry Poettcker, one obvious advantage for the faculty member would be the increase in income; however, he added, "We hope this would also upgrade the quality of our instruction and curriculum."

SWAMP WHITE
OAK

At the inauguration of President Robert Kreider Oct. 15, the idea of continuity was stressed. The growth of a tree in a grove is the symbol of continuity of the ongoing program of the college. Pictured above is Kreider planting a tree in the inaugural grove near the library.


COLLEGE ROAD
MUSSELMAN LIBRARY
COLLEGE HALL
HIRSCHY HALL
ATHLETIC FIELD
MOSIMAN HALL
LINCOLN HALL
COLLEGE AVENUE
RILEY
AMSTUTZ HOUSE
SCIENCE HALL
FOUNDERS HALL
ROPP HALL
BREN-DELL HALL
PROPOSED AREA FOR NEW SCIENCE HALL
CREEK
LEHMAN HOUSE
EAST HALL
HIRSCHY HOUSE
PROPOSED CAMPUS CENTER
MARA-ALVA HOUSE
N
BLUFFTON COLLEGE
JANUARY 1966
4.

Pictured here is the present layout of the Bluffton College campus including buildings soon to be added. Two new annexes—the Ropp and Hirschy Halls are to be ready for use next year. Directly east of Founders Hall will be the new campus center, for which tentative drawings are being discussed. The new science building, projected for several years from now is to be located in the area of Berky Science Hall and Founders Hall.

Why Is Woodlawn Church in the Middle of Chicago's Civil Rights?

Pastor Delton Franz answers. . . .

Chicago has been chosen as the first northern city in which to take the civil rights movement on a full-scale basis. Of the two specific areas in which the movement has focused, the area in which Woodlawn Church is located is one. A brief sketch of the sociopolitical background of this district may help set the stage for understanding why the civil rights movement is needed here.

This is the North Kenwood community, which is twelve blocks long and six wide, with 44,000 residents of whom 98 percent are Negro. More than 35 percent of the population is on public welfare. Nearly half of the housing was classified as deteriorated in the 1960 census statistics.

Politically, this fourth ward has been under the iron-controlled hand of an alderman (political ward boss) and his sixty-three precinct captains covering as many precincts who have delivered the votes on election day in almost 100 percent favor for the political machine.

Every form of threat and persuasion imaginable has been used to gain the vote of the people who have, for the most part, been kept uninformed, apathetic, and helpless. Welfare recipients are falsely led to believe that their relief checks will be stopped if they fail to vote for the "right man." Other residents are told they can expect to lose their jobs if they do not vote for the alderman in office. On election day some precinct captains offer chickens, eggs, and other things just outside the 100-yard limit from voting booths to bribe the voters. During the fifteen years in which these conditions have prevailed, the alderman has done virtually nothing constructive for the rapidly deteriorating community and its people.

It is in this setting that the civil rights movement has centered down. The effort now being developed is receiving the support of clergy and laymen from all the churches.

At this juncture, nearly four months of intensive research, planning, and consultations have been under way. Task forces and research teams are studying the community with respect to schools, housing, recreation, and welfare services. Efforts are being made to be in conversation with the whole range of people represented in the fourth ward. Welfare recipients are being consulted as well as welfare officials. School children are contacted as well as school officials. Resident voters are being informed of fact they have not known, and elected officials are being made aware of wha will be expected from them.

Contrary to what many American people think, the civil rights effor does not begin with protest demonstrations in the street. These are reserved as only a last resort. In the meantime many long, tedious, and painstaking hours of negotiation and consultation will continue.

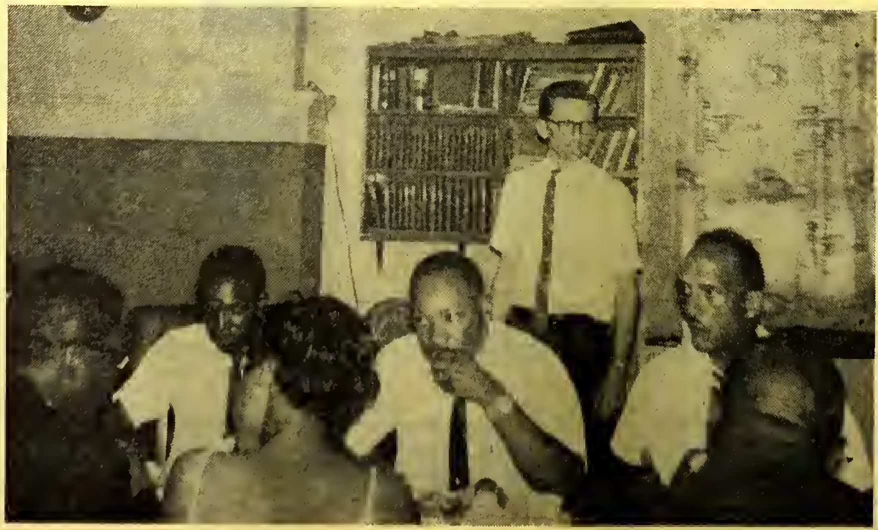
The "diakonic" (servanthood) function of the Christian church, as Harvey Cox in *The Secular City* points out, refers to the act of healing and reconciling, binding up wounds, and bridging chasms. In order to be a healer of urban fractures, the church needs to know the wounds of the city firsthand. When through civil rights efforts these abrasions are being healed, the church is challenged to nourish the healing process.

What are these major cleavages in an area of the city such as North Kenwood? They include: haves versus have-nots; machine political parties versus smaller parties; white versus Negro. The church has the responsibility to be the servant and the healer of the city.

Martin Luther King, Jr., will be spending several days in Chicago each week during the months ahead to help launch Operation Breadbasket. A major emphasis in this project will be that of moving the large economic structures of Chicago to give the Negro a fair chance in sharing in the earning and management power of the city's employment opportunities and economic resources. Industries and corporations will be encouraged to develop more aggressive programs by which the oppressed minorities can better their economic status through employment equal to their abilities, and opportunities for advancement on a par with white employees. The Negro community will be encouraged to withdraw its support of those businesses which persist in discriminatory and noncooperative practices. In Chicago, where the Negro population represents one-fourth of the 4 million population, this support has been vital to the past growth of all major white owned business and industry.

The fractures that have broken the haves from the have-nots must be healed. Sometimes the healing process is painful. Our congregation at Woodlawn, along with other congregations in the North Kenwood community of Chicago's South Side, has a deep stake

Martin Luther King (center) and other leaders of Chicago's "Operation Breadbasket" civil rights movement, paused to eat dinner at the Woodlawn Church recently. Delton Franz, host pastor, is pictured in the background. Woodlawn Church building is being used regularly every week this winter for civil rights training sessions.



in this need for healing in a fractured city.

The Church of Christ stands under the judgment of His Word for all its *actions* as well as its failures to *act*. We recognize that some members of our District Conference churches condemn our involvement in various phases of the civil rights efforts. We have been mindful of the fact that we do stand under the Word when we *act*. We hope that our brothers in fellow congregations will also be prepared to stand under the judgment of God's Word for their stance.

Regardless of our viewpoint on the civil rights movement as such, on one thing there should be little question for us as Christians; that oppression and injustice are a sin.

This sin as it is manifested through the exhorbitant housing rents, inferior schools, job discrimination, and degrading public welfare policies, will only be overcome when Christians and all men of goodwill *act*. Our pitfall even as Christians is all too often that we try to evade the cost of bearing the cross, which the taking of action may bring. Instead we stall by trying to think out pious religious answers to ugly and practical problems. This was the Greek way of viewing the world. But this is not the Hebraic-Christian way presented by Scripture. The biblical stance is that we are called upon to *act* ourselves into a new way of thinking rather than to try to *think* ourselves into a new way of acting.

As Christians of congregations here on Chicago's south side, we are engaged in seeking the understanding that comes, not from mere *thought* and *talk*, but from actually *trying* out another life style. We trust that we are acting in faith; faith that the way of Christ's compassion and love for those oppressed, and His justice and forgiveness for those who oppress, will issue from our involvement in this concerted action which has broken into this point in history.

The New Testament writers constantly exhorted their readers not to be anxious about what to *say*. They were repeatedly assured that if they were obedient, if they *acted* in accordance with what they should be *doing*, the right testimony would be supplied them when the moment came.

"Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and . . . you will be dragged before governors . . . to bear testimony before them. . . . When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given you in that hour."

EDITORIAL

District Churches Participate in Simultaneous Evangelism

Last July in the mountains of Estes Park, Colorado, the General Conference sessions passed a resolution urging all General Conference churches in the US and Canada to join hands for three months in 1966 (from Ash Wednesday, Feb. 23; to Pentecost, May 29) in a period of Simultaneous Evangelism. What kind of plans are you making in your church to participate in this call for united witness?

I asked two of our pastors what their churches are planning. I asked Ward Shelly, pastor of the Calvary Church, Washington, Illinois, because he is chairman of the General Conference evangelism committee, and it was he who presented the motion on the floor at Estes Park. I asked Heinz Janzen, pastor of the Salem Church, Kidron, Ohio, since he is chairman of our District mission committee.

Ward Shelly indicates that Calvary Church has already done considerable preparation for their evangelism emphasis. The congregation has had four midweek discussions on the book which has been recommended to all churches for study, *We Can Win Others* by Theron Chastain. The deacons and their wives have formed a special visitation committee which also makes visitation assignments to others in the church—these visiting primarily the less active members of the church.

Each Sunday school class has appointed visitation committees. The congregation has made contact with the local police department to find ways of relating to local delinquents. The police department responded very favorably. The community meetings during the week of prayer, Jan. 16-21, all dealt with church renewal. Presently a church committee is reviewing and analyzing the tape-recording of a panel discussion held January 23, on the outreach and relevancy of the Calvary Church in the local community. This committee has been asked to suggest other ideas and recommendations for the period of simultaneous evangelism in Washington, Illinois.

Heinz Janzen reports that the Salem Church has ordered five hundred copies of *Finding Faith and Fellowship,* with the imprint of the name and location of the Salem Church. (This is an excellent, small thirty-two-page booklet describing in word and picture what the Mennonite church is all about.) During Lent these booklets will be given to members for use in witnessing to their friends. Some will likely be placed in local places of business where interested people can pick them up.

A course in lay evangelism is being offered at the Salem Church during February and March on Sunday evenings, using the same recommended book, *We Can Win Others.* A pre-Easter series of special meetings with an evangelistic emphasis is planned.

Other year-round approaches will continue at Salem Church. A ward at the nearby Apple Creek State Hospital is the scene of a monthly party and devotional service. The Home Bible study groups undergird the ministry of Salem Church with prayer. Members of the church are contacting inactive members, and the pastor continues to call in the homes of unchurched people of the community to invite them to faith in Christ and fellowship with the congregation.

I wish we had more space to hear from all the churches. May God's spirit of grace blend with our human spirits that we may all share in His work of enlarging the circle of love.

FOR DISTRICT WOMEN

Theme . . . As the branch cannot bear fruit of itself (John 15:4). . . .

> *"Cheered by the presence of God, I will do at the moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest; it is not my affair."—Francois Fenelon*

The President's Corner

Last November each of our Central District societies received one copy of our new 1966 Central District WMA *Handbook* containing nine pages of information about our organization, its goals, and its projects.

We hope each society has found it helpful and will continue to use it and refer to it throughout the year. At our annual WMA session of the Central District Conference in Michigan in May we hope you will let us know if this new project should be tried again.

Many responses to the fall area sharing meetings were enthusiastic. Should these workshops for officers be held again? If so, how can they be most helpful?

Presidents of local societies, please send a copy now of your new program booklet to Mrs. R. L. Oyer, President Central District WMA, 617 Sunrise Drive, Chenoa, Ill. 61726. Please share your ideas with others. May we have all fifty of our societies represented in this way at our May conference? Thank you. *Mrs. Russell Oyer.*

Thoughts From the Guide to Mission Study

These are days when we are constantly being alerted to the importance of literature as we seek to do our part in responding to the Great Commission to bring the gospel to all the world.

Are we as members of the WMA aware of the contribution that is being made in the field of Mennonite literature by our own WMA literature committee? This is not a new venture. Many of our conference women have given devoted service in this committee through the years. We rejoice in the progress that has been made and in the fact that the *Guide to Mission Study* is our own special publication prepared for our own needs in our WMA societies.

Have you ever paged through the book? Are you acquainted with the wealth of information, inspiration, and helpful ideas which it presents? Why not try to borrow the one (or one of the few) treasured copies in your society? Spend some time with it for the deepening of your own experience in prayer, in worship, in service, and in witnessing in Christ. Then why not each one reach one by sharing with another the greater vision which you will surely receive? *Mrs. Paul Wenger.*

Material for this page should be sent to Mrs. Eldon Graber, 145 Spring Street, Bluffton, Ohio 45817.

Let's Share Ideas

A wastebasket to provide handwork for Fellowship Guild members to work on during their monthly meetings was introduced at their January meeting in the Bluffton First Church. Now each member can select the work of her preference when she arrives and keep her fingers busy while listening to the program presentation.

A large plastic laundry basket was prepared by Anna Ruth Balmer of the project committee. It was fitted with a felt liner divided into pockets containing scissors, needles, yarn, and other supplies. Transparent plastic bags were well stocked with projects including bandages to knit (some already started), men's socks cut into infant shirts to be blanket stitched, wool quilt squares to be blanket stitched, needles and yarn with which to knit blanket squares, toys to be sewed and stuffed, felt slippers to be sewed and blanket stitched, and towels and blankets to hem.

The members appreciated having a part in the meeting by making a contribution to the needs of others in this way. Patterns were obtained from Mrs. N. N. Soldner, Pandora, Ohio, our project advisor. —*Mrs. Richard Pannabecker.*

Contributions for Let's Share Ideas which is to be a monthly feature should be sent to Mrs. Eldon Graber, editor, 145 S. Spring St., Bluffton, Ohio.

Alice Ruth Ramseyer Speaks at Annual Meeting

We are looking forward to our annual Central District WMA session on May 7, at Fairview, Mich., with Mrs. Robert Ramseyer as our speaker.

She is the daughter of the S. F. Pannabeckers, and mother of four children. She has completed two terms of missionary service in Japan. Together with her husband she has worked with university students in the student center at Miyazaki. Her special interests have included also a kindergarten group and contacts with neighborhood women. During their furlough the Ramseyers are located at Ann Arbor, Michigan, where Robert is studying at the university.

District Advisors' Memos

The cash budget goals for Central District WMA projects have been set at $3600 or about $1.80 per member. This includes $360 for Meadows Home, $360 for Mennonite Hospital (Bloomington), $900 for Camp Friedenswald, $900 for newly established churches and missions (Comins, McKinley, Peoria, Markham, and Columbiana), and $1080 for Bluffton College. These funds, for Section IV of the Central District WMA budget, are to be sent to Mrs. Leland Diller, 543 S. Main, Bluffton, Ohio 45817, along with the district dues of ten cents per member.

By the time you read this, each society should have received information on the Central District WMA share of the General Conference WMA budget of $90,000 which is an average of $12.50 each for the 7203 members. Quarterly assignments for each section of the budget are being worked out by Mrs. Leslie Lehman so that each portion of the budget will receive support from some societies during each quarter of the year.

Men's Yokefellow Retreat Planned for April 15-17

Central District Mennonite Men are soon to embark on the first step of a new venture in increasing lay dialogue. This step will be accomplished during the April 15-17 weekend at the Tri-State Yokefellow House, Defiance, Ohio.

The Tri-State Yokefellow House is a spiritual resource center dedicated for the development of deeper Christian commitment in common life. It provides a program which encourages those who participate there to face the challenge of being the church in the world. Hundreds of persons from a large number of denominations come to this ecumenical center each year.

The church in the world: Innumerable words have been written about the nature of the church in the twentieth century. And, though there have been widely divergent opinions on the exact functions and patterns of local church life, all have agreed upon the importance and necessity of what we call the gathered church.

But herein arises a pertinent question; Why is renewal important and necessary? The primary focus of the whole matter of renewal is in something larger than the gathered church alone. When we speak of depth commitment for the renewal of the church, we must be reminded that the gathered church is never the complete or final expression of what it means to be the church. Unless and until we begin to understand what it means to be the scattered church as consciously as we understand our office or role in the particular institution which claims our membership, we fail to sense the urgency and the thrust of the idea.

This new step forward to meet the challenge of being the church in the world is being planned to train, inspire, and develop lay leadership. The sixteen laymen from the Central District who will be the first to experience this weekend will find trained and experienced leadership on hand to develop dialogue and study in depth. Leaders at Tri-State have included Elton Trueblood, Frank Laubach, William Stringfellow, and others.

The laymen attending this retreat will be coming from all over the Central District and they will then spread the story of their renewing experience to others. This is truly the first step on a new venture for the District.

Watch the *Reporter* for further details. *Reldon Schirch.*

The Tri-state Yokefellow House, Defiance, Ohio, is a spiritual resource center dedicated to the development of deeper Christian commitment in common life. It provides a program which encourages those who participate to face the challenges of being "the Church in the world."

FOR MENNONITE MEN

Through the voluntary disciplines of "the gathered Church"—fellowship, study, and worship; men, women, and youth are coming to sense in a new and vital way, what it means to be "the scattered Church"—what it means to consciously and humbly step into "the yoke of Christ," and to move into the world for which the Church has been called into being.

Mississippi Needs Books, Typewriters, and Sewing Machines

Jake Friesen, MCC volunteer at a community center near Canton, Mississippi, indicates that they are urgently in need of the following items which Mennonite families in the United States may be able to share with them: children's books, dictionaries, typewriters, and sewing machines.

The books will be used in the community center library, where youngsters from the community are assisted with their homework. The center has received numerous books for adults from civil rights groups, but they need storybooks and texts for children.

The typewriters and sewing machines will be sold to families in the area for nominal fees. Friesen wrote: "I do not like to give outright gifts. Many of the people in this area have received handouts for so long that they have come to expect them. I believe they should pay for part of the items given to them."

Individuals or groups interested in supporting the Mississippi project in this way should send their items to Jake Friesen, Route 1, Box 203A, Canton, Miss. 39046.

C·E·E·P CORNER

Then whose shall these things be . . . ?

Benevolence—With Discernment

According to a news story which recently appeared in these parts, a small rural congregation had just "been astounded by the prospect of a million dollar chapel for their little country cemetery." "I am astonished beyond expression," said the pastor. Here is a church of less than 150 members, worshiping in a boxy wooden church, built more than sixty years ago, with a small cemetery adjoining. There is no resident pastor, the group being served by a minister from another community some twenty-five miles away. The upkeep of the cemetery has been borne for the most part by the township.

Now under the terms of the will of a one-time schoolteacher in the community, this modest frame building is to be replaced by a million dollar structure, projected to serve as a chapel for the cemetery. Another sum of well up in six figures from the same estate is to be used for a similar purpose in another community.

Here, then, is an estate of $1,800,000, all left to grace resting places of the dead. Would this seem to rate such high priority in the Master's scale of values? What might it have done to help meet the needs, or relieve the distresses of the living? Encouragement of estate planning is the aim and concern of the committee so named. But if it is to be done in keeping with the spirit of Christian stewardship, His lordship and will must become a guiding principle in so doing, i.e.: as He put it, "the Kingdom first." *R. L. Hartzler.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

Comins, Mich.: To the Linwood Greens, a son, Sandy Lynn, Dec. 14; To the Clark Gettys, Brian Rollen, Dec. 17.

Apostolic, Trenton, Ohio: To the Danny Conarroes, Anna Ruth, Nov. 28.

First, Wadsworth, Ohio: To the Tom O'Neals, Duane Ray, Nov. 29.

Calvary, Washington, Ill.: To the Donald Hesses, Devin Michael, Dec. 20.

Bethel, Fortuna, Mo.: To the James Elliotts, James Gilbert, Dec. 22.

Ebenezer, Bluffton, Ohio: To the James Amstutzes, Pamela Jean, Dec. 22; To the Ralph Gerbers, Terri Lynn, Jan. 4.

Community, Markham, Ill.: To the Joseph Taylors, a girl, Nov.

First, Berne, Ind.: To the Daniel Dawsons, Robert Orlan, Jan. 6.

First, Bluffton, Ohio: To the Richard Stewerts, Kimberly Rae, Dec. 7; To the Tom Basingers, Howard Eugene, Dec. 9; To the Willis Stemens, Aaron Lee, Dec. 14.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Comins, Mich.: Mr. Hill, Dec. 14.

Gospel, Peoria, Ill.: Mrs. Dean Williamson, Dec. 12.

Grace, Pandora, Ohio: Mrs. A. B. Hilty, Dec.

First, Summerfield, Ill.: Anna Griesbaum, Nov.

Bethel, Fortuna, Mo.: Elbert Lehman, Dec.

First, Berne, Ind.: Mrs. Gilbert Hirschy, Jan. 14; Dora Sprunger, Jan. 13.

Wayland, Iowa: Hubert L. Wyse, Dec. 19; Mrs. Mollie Christner, Jan. 2.

First, Nappanee, Ind.: John Christophel, 84, Jan. 14.

NEW MEMBERS

"You are . . . fellow citizens with the saints."

First, Wadsworth, Ohio: Mr. and Mrs. Irvin Wetmore, Mr. and Mrs. Bill Ramseyer.

Comins, Mich.: Mr. and Mrs. Omar Stutzman.

WEDDINGS

"That theirs may be a love that has no ending."

Hope, Columbiana, Ohio: Lawrence O. Hill and Mrs. Lola Metz, Dec. 11.

First, Nappanee, Ind.: Ed Stump and Cheryl Walters, Dec. 23.

First, Wadsworth, Ohio: Marie Beheydt and Thomas Swiger, Nov. 24.

First, Berne, Ind.: Alice Alt and Donald Grimme, Jan. 8.

Flanagan, Ill.: Bonita Koerner and Roger Stucky, Dec. 26.

First, Chicago, Ill.: Charles Agnew and Joyceann, Dec. 18.

Ebenezer, Bluffton, Ohio: Marvin G. Augsburger and Carolyn Ripley, Dec. 29.

Will Man Survive This War? Not If Newsmen Have Their Way

Walter Gormly, Box 26, Mount Vernon, Iowa 52314, prepared the following analysis.

Nature maintains something of a balance so that no one species of plant or animal overwhelms an area in numbers for long. If deer overpopulate an area, for instance, they deplete the browse so that starvation brings their numbers back into balance.

It might be argued that man himself has been able to outwit nature and dominate the planet, but that may be too hasty a conclusion. The impending scarcity of food, the pollution of air and water, and the contamination of food with pesticides and other substances have not yet shown their full effect.

Nature has many methods of control, and one method unique to man is that he kills others of his own species. Students of animal behavior do not know of any other animal that wars against his own kind.

Man is killing his own kind in Vietnam. By emphasizing labels, such as communist and Vietcong, newsmen now convey to the general public the idea that communists killed in Vietnam are a nonhuman species that may be killed without compunction. Not only do newsmen suggest that communists are not human, but they classify people as communists who know nothing about communism. The *Los Angeles Times'* UN correspondent, Louis B. Fleming, was referring to newsmen when he said "everybody knows that most of the Vietcong have never heard about Karl Marx (Dec. 26, 1965)." Although everybody among newsmen may know it, they rarely tell it to the public. If they did, there would be more opposition.

Newsmen tell us the U.S. bombed North Vietnam because North Vietnam attacked South Vietnam. The U.S. started bombing North Vietnam in February 1965, but "in May and June the first North Vietnamese units are now known to have crossed into South Vietnam," according to Jack Foisie (*Los Angeles Times*, Nov. 19, 1965). Scattered North Vietnamese, but no military units, had previously entered South Vietnam.

Last November I asked Alvin Friedman, a deputy assistant secretary of defense, about the forces fighting Americans in South Vietnam. He said there were 9000 North Vietnamese among them. ("Infiltrators" are not necessarily North Vietnamese.) Those 9000 North Vietnamese constituted only 4 percent of the forces in South Vietnam fighting against the Americans. The other 96 percent were South Vietnamese. But the newsmen's concentration on Hanoi misleads much of the general public to believe the war is against North Vietnam. Thus, the public is more readily induced to support a decimation of the species.

John W. Finney (*N.Y. Times*, Dec. 31) reports that it takes three or four months for a North Vietnamese soldier to get from North Vietnam to South Vietnam. Back-packed military supplies can hardly make it any faster, so North Vietnamese military supplies must not be as plentiful as one would assume from reading the papers.

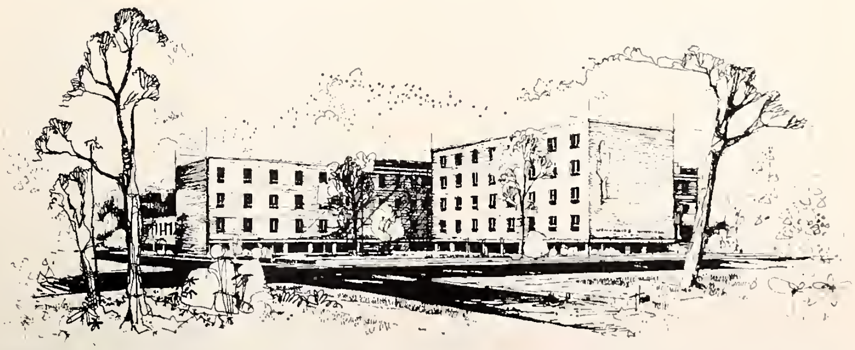
One of the ways newsmen encouraged Americans to support decimation of their species was to say little or nothing about a North Vietnamese suspension of military operations in South Vietnam. Max Frankel mentioned it (*N.Y. Times*, Aug. 20, 1965): "There were, moreover, indications that the Vietcong had not recently received any major new infusions of men and supplies from North Vietnam."

A month later, John G. Norris said the 325th North Vietnamese division, the only North Vietnamese unit that had been found in South Vietnam, had not been mentioned by U.S. intelligence *for several weeks* (*Washington Post*, Sept. 22, 1965).

Bernard Gwertzman (*Washington Evening Star*, Oct. 8, 1965) reported that the U.S. might stop bombing raids over North Vietnam if Hanoi pulled out "the 325th North Vietnamese division from the south, a unit that has been quiet for several weeks." Neither Mr. Gwertzman nor others suggested that the requirement that the North Vietnamese make a three-month hike back might be discussable. Nor did they question whether or not the 325th division may actually have pulled out of South Vietnam. If newsmen had publicized the North Vietnamese pause as extensively as the American bombing pauses, there might be fewer dead in Vietnam.

Alvin Friedman of the defense department confirmed for me that the North Vietnamese were *quiescent*.

Generally speaking, newsmen, unlike the beasts of the jungle, have an urge to destroy their own species. Many of the general public do not feel that way, so nature, in her wisdom, has created newsmen who will distort, misrepresent, and suppress the news to get the general public to acquiesce in, and praise, the slaughter of man by man.



MENNONITE HOSPITAL, Bloomington, Illinois, will undertake a $2.65 million expansion program. Seventy-one of eighty new beds that will be added will be in a rehabilitation wing for patients suffering strokes, victims of accidents, and other types of diseases. A second wing will house a new dietary department, X-ray department, twenty-three patient beds, and an extensive care unit. All rooms in the present hospital will also be remodeled.

Does Religion Teach Ill Will? Survey Finds Some Soft Spots

Does religious teaching make us better people? Usually, but not always.

For example religion should solve the problem of prejudice. Sometimes religion makes prejudice worse.

This has been the case with Christian feelings about the Jews. While Protestants are not always free of ill will toward Jews, the Roman Catholic Church recognized that its teaching program reinforced traditional anti-semitism. For this reason the Vatican Council gave special attention to the church's relation to the Jews. One of its major statements repudiated the ancient charge that the Jewish people are guilty of the death of Christ.

Studies have been made of Protestant, Catholic, and Jewish religious textbooks. Negative references to Jews and other minority groups have been found in Christian materials such as Sunday school lesson books and catechetical texts. Jewish texts sometimes carry negative ideas.

But it isn't enough to get rid of negative ideas. Do religious study books teach positive ideas about other people? Are they even aware of others?

In a recent study Christian and Jewish texts were compared. The sponsors of the project, the American Jewish Committee, discovered that Christian teaching materials give more attention to outside groups than Jewish texts do. (See chart.)

They also discovered that Jewish teaching materials tend to avoid doctrinal comparisons with Christianity. Jewish-Christian conflicts are shown as tensions between people rather than a clash of faith. They show non-Jews as ethnic or national groups rather than as religious bodies.

In matters of doctrine, Jewish groups are more critical of each other than they are of Christians.

Why do Jewish texts have such little interest in outside groups? One reason is that Jewish schools are charged with the task of group survival. Thus they place a strong emphasis on Jewish heritage. This means they study the Hebrew and Yiddish language, customs, and ceremonies.

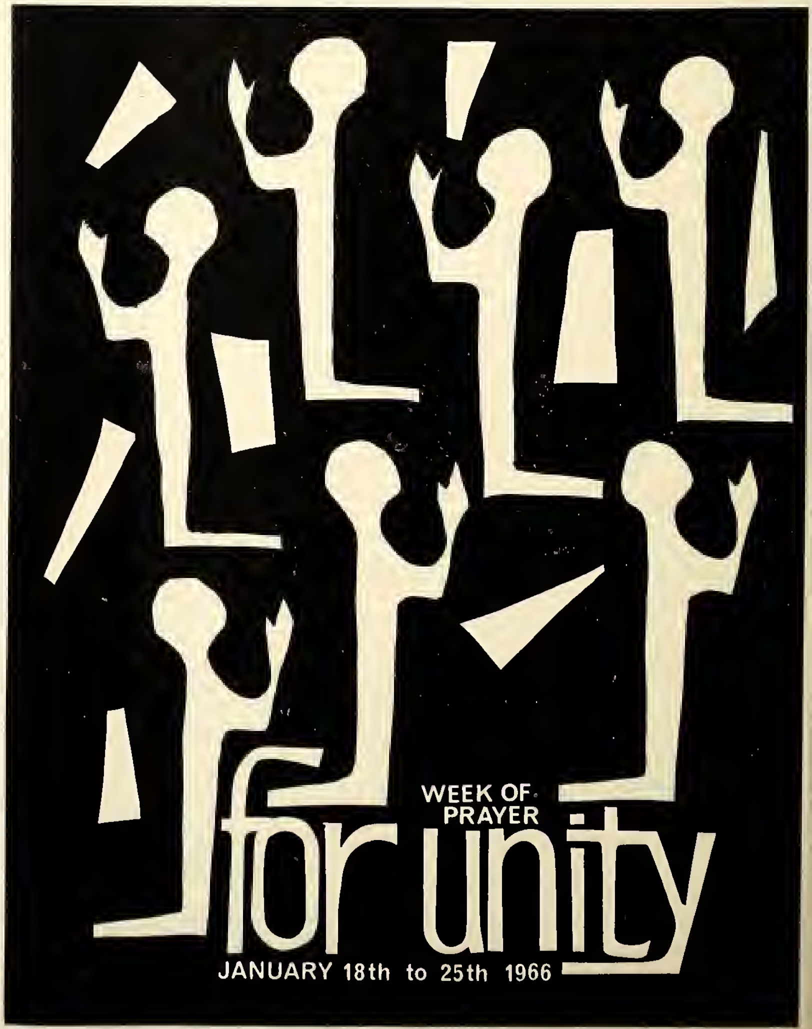
Less attention is given to history, biography, and comparative religion. These are the subjects which contain information about non-Jews.

Again Jews place little emphasis on doctrine. They are more interested in the moral code and the performance of deeds. The study of doctrine would lead to more comparison with other groups.

Christian education faces in a different direction. Since Christianity grew out of the Jewish beliefs and practices, it is impossible to study it without reference to and comparison with Judaism.

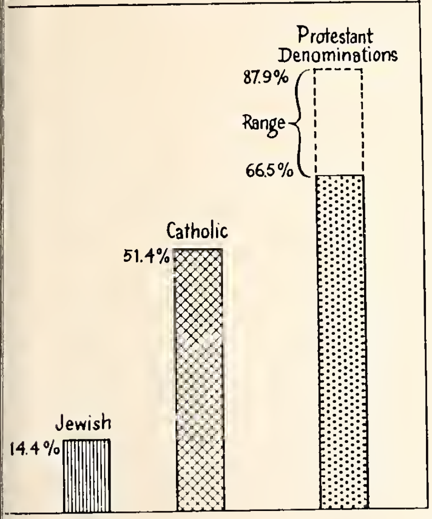
Christian education therefore requires "an encounter with Judaism on doctrinal grounds as well as from the standpoint of history and contemporary relations," says the report of the American Jewish Committee. Judaism "can be expounded without theological reference to, and comparison with, Christianity."

The American Jewish Committee study has been in three parts and has been in process since the 1930s. The Jewish section was completed most recently by Bernard D. Weinryb and Daniel Garnick of Dropsie College,



PRAYERS FOR CHRISTIAN UNITY have been offered during a week in January for twenty years. Sponsored by Protestant groups, the special prayers received in 1966 the recommendation of the Roman Catholic bishops of the United States. The Graymoor Friars, Garrison, N. Y., assisted in distributing promotional materials.

Religious Textbooks: Extent of Pre-Occupation With Outside Groups



Philadelphia. Bernhard E. Olson of Yale Divinity School did the Protestant studies and Trafford P. Mahar of St. Louis University the Roman Catholic phase.

ONE GREAT HOUR OF SHARING

Many Mennonite congregations in the United States and Canada will participate in the One Great Hour of Sharing appeal this spring.

The One Great Hour idea apparently originated with the Food for Peace office in Washington. But Church World Service has used this appeal so successfully during the past eighteen years that One Great Hour has frequently been looked upon as cws's exclusive educational and promotional tool. In 1965, however, the World Relief Commission of the National Association of Evangelicals began to participate in this promotional effort, too. It produced an attractive set of church bulletins, posters, dime cards, and offering envelopes.

This year the Mennonite Central Committee and its member groups are asking their churches to set aside one Sunday in spring to focus attention on the urgent relief needs in various corners of the world.

The fourth Sunday of Lent, which this year falls on March 20, is suggested for this hour of sharing, but congregations may designate another Sunday for this call to help the sick and the hungry if they desire to do so.

Bible-Stewardship Study in California First of Conference-Wide Series

"Scripture previously read many times took on new meaning for me. As much as I dislike admitting it, I find an accusing finger being pointed to me again and again because of my poor stewardship. Some changes are needed in my life."

This was one reaction to the first General Conference regional stewardship institute. The Immanuel Church, Downey, Calif., hosted the January weekend meetings.

Pastors and lay leaders, both men and women, met for three days of intensive Bible study on stewardship and Christian responsibility. Lester Janzen, stewardship secretary, served as director. Harris Waltner, Ritzville, Wash., and Harry Howard, Barlow, Oregon, were resource leaders.

The group also studied *A Manual in Stewardship Education* by Nelson Kauffman. Small groups of five or six met nine times for thirty to forty-five minute periods. In most cases they studied Scriptures related to a particular phase of stewardship.

In the course of the three days, only three addresses were given. These dealt with stewardship in the Christian life, stewardship for the church, and goals for stewardship teaching.

The small groups discussed these addresses. Said one participant at the end of the second day, "The high point came again to me in the Bible study and discussion." Other persons also confirmed that the small group studies and discussions led to openness, honesty, and freedom in sharing what the Holy Spirit was saying through the Word of God.

They found a new understanding of stewardship. Mrs. Benno Toews, Paso Robles, California, who was there with her pastor-husband, said, "My concept of stewardship changed. I used to think it referred to how I handled my money and my talents. Now I believe it means dedicating myself, *all* I am and have, to be used by God for the service of mankind as He guides and directs."

Roland Goering, pastor of the First Church, Reedley, Calif., said, "This week at Downey has impressed upon my mind the inclusiveness of stewardship. It touches every phase of my life and every phase of the life of the church. *But how can we convey this to others?* How do I go about teaching and preaching this as a pastor?" A number of specific suggestions were given during the closing hours.

Other institutes planned for 1966 are: Feb. 7-9—Altona, Man.; Mar. 1-4—Saskatoon, Sask.; Apr. 19-22—Buhler, Kan.; Apr. 26-29— Clinton, Okla.; May 11-14 — Camp Men-O-Lan, Pa.; and Nov. 11-13—Alberta. Dates for institutes are being negotiated in several other places. The stewardship chairmen and executive committees of district or provincial conferences are responsible for planning the institutes.

ARMS AND LEGS FOR CHRIST IT'S THE BEST WAY TO LEARN

"I think of Clyde, who had just recently come. Torn away from his mother and home, his little heart spent its hours beating out great lumps of loneliness. He confided in me one day, the tears rolling down his cheeks, 'I pray to God every day that my mother should come to see me, but she still doesn't come.' As I put my arms around him I knew that if Christ had been there He would have taken Clyde in His arms and given him a mite of that mother's love which Clyde desired."

These are the words of a summer volunteer who worked in an institution for children. Others have had similar experiences.

The mentally retarded children beg for affection. Although intellectually handicapped. these children understand the meaning of love. This may be the only word with sufficient power to penetrate into their vocabulary. The physically and emotionally unstable boys from Wiltwyck School in Esopus, New York, know love by the fact that someone is willing to serve for selfless reasons.

Love is an understandable word in all of these projects. Christ's love in the Christian and through the Christian permeates into their lives.

This is summer service. It offers vistas of challenge, devotion, and experience to anyone eighteen years of age or older.

Students can put into practice their theory, Christians can put legs and arms to their gospel, and workers can put heart and life into their tasks.

When asked to evaluate their past summer's experiences, volunteers often say something like this:

"Now I see how great the need really is."

"I changed majors."

"I got a new realization of my responsibility to humanity."

"It's the best way to learn."

"I had many rich experiences socially that will be cherished memories throughout life."

"I have felt a deeper and closer relationship to God."

The 1966 Mennonite Central Committee voluntary service program provides opportunities in Atlanta, Georgia; Nashville, Tennessee; Washington, D. C.; Hoopeston, Illinois; Wichita, Kansas; Langhorne, Pennsylvania; Esopus and Lake Mohegan, New York; and Laurel and Bethesda, Maryland.

Tutorial teachers for the South are needed. Premedical and prenursing students and others interested in being normal control patients may be interested in the National Institutes of Health near Washington, D. C. Social welfare workers can work in a number of children's institutions. Camp workers can find projects in Washington and New York states.

Counselors, guides, project supervisors, house mothers, cooks, and staff workers are some of the offices conscientious Christians may fill.

Sixteen certified teachers are needed in Atlanta and Nashville to tutor potential dropout students in reading and other basic courses.

All persons interested and compelled by a Christian motivation, plus a deep humanitarian concern should write to MCC Summer Service, Akron, Pa. 17501 for more information.

WORDS AND DEEDS

Vassilios Papastephanou, Macedonia, Greece, a member of the MCC team in Greece, is attending the Winkler (Man.) Bible School.

Portland, Ore., is sending dairy cows to needy families in Mississippi. The Greater Portland Council of Churches is cooperating with Heifer Projects.

T. Watson Street says, "The search for Christian unity is not based on the idea that it would be nice for all churches to 'get together.' Rather the growing concern for Christian unity is born of this conviction: without oneness the church cannot as the people of God accomplish the mission for which it was sent." Street is the executive secretary of Presbyterian U.S. Board of World Missions.

CHURCH RECORD

CALENDAR

General

Feb. 20—Universal Day of Prayer for Students.

Feb. 25—World Day of Prayer.

Mar. 13—Conference Sunday.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

Mar. 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9 — Canadian Conference, Winnipeg.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Mar. 1-4—Saskatoon, stewardship institute.

Western

Feb. 20 — Alexanderwohl Church, Goessel, Kan., mission festival.

Mar. 18—Annual Meeting, Bethel Deaconess Hospital Association, Newton, Kan.

DEATHS

Irma Schmutz Bailey, First Church, Upland, Calif., was born Aug. 19, 1946, and died Jan. 29.

Elbert Orva Lehman, Bethel Church, Versailles-Fortuna, Mo., was born March 16, 1894, and died Dec. 11.

Oswin Monttet, Brudertal Church, Hillsboro, Kan., was born Aug. 14, 1895, and died Jan. 17.

John G. Waltner, Salem Church, Freeman, S. D., was born in Jan. 1881, and died Dec. 31.

MINISTERS

P. K. Regier has accepted the pastorate of the First Church, Ransom, Kan. He has been serving as interim pastor.

MARRIAGES

Marvin G. Augsburger, Ebenezer Church, Bluffton, Ohio, and *Carolyn S. Ripley,* Bluffton, Ohio, on Dec. 29.

Garris Preheim, Salem Church, Freeman, S. D., and *Pearl Wentzel,* Church of God, Marion, S. D., on Jan. 18.

NEW ADDRESSES

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Steve Miller, Salem Church, Freeman, S. D., is serving two years in voluntary service at the State Home and Training School, Wheat Ridge, Colo.

Garris Preheim, Salem Church, Freeman, S. D., is serving a two-year assignment in 1-W service at Evanston (Ill.) Hospital.

LETTERS

FROM BETHLEHEM TO VIETNAM

The following contribution was written and submitted by Ralph W. Berky, Bally, Pa., during the recent Advent season.

Because the paths of all creation led
Through earth, and sky, and sea—
Through calm, through storm
Through cloud—and drear—
Through ill, through woes
Through wealth, and poverty—
Through crowded thoroughfares.
And sequestered villages green—
Through lonely desert places too
Where even camel paths were few
And far between—

Unto the joyance clear
In hallowed bed,
In manger low—
In wayside stall—
Where lay the Christ! the Christ!
In swaddling clothes
The Sharon Rose!
Who has sufficed
To be the living bread
For ages all,
Whereby the multitudes here can be fed—
We know by this
God is
And cares.
But—lest we forget
The hungry with us still—
God used the human norm
The Christ to frame.

From Bethlehem
To Vietnam
The bread line ends
Through human hands
Which love alone can fill—
Your hands? and mine?
Here is the dotted line—
. . . . (Name???)
Lest we forget—Lest we forget.

TO THE NAE POINT OF VIEW

The following letter was sent on Jan. 15 to the National Association of Evangelicals, Wheaton, Ill., by the Conference of Mennonites in Canada.

Dear Brethren: We are painfully distressed by the fact that at your last convention you have endorsed every U.S. effort to resist communism which apparently includes the Vietnam war. As brothers in Christ we feel led to discuss with you this matter. Together we profess to have accepted the Lordship of Jesus Christ and agree that He has revealed His will unto us in the Bible. He has revealed himself to us as the Prince of Peace, who does not desire the death of the sinner but that he repent and live.

As His disciples we have been called to be ministers of reconciliation, to overcome evil with good. We are commanded to love the enemy and not to destroy him. In Romans 12 Paul tells us, "Vengeance is mine, I will repay, says the Lord. . . . No, if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head."

We are aware that many churches have in times past distinguished between just and unjust wars. But theologians like Gollwitzer of Berlin now tell us that even that stance was taken with an uneasy conscience, but that in our day, with the advent of the atomic era, a qualitative difference has emerged which makes all wars unmistakably unjust. It is argued that even a conventional war will most certainly lead up to an atomic war. This is a denial of God's creation. Yes, we might say it is a denial of God himself.

While we have regarded all wars as sinful and unjust on the basis of our understanding of Scriptures we nevertheless would like to speak from your point of view at this time. Surely enough evidence is now available to prove to anyone that this is an unjust war and that the risks of becoming involved in a third world war are tremendous.

Evidences of injustice:

1. U.S. is fighting an undeclared war contrary to its constitution.

2. U.S. failed to support a 1956 election in Vietnam as demanded by the Geneva Accord. The reason for this obviously was because it was clear that most of Vietnam would vote for Ho Chi Minh if a free election were held.

3. U.S. does not have the popular support of the people of Vietnam.

4. There is no stable government in Vietnam which has the popular support of the people. The U.S. is involved in the violent changes of government in South Vietnam.

5. U.S. is plainly giving cause for the accusations of imperialism. It is fighting its own war in Vietnam and not that of the people.

6. The domino argument put forth by Dulles is questionable. Many experts believe that Hanoi desires to remain independent of China. As an independent state, even if communist, it would be more of a buffer to Chinese expansion designs than a Vietnam that is pushed into the lap of China by U.S. pressure.

7. The Maddox was in the declared territorial waters of North Vietnam in the Gulf of Tonkin incident.

8. U.S. at that time was, it seems, seeking an occasion to escalate the war. It suffered no damage even though it provoked attack.

9. The retaliatory bombing was not a just and fitting response as proclaimed by President Johnson but an outright act of aggression.

10. When 80 percent of the weapons of the Vietcong are captured from Americans there obviously is too much blame attached to Hanoi a thousand miles away. For food they depend on a sympathetic local support. (See Senator McGovern's speech in Congressional Record, January 15, 1965.)

11. The bombing of North Vietnam is an outright act of aggression. Even the military arguments in favor of it have surely been proven false by this time. In fact it would appear that the military is seeking involvement with China in order to have an excuse to destroy this country with its atomic might before it can be met on equal terms. China is certainly showing a great deal of restraint in view of the magnitude of the provocation. The U. S. "at this hour is the greatest threat to the peace of the world" as Senator Morse said for the Congressional Record on March 11, 1965.

We, therefore, appeal to you to reconsider your support of unjust and unchristian methods of resisting communism. *Conference of Mennonites in Canada.*

Self-Love Isn't Inherited

We needn't fail in love of self and others because our parents failed us

Truman G. Esau and Jane C. Lowell

OUR ABILITY TO love ourselves and to trust others, beginning with God, is enormously influenced by our parents. The mother and father who are comfortable in their sexual roles and feel a sense of care and responsibilty for each other communicate these attitudes to their children from the day they are born. This is sex education that never backfires. It encompasses the whole approach to living.

Many persons, however, have not had the advantage of this kind of parents, for parents are human, with unresolved fears and guilts which may play havoc in their relationships with each other and with their children.

Relationships are complicated by the confusion in our culture. On the one hand our culture proclaims that "sex is to be enjoyed," and on the other hand that somehow "joy" in sex is immoral. Notions about what is moral have been so badly misshapen by frightened, miserable folks that attempting to link them with joy is rather like suggesting that a conventional model car is really just as much fun as a sleek little sports import.

Children identify emotionally with their parents. It is no accident that daughters of mothers living on Aid to Dependent Children allotments and bearing children by any man who happens by grow up to be mothers living on ADC allotments, bearing children by any man who happens by. No knowledge of trust in marriage is here.

A university chaplain tells the story of a college girl who deliberately invited promiscuity in frantic pursuit of meaning for her life. Her instinct was accurate in that within her femaleness lay the key to her search. She simply confused her body and its temporary sensations with the totality of sex. As each of her relationships with a fellow collapsed in mutual boredom and contempt, she grew more aggressive, more frantic, and moved on to the next willing male.

Then, one of her partners fell in love with her. He discovered her as a person with needs. He began to respond to her needs and felt deeply the desire to share his needs in turn with her. He refused any longer to use her body as a tool for temporary satisfaction. He discovered he could not both use a girl and love her. The tyranny of his immediate physical desire shattered in the face of his greater need for permanent commitment with her.

The girl was aghast. In exercising license rather than liberty, she had neatly evaded any sharing of her real self. The demands of love from her lover frightened her more than the emptiness of her pursuit for meaning in life. She moved on again. The fellow had stumbled into truth, but at frightful cost.

Truth can be found in another way. It involves loss, but the gain obliterates the loss. "For he who loses his life shall find it. . . ."

Learning to Swim Emotionally

We do not have to stay emotionally dependent on our parents. Breaking down those home emotional dependencies is somewhat like the struggle in learning to swim. A newcomer to water is forever spitting and gasping, but the successful swimmer learns that the water will hold him up when he gives himself to it properly. Then he's free, wonderfully free in a new medium.

We can be free to live and love joyously without relying on the examples of our parents. It takes some doing in quiet, daily self-examination before God, but we can be free. The Bible promises it repeatedly. It is not strange that we find it hard to believe, because rarely do persons around us act on this promise.

There is the girl who gives her body away—and this may be within the respectability of marriage. She is saying: "I'm not worthy of love. I've nothing to give. So I'll buy an imitation."

This girl has had no experience of the buttons-and-bows delights every small girl should have, no assurance of her own attractiveness, no memory of a father's pleasure in the good chocolate chip baking odors that prompt him to hug his wife and promise her a dinner out soon. Perhaps her mother worked, and her home was just a place where people camped as best they could. Or perhaps her mother despised her father, belittling him in all the subtle ways that women can. Or, maybe mother was a fearful little cipher, afraid to assert her person in the presence of a perpetually unsatisfied, demanding man.

A girl can fight these battles over and over all her life, recreating them in all her relationships with other people, never able to trust or believe that she is lovable.

The boy who crashes parties, drinks too much, drives too fast, or bends a date to his sexual will is also saying: "Who am I?" And he gets the weary answer: "Nobody."

He had no mother to respect. She may have been around all right, but always contriving to make him dependent on her, pushing away his father with a disgust that can never be concealed from children. He had no dad to tumble with in his small boy search for maleness, no dad in whom to confide when he missed the Gold S for swimming achievement. Maybe dad was just too busy, but unfortunately, that knowledge is not a help. The heartache is sealed deeply inside him, wreaking its emotional damage.

Failure Inevitable?

Must boys and girls fail all their lives because someone failed them?

The fellows and girls who have been beaten emotionally, whether they grew up in a creaking tenement or a three-bedroom split-level, have a gigantic problem in the matter of loving. They must unlearn emotional attitudes to which they are so accustomed that they do not see them as warped. They must seek awareness, dissect themselves mercilessly. And this hurts, this is not fair. But who said life was fair?

Man threw away the laws of fairness when he decided to sin if it pleased him. We, instead, suffer each other's consequences, passing them from generation to generation, longing for freedom, and pulling the bars of the cage more tightly about us.

There is a way out. It lies in relationship: "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself." Do you dare to start this relationship by exploring the possibilities of first loving yourself?

CONTENTS

More Poor Still With Us 106
Our Crisis of Obedience 109
News 111
Church Record 116
Letters 117
*Self-Love Isn't Inherited 118
Editorial 120

*Supplemental reading for Sunday school lesson of Feb. 20.

COVER

Christ demands our total commitment. (See "Our Crisis of Obedience," page 109.)

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CREDITS

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Carroll Yoder

HOW DO YOU like the meat?"

I squinted at my plate in the dim kerosene lantern light.

"It's not bad."

"Well, you've just had your first taste of fried caterpillars."

I was surprised but hardly shocked. I knew that for Wilbur Bontrager fried caterpillars and rat meat were already old stuff. As a Paxman with the Mennonite Central Committee in the Congo, he has been living in the home of a local Congolese pastor. When Willie volunteered for two-years' overseas duty, he did not expect a forty-hour work week or modern conveniences. It is a good thing for he certainly does not have them.

During the past several months this young fellow from Alden, New York, has been transporting building supplies for a new church and primary school at Kenge, a small town perched on one of the sandy hills of the Kwango just 280 kilometers east of Leopoldville.

When I expressed interest in Willie's assignment I received an immediate invitation. "Come along sometime," he told me enthusiastically. "You should meet my family and see what we're doing in the building project."

Thus I found myself beside Willie one morning in the new Chevrolet truck of the American Baptist Mission, speeding along the recently completed road which links Leopoldville and Kenge. Military control points were routine, the two ferries were functioning well and so we pulled into dusty Kenge well before nightfall.

The pastor's youngest sons were out to greet Willie as he stopped the truck in front of a modest, thatched-roof, mud-wall house. "I hope they have enough water here so that we can wash right away," Willie remarked. At that point I had been thinking more seriously about eating than about washing. I was not yet into the two-meals-a-day routine which Willie has learned.

Supper was assorted meats, rice and *luku,* the local manioc dish which has the consistency of dough and is almost tasteless. It takes the place of both bread and potatoes and without it any Congolese of that area thinks he has not eaten.

The next day I was initiated into the joys and frustrations of hauling sand and bossing workers with few French words and even fewer Kiyaka ones. The vocabulary ran the gamut of "Hurry up," to "Put the planks down." Willie is finding that the supervision of workers is one of the more difficult tasks here in the Congo—he not knowing their language and they not understanding the western mania for haste and profit.

But the cement block church and school buildings are going up rapidly now. You need only to enter the old church hut and sit for two hours on the little log benches to understand the workers' and Willie's pride in their work.

European technicians, Protestant and Catholic missionaries, and UN experts are all helping the Congo to get back on its feet and realize its social, religious, and technical aspirations. But too often this help can be patronizing. It is done from air-conditioned offices, from white islands in Leopoldville, or mission posts while playing tennis, speaking only English or French and eating imported foods.

The help is there but the spirit is often missing. Willie as a young single fellow, not afraid to experiment, is doing more than building a church and a school. He is building a bridge in human relations at Kenge. Unimportant as this bridge may seem in frustrating moments, it is what provokes the pastor's quiet request: "Why couldn't Bontrag stay for *toujours* [always]?"

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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同時伝道についての決議

われわれは、ゼネラル コンファレンス メノナイト教会所属のすべての教会会衆にたいして、1966年の聖灰水曜日〔レントの初日〕から聖霊降臨日までの間（2月23日～5月29日）を同時伝道の期間として、これに共に参加されるように促すことにしました。

われわれの各教会では一年を通じていつも伝道するように奨励してはいるが、この際、次のことが決議されるようにと願っています。すなわち上記の期間、各教会の会衆は、当を得た、緊要と思われる伝道に努力するように、また、各会衆は活動していない会員とまだ福音を聞いたことのない人々をとくに覚え、地域社会の必要を念頭において、この期間のために明確に、祈り深く計画を立てる。ある場合には幾つかの会衆がこのような努力のために結束することも出来るでありましょう。

さらに次のことを提案する。すなわち、各会衆は協力伝道のために計画を立てる、しかしすべての会員が参加する個人対個人の伝道方策も見落されるべきではない。ある会衆は訪問伝道、ラジオ、新聞伝道あるいは何か他の地域社会を対象としたとした伝道などを行いたいと希望するでありましょう。当伝道委員会は今後数カ月のあいだにさらに追加諸提案を準備いたします。〃信仰と交わりの発見〃の印刷版を含めて、この同時伝道の期間の使用に備えて、適当な文書を作製するための特別な準備がなされるべきである。

この聖灰水曜日から聖霊降臨節に至るまでの同時伝道の計画を見越して、われわれは今祈りによる準備を始めるように提案したい。また前記の期間、毎週一回、出来れば水曜日に、祈りと断食のための特別な時をもうけ、その定められた日には一回の食事を非常に軽いものとし、祈りのために時間をあてるように提案する。そして この食事の軽減によって節約した金銭は、その教会の会衆によって決められた、何か一つのある大きな要求に応えるための計画にささげられるべきである。

上記を年間の強調事項とするにあたって、われわれはそれを聖霊の導きにお委ねします。

ゼネラル コンファレンス 会議
1965年7月16日

Resolved that we urge all the congregations of our General Conference Mennonite Church to participate in a period of Simultaneous Evangelism in 1966—Ash Wednesday to Pentecost (February 23 to May 29). ¶ *Though we encourage evangelism in our churches the year around, be it resolved that during this period each congregation engage in the evangelistic endeavor as deemed advisable and vital; that each congregation definitely and prayerfully plan for the period in the context of the community needs with special reference to inactive members and unreached people. In some cases several congregations may be able to unite for such endeavor.* ¶ *It is further suggested that congregations plan for united action, but that the person to person approach involving all members should not be overlooked. Some congregations will wish to engage in visitation evangelism, radio and newspaper evangelism, or some other community encounter. The Committee on Evangelism will provide additional suggestions during the coming months. Special provision should be made for suitable literature for use during this time including imprinted editions of* FINDING FAITH AND FELLOWSHIP. ¶ *Be it moved that in anticipation of this program of Ash Wednesday to Pentecost Simultaneous Evangelism that we begin now in a preparation of prayer. It is suggested on one day (possibly on a Wednesday) during the above mentioned period, special time be given to prayer and fasting and that one meal on this selected day be a very light one and time be given to prayer. The monetary savings from this meal should be given to a project answering a great need decided by the congregation.* ¶ *We are open to the leading of the Holy Spirit in making this an annual emphasis.* ADOPTED AT 37TH TRIENNIAL SESSION, GENERAL CONFERENCE MENNONITE CHURCH, JULY 10-17, 1965.

All ministers of Christ, all men and women,
the whole people of God, can be strengthened
and encouraged to help one another

How can you help a troubled person? No one has the complete answer.

Of the people admitted to mental hospitals, 70 percent get better within eighteen months without any specific therapy. This is a better rate than is enjoyed by much psychiatric counseling. Healing may be only partial in those released from mental hospitals, but the people are moving again. The statistic serves to make all who seek to help troubled persons humble.

The members and ministers of churches have yet to fulfill the role which is rightfully theirs in helping troubled people. Our power over unclean spirits and our skill in healing every disease and infirmity are often unavailable or impotent. (See Matt. 10:1.)

For too long the Christian fellowship has ignored the troubles of people within the congregation. Yet the church in all generations, beginning with that of the New Testament, records experiences of healing. Such experiences must be available within the Christian fellowship if we are to fulfill our role as disciples of the Christ.

I spend a great deal of time talking to troubled people—patients in mental hospitals, local church members, university students and faculty, members of the community at large, ministers. In the course of this practice I have changed my mind about some of the ways in which I had been accustomed to help troubled people. I want to describe these changes.

They can best be illustrated by reference to my experience with a man, whom we will call Bill. He came seeking help.

He sought me at the suggestion of his minister. A friendly, pleasant fellow in his late thirties, he was proud of the fact that he had been a member of Alcoholics Anonymous for five years. But, in spite of his admirable abstinence with only two minor slips in five years, he was not happy.

"I don't feel very good, and I'm just plain not happy."

I said that when I was not happy about myself it usually meant that I had done something which I was not very proud of or happy about. I illustrated this with a personal experience. When I had not adequately prepared a sermon, I was most unhappy on Sunday morning. So I asked Bill what he had been doing or not doing lately.

With a characteristic grin and words I came to know very well, he said, "Funny you should ask that. The truth is that I gave up drinking but I still waste too much time."

"What should you be doing?" I said.

"Tending to the business, of course. It is in bad shape and needs a lot of work."

We talked about this irresponsible behavior in relation to his business for a while. Then I asked what he was doing about his marriage and his wife. He proceeded to unload a lot of feelings about his wife and what she was doing, mostly things that irritated him.

I stopped him finally and said, "But what are *you* doing — not what is your wife doing—about your marriage?"

"Funny you should ask that," he said. "I've been having an affair with another woman for about six months, and I'm sick of it."

"Bill," I said, "I'm not surprised that you aren't happy. You are living an irresponsible life which you are hiding from your wife and your associates. You don't have a right to be happy."

During a second conversation with Bill we continued to talk about his responsibilities. His wife, Doris, joined us for the third session, at which time Bill told her about some of his recent behavior, including the business, the time-wasting, the finances, and finally the adultery. She was enraged, hurt, speechless.

Finally she said, "What a mess! But at least now I know the truth."

We three continued to meet together regularly. During one of our conversations Doris began to raise her voice and become highly critical of her husband. Bill began to fidget, to grow increasingly uneasy and glum. I interrupted Doris to ask her if she knew her voice had risen and how her attitude was affecting Bill. She said that she did not. So with great profit we talked about the verbal and nonverbal communication between them.

With his wife's help during these weeks Bill began to act more responsibly. Subsequently he was able to talk with some of his fellow AA members and to admit some of his recent irresponsible behavior.

He took seriously the fourth and fifth steps of AA, which say: "Made a searching and fearless moral inventory of ourselves. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs." Bill began to feel better.

"You know, I'm beginning to be happy again." And he looked it.

How can one person most effectively help a troubled person? This experience shows some changes in my thinking on this question.

1. I have become more concerned about behavior than about feelings. Many persons trying to be helpful have become trapped by the unhappy, depressed, rejected, feeling-sorry-for-self *feelings* which troubled persons are so quick to reveal. "You feel thus and so" became a standardized response, then a joke, and finally a caricature of a whole school of psychotherapy. Trying to treat feelings is never-ending, and I think now it is impossible. Good feelings grow out of a responsible behavior. The appropriate question, and one which undercuts the feelings, is "What have you been doing or not doing?"

Bill was a garrulous sort. We might still be talking about his feelings, as he started to do when I brought up his marriage. His little phrase, "Funny you should ask that," showed that raising the question about his recent behavior was close to the mark and much more important than his feelings. Never mind what others have been doing or not doing. What have *you* been doing?

A person can talk endlessly about his feelings. He cannot talk long about his actions without revealing the truth about himself. A person cannot do much about his feelings. Trying to talk one's self into feeling happy is a real bootstrap operation. But he can quickly do something

Phillip A. Anderson

HEALING FOR THE TROUBLED

different. He can choose new and more appropriate behavior. A pastor or a layman can encourage a troubled person to act differently—then he will feel better.

2. I bring into the conversation as rapidly as possible the other significant persons in a troubled person's life. The estrangement in a troubled person's life is not with me but in relationship to those with whom he lives and works from day to day. Reconciliation will have to be with those people, not with me. So after two sessions I encouraged Bill to bring his wife, Doris. They had to work things out, and I was prepared to stand alongside them as they did. To continue to see Bill alone was only to postpone the real healing.

Working with the significant persons starts the healing of the estranged relationship more quickly and surely. The truth of the situation is clarified. Bill had worried about certain aspects of his family's finances for months, afraid to tell his wife.

When he did tell her in my presence, she laughed. "Why I've known that we were in money trouble," she said. "Has that been worrying you?"

It certainly had been worrying him, and he was bearing the burden of secrecy that was unnecessary.

The presence of these other people, one or more, means that the troubled person commits himself to new behavior in the presence of witnesses. And some of them will be around in his daily life to help him and encourage him in his new action.

3. I have become more concerned with the present than with the past. Bill kept trying to explore the past as if this would explain or excuse his present irresponsible behavior. I did not cut him off, but I steadily kept asking about the present.

"Granted this past, Bill, what are you going to do now?"

Finally he said, "Funny you should ask that. I guess I'd rather live in the past, but that doesn't solve any of my present problems."

Preoccupation with a search for insight about the past has been the mark of much pastoral care and counseling. But the past of any individual is huge. Fully exploring the past takes endless time. And even when some insight about the past has been achieved, it has not always led to new behavior. Too often it has become an excuse for inaction.

Paying attention to the present experiencing is far more productive. When Doris and Bill experienced and recognized in my presence how Doris had raised her voice and become critical and how Bill's stomach had turned over when she did, a powerful learning took place which they shared together. As they said later, never again could Doris raise her voice without Bill's feeling free to call her on it. Never again could Bill silently nurse his hostility; Doris was free to call him on it.

Without the present experiencing no amount of past exploration will be very effective. A member of one of our groups in the hospital insisted on the righteousness of her cause, how good she had been with her family, what a model person she was, what a good church member she was, how she was saved. But she was still kept in the hospital.

Then one day, after one of her self-congratulatory speeches, another group member casually asked Dorothy, "Why do you always keep the ward waiting?"

For the first time Dorothy was flustered. As the group pursued the meaning of waiting—the present experiencing of Dorothy with her peers—some of Dorothy's troubles were shared. Her facade broke and the truth began to appear. Her self-centeredness, which manifested itself in many ways, including the detaining of everybody else, was revealed. In the presence of her peers—witnesses—she vowed to take new action. And they helped her to do it; they encouraged her in the days to come. The courage to be different is not easy to come by. We need the sustaining power of the community.

4. I have become more concerned with the responsibility of the troubled self than with the responsibility of other people. Bill had a host of other people who were responsible for his plight. His wife was responsible for the marriage muddle. Competitors were responsible for the business predicament. His friends were responsible for taking his time and talking about *their* problems.

But none of the others was present, at least until his wife joined us. And he was the one who was unhappy. Didn't he bear responsibility for the response he was making to these others? Was he saying that these others controlled his life?

Bill responded indignantly, "Of course not!"

That was the beginning of healing. Bill began to sense that he was responsible and that he could make new choices of behavior.

Many of the helping professions and people have taken responsibility away from the troubled person. Hospitalization often gives this impression to the patient. Upon admission patients say, "Now my troubles are over. The others—doctors nurses, relatives, minister, God, or pills and shock treatment—someone or something other than myself is going to solve my troubles." And as long as patients hold this view, they stay in the hospital.

A humorous illustration of our befuddlement about who is responsible occurred on a university campus. A male student was arrested one night for compromising behavior with a coed in a parked car. The standard practice was to let the girl go but bring the fellow before the student-faculty court. The standard practice of the court was to refer the fellow for counseling or psychiatric interview. Two weeks later the police arrested the same fellow in a parked car with another coed. But the fellow protested, "You can't arrest me again. I'm in counseling, and they haven't figured out what's wrong with me yet." In other words, I am not responsible for this behavior that is not acceptable to the community.

5. I have also become concerned that I enter into a dialogue rather than a monologue with a troubled person. Pastoral counseling has had an image of counseling wherein the counselor's existence was hidden and the emphasis was all upon the troubled person.

In years past I can recall talking to troubled people who revealed something of themselves but pointedly wanted to know about me. Where did I stand? Did I have any problems? Good practice prescribed that the pastor hedge and did not reveal himself. This I did.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Such a response was wrong. A dialogue in which the pastor as well as the troubled person enters the conversation is far more productive. If we are, as D. T. Niles suggests, each a beggar showing other beggars where to get water, let us genuinely open our lives to each other.

When I reveal something of my own difficulties and how I got out of them, the model of openness, self-disclosure, and new behavior that this reveals stimulates the troubled person to disclose the nature of his troubles much more quickly. I am no longer asking the troubled person to do something that I was unwilling to do myself.

This does not mean a pastor or layman has to match sordid stories with a troubled person. It does mean that we demonstrate through our own witness that self-disclosure, entering into dialogue and community, making restitution, and righting wrongs, are the way to get out of trouble.

With Bill it was the very simple owning-up on my part to being unhappy about myself when I had not prepared adequately for preaching. Later he told me that that was the last thing he expected to hear from a minister. But it gave him courage to plunge ahead with his own story.

6. I see the truth set people free. Excluding physical illnesses, a large number—maybe all troubled people—are in trouble precisely because they cannot let the world, and particularly the community of persons in which they live, know the truth about themselves. They are limited in their response to everything, including religion. How can they be religious? Religion means "to bind together." Since they are hiding the truth about themselves, they cannot enter into meaningful fellowship.

Our society develops a gamesmanship in which we tell as little of the truth about ourselves as possible. We play it cool, we hide, we tolerate each other, we don't care for one another. Many therapeutic and pastoral counseling orientations extend this gamesmanship by utilizing various tricks of testing, shock treatment, truth serum, dream interpretations, and free association to worm the truth out of reluctant people. In other words these other orientations believe too that the truth will set people free. They do not believe that a troubled person will reveal the truth.

I have seen people, extremely troubled people, take courage to tell more and more of the truth about themselves. Paying attention to behavior, present experience, personal responsibility, and the immediate community in genuine dialogue encouraged this truth-telling.

Two things happen when a troubled person reveals the truth about himself. Apart from the vast relief of finally being an honest person, he discovers that he is still loved. He still belongs to his family, friends, colleagues, to the church, even though the truth about him may be sordid, not pleasant, or even bizarre. But the real person is now known. Now he can be reconciled, "bound together" with his fellows. He is genuinely religious. Bill's money troubles were in this category. The financial truth was known and his wife agreed to work with him on this matter.

Second, the troubled person discovers that parts of his real self are not acceptable to a given community. He has suspected this for a long time anyway, so it is nothing new. Now that the truth is out, he can make amends, change his behavior, and become acceptable to this community. *Or* he can choose a new community. Of course, some great central values make his dishonesty, murder, deceit intolerable in any community. Bill's adultery and time-wasting were in this category.

My thinking and practice about how to minister to a troubled person will go on changing. All of these changes are in the direction of simplifying, making less mysterious, and more understandable, the way of help for troubled people. All ministers of Christ, all men and women, the whole people of God, can be strengthened and encouraged to help one another.

To be sure, specialists will always have their place. But a great deal of the misery and suffering and troubles of people can be ministered to by each one of us.

The emphasis upon behavior rather than the vast mystery of feelings calls for no esoteric knowledge or language. The emphasis upon the troubled person's immediate community of significant persons rather than long years of secrecy and private sessions means that the fellowship can help. The emphasis upon the present rather than the past means that no mysterious or long-term probing of the past has to go on with a specialized language. The emphasis upon personal responsibility rather than the excuses of circumstances or other people is at the heart of Christian morality. The emphasis upon dialogue rather than monologue means that our helping one another is a genuine bearing of one another's burdens. We are, all together, people of God. We become members one of another, literally.

Ministering to troubled people can build that fellowship in which we are no longer strangers or sojourners but fellow citizens in the household of God, each doing his part to fulfill Christ's commission to His disciples "to cast out unclean spirits and to cure every kind of ailment and disease."

Fair Exchange

Red man,
    The white man changed your way of life,
    When Coronado and the others came,
    Intent on glory, gold, and converts.
He brought you:
    Guns, horses to speed the shot,
    and alcohol;
While you gave him:
    Maize—rich, golden corn,
    now surplus-stocked
    in shining silver storehouses,
    and beans, pumpkins . . . and such.
But, you had one sharp arrow in your bow
    which squared the score:
    You gave white man tobacco.

Emma Schwartz

NEWS

Evangelistic Effort Begins on Ash Wednesday

ONE HUNDRED CONGREGATIONS of the General Conference Mennonite Church are making plans to evangelize during the next fourteen weeks.

The resolution for simultaneous evangelism was adopted at the triennial session of the conference last summer. Copies of the resolution have been shared with conference related churches overseas. A copy of the Japanese and English resolution appear on the cover. It was also translated into German, Congolese, Spanish, and Taiwanese.

The program of evangelism was conceived by the Committee on Evangelism. Among their promotional efforts were posters in English and German. The posters carry the theme of the effort, "As You Go Speak for Your Faith."

The committee has encouraged churches to discuss plans for evangelism in their congregational meetings. Sermons and study groups on the subject are also suggested.

A book recommended for study is, *We Can Win Others*. The six-chapter book has been published by Judson Press.

Special community projects of encounter and concern are also on the committee's list. A dialogue with Jews, Indians, Mexicans, or Negroes was one example given.

Families are encouraged to befriend a family of another culture. Friendly discussions with members of another faith over a cup of coffee or tea in a restaurant or in a home might also be helpful.

More substantial programs could include a ministry in a needy community. A reading room with free coffee, a community day camping program, and a weekend work camp are examples.

The committee says: "Seek ways to witness on a school campus in your area. Seek ways to witness to people in homes for the aged or nursing homes; engage in ministry in prisons and mental hospitals. Plan a spring program of music that will move men and women toward God."

House-to-house visitation, radio and television spot announcements,

REDE
IM TAEGLICHEN LEBEN VON DEINEM GLAUBEN
Gleichzeitige Evangelisation-Aschermittwoch bis Pfingsten 1966
COMMITTEE ON EVANGELISM • BOARD OF MISSIONS • GENERAL CONFERENCE MENNONITE CHURCH

and tract distribution are included in the long list of practical ideas circulated by the committee.

A witness to parolees from prisons was also included. "At least three congregations," says the committee have become sponsors of parolees from prison. This means that they help a parolee find a job and support him until he becomes self-supporting. Congregations who witness to parolees would need to know something about rehabilitating ex-prisoners. It is too costly to experiment with such persons. Parole officers and welfare workers as well as the Board of Christian Service should guide.

Chairman of the Committee on Evangelism is Ward W. Shelly, Washington, Ill.

AMISH FLEE IOWA SCHOOL LAW CAN STATE FAVOR A RELIGION?

Iowa's Governor Harold E. Hughes recently called a moratorium in the fight by state and school officials to get a group of Amish parents from the small farming community of Hazelton to send their children to public schools.

For four years, many of these parents have been fined and jailed because of their insistence that their children attend Amish schools where they are taught by teachers of their own sect who, according to Iowa law, are not accredited. The Amish receive only an eighth-grade education, which does not qualify them for a teacher's certificate.

Governor Hughes called the moratorium after efforts by a truant officer to round up the Amish children for transportation to the Hazelton public school failed. County Attorney Harlan Lemon had suggested invoking the truancy laws against the religious sect. Some of the children were taken by school bus to the public school and attended an afternoon session. On the next school day, however, an attempt to get them on the bus was met with weeping and physical resistance. About fifty-five children are involved in the present dispute. Three hundred do attend accredited public schools.

While not unsympathetic to the Amish, Lemon says that the law, which provides that every child between seven and sixteen get a proper education, must be enforced. The law, as it happens, does not prohibit the Amish—or any other group—from having their own schools. But they must have accredited teachers, which the Amish refuse to have.

The Amish answer to the Iowa authorities is that their religious freedom is being interfered with. They have also expressed the fear that if their children are exposed to a worldly education, they will be coaxed away from Amish ways and practices which have remained unchanged for centuries.

The Iowa Civil Liberties Union, after studying the issues involved in the dispute, issued a statement of its position. Freedom of religious belief, it said, is guaranteed by the Constitution and has always been upheld by the Supreme Court. But, according to high court rulings, the right to practice one's religion is subject to reasonable restrictions by government in order "to protect its citizens' health, welfare, morals, and to provide an education," if the practice of one's religion may result in injury to others.

Moreover, the union stated, should Iowa allow the Amish the special privilege of non-compliance with state law (in not sending their children to accredited schools), this might be construed by the Supreme Court as a violation of the First Amendment prohibition against an establishment of religion. The high court's prohibition of prayer programs and optional Bible readings in the public schools "strongly suggest that a state cannot favor one religion over another."

Bluffton College Uses Honor System Plan Promotes Examination Honesty

Amy Wyse wrote the following article for her school newspaper, the Witmarsum, *after interviewing H. W. Berky, Bluffton (Ohio) College professor emeritus of chemistry.*

"Oh yeah, the honor system! I read about it in the handbook, but I don't think it really means much. One of those crazy Mennonite rules like no dancing or smoking. I've never seen anybody bother with it."

No, the honor system is not one of those "crazy Mennonite rules." It originated at Virginia University. Woodrow Wilson's introduction of it to Princeton made that eastern university a pioneer in its use.

When H. W. Berky, a graduate of Princeton University, came to Bluffton in 1913, he brought with him the honor system that has endured for over fifty years. It has become as much a part of Bluffton's campus as the Riley Creek.

At Princeton the system is as strong now as it was in the beginning. It covers only midterm and final exams. Violation of the system resulted in suspension from school. Students, who administered the honor system, felt the responsibility to report all violations.

"Practice of being honest in important things would make them conscious of being honest in other areas," said Professor Berky.

But is this true any more? In this generation there are so many doubts about old values. We are trying to find a code of living that will preserve the good of our past and reject the undesirable. The decision of what is good and what is bad is the real problem; rejection is easy once the decision has been made.

Berky told of his roommate who struggled for hours with the decision of reporting his best friend for cheating. Only knowing that the whole affair would be kept secret and off the student's record eased the pain of betrayal.

"The percent of young people who want to do the right thing is just as great now as it ever was," said Professor Berky when he was asked whether recent indifference to the honor system was characteristic of our generation.

So before we throw out the honor system as one of those outdated rules of our grandparents, we had better take a close look at its influence on students. Berky cited one instance where a BC junior was found guilty of cheating, and in accordance with the penalty, lost all credit for the semester. Yet he accepted this with goodwill and worked to make up this loss of credit. Faculty members were so impressed with his lack of resentment and bitterness that they restored his credit. This experience could not help but have an effect on his future decisions regarding his social morals.

"Our only lasting value," said Professor Berky, "is helping somebody. If you can change one life, your life is worth living."

Congregations Begin to Look at Vietnam

Concerns Expressed Through Prayer and Acts

Congregations are grappling with the problems of the Vietnam war. They find the issues complicated, but they know the church must be informed.

Over one hundred Mennonite congregations have requested over 3000 extra copies of the January 25 issue of *The Mennonite* for distribution and study. In some cases public meetings have been held to explore the questions raised by the special issue.

An example of what congregations might do comes from the Lorraine Avenue Church, Wichita, Kan. Their concerns about Vietnam were discussed in a congregational meeting.

As a result of their discussion they decided to publish a statement in the local newspaper. They covenanted together to pray daily for peace in Vietnam. And they agreed to increase their support for MCC relief in Vietnam during 1966.

The newspaper statement appeared as a large advertisement in the *Wichita Eagle and Beacon* on Sunday, Jan. 30. Substance of the ad was the National Council of Churches' statement on Vietnam. The ad noted that the congregation and its denomination were not members of the National Council.

The covenant which the families of the church signed was a paraphrase of a portion of the National Council declaration. It said: "Believing that loss of life and the sufferings of the civilian population of Vietnam over a period of twenty years of conflict should be such a matter of Christian conscience and concern, I hereby covenant, God helping me, to pray daily during 1966 for peace in Vietnam, for wisdom for the leaders of the governments involved in this struggle, and for the relief work of the Mennonite Central Committee in that country; and I further covenant to give the price of an evening meal each week to support the MCC effort to care for people in Vietnam."

In the Flanagan (Ill.) Church an evening discussion on Vietnam was held in January to which the public was invited.

When the Western District Ministers meeting was held in Newton, Kan., during the first week in February, an evening meeting was given over to a discussion of Vietnam. Ministers were encouraged to share the special Vietnam issue of their church paper with members of their local ministerial fellowships.

Copies of *The Mennonite* issue on Vietnam were sent to all United States Senators. Members of the House of Representatives received a copy of the *Gospel Herald* which contained similar material.

The Central Methodist Church, Detroit, ordered 300 copies of *The Mennonite* Vietnam issue for study. Demand for this special issue has been more brisk than for anything produced in recent years.

WHY DID THE BOMB PAUSE FAIL? FORMULA FOR WAR WIN WRONG

Why did the North Vietnamese react negatively to the thirty-seven day bombing pause of the North?

A Quaker group feels that the United states failed to combine the pause with realistic diplomacy. A willingness to negotiate directly with the National Liberation Front might have helped.

The Friends Committee on National Legislation reports that just before the pause was ended, Senator Fulbright urged the government to make an additional effort to secure negotiations by inviting the NLF to the conference table. This suggestion was rejected by Secretary of State Dean Rusk. The Secretary had earlier discounted UN Secretary General U Thant's view that a concrete proposal to bring the NLF into a postwar liberation government might spur peace negotiations.

According to Senator J. W. Fulbright, the Vietcong (NLF) have "borne the brunt of the fighting. . . . One reason they fight so fanatically with such great losses is their intense feeling that they have been thwarted in their move for national independence. They have been helped from the outside . . . just as we supported the French, beginning in 1950."

The Vietcong, says Senator Cooper, "are the fighters we face."

They hold "most of the real estate in South Vietnam outside the larger cities," according to Senator Joseph Clark, Pennsylvania, and "although they are now fighting for what, to me, is a most mistaken cause . . . nonetheless, it is a cause in which they firmly believe; namely, to liberate their country—and it is their country—from what they believe to be the colonialism of a white Western nation, and also, from a government in Saigon which is obviously not a purely democratic government."

The United States continued to pound South Vietnam and Laos during most of the bombing lull. It appears that the tempo of air and ground fighting will be increased even further; more B-52 raids are scheduled; heavy reinforcements of American artillery are on the way. Such a program will inevitably increase the suffering of the Vietnamese and bring death to many more young Americans.

Most U.S. allies, the Pope, the UN Secretary General, and more than 100 members of Congress opposed resumption of the air strikes against North Vietnam. They felt that it would eliminate any possibility for negotiations and bring an expanded war.

The administration's argument that the pause had gone on long enough and new bombing was needed to protect U.S. lives, has been questioned by U.S. newsmen. They indicate that the United States sent more troops and supplies into South Vietnam during the bombing pause than the North did.

An effort to delay resumption was sparked in the Senate by leading members of the President's own party, including the majority leader, Senator Mike Mansfield, who supported an "indefinite" suspension, and Senator Fulbright, chairman of the Senate Foreign Relations Committee. Sixteen other Democratic Senators rallied around their position. Seventy-seven members of the House of Representatives wrote the President January 21 calling for an extension of the pause and expressing concern "that unless we can halt or reverse the escalation of the last months it will become increasingly difficult to achieve a further pause, a ceasefire, and meaningful negotiations."

With regard to how long a pause was needed to bring results, Senator Jennings Randolph, W. Va., reminded his colleagues, January 26, that the "conflict in Vietnam is one which, in one form or another has been going on almost continuously for approximately twenty years, even though U.S. direct involvement has been relatively recent. Therefore, it is hardly surprising that a peace offensive on our part, no matter how sincere or intensive, would fail to yield definite results in a short period of time."

Senator George McGovern, South Dakota, counseled "patience." According to the Senator, the United States has been "patient for five years with those who offered a military solution. Each time our Vietnamese policymakers have offered a new formula for winning the war they have been proved wrong. Yet, we have not only been patient with these strategists; we have permitted them to launch new and larger ventures. . . . Now the time has come to exercise the same patience and perseverance in the search for a peaceful settlement."

CLOTHING GIFTS KEEP CLIMBING LIGHTWEIGHT APPAREL NEEDED

The Mennonite Central Committee received about 880,600 pounds of used clothing during 1965. This was a 10 percent increase over the previous year.

Others agencies are experiencing diminished contributions. Church World Service's 1965 clothing intake, for example, was reported to be 6 percent less than in 1964.

John Hostetler, material aid director, is grateful for the continued high interest among Mennonites in donating clothing. He pointed out, however, that there is always a shortage of men's and boys' apparel while there is usually an oversupply of clothing for women.

The MCC is also unable to meet all the requests for lightweight clothing. One of the obvious reasons for this is that most North American Mennonites live in colder regions, and are consequently more apt to donate heavyweight clothing. Another reason seems to be that people still think in terms of cold, shivering refugees. This was true a few years ago when there was an urgent need for warm clothing to be sent to European countries. Most of MCC's present clothing distributions, however, take place in Africa, where there is a large demand for lightweight clothing.

CREDIT FOR PAX SERVICE? MICHIGAN MAN GIVES WITNESS

When Cleason Dietzel at Central Michigan University recently learned that the university granted four hours of credit to ex-military men on the assumption that the ex-serviceman had matured, had had an opportunity for a broadening experience, as well as acquired a significant skill, he decided to find out whether the university would recognize the same experience for the period he had served as a Paxman in Enkenbach, Germany.

He approached the university with the possibility of receiving the same treatment as the servicemen do with respect to credits for his PAX experience.

Though the initial response was somewhat hostile to him as a conscientious objector, the presentation of the PAX program brought a favorable response. They requested that Dietzel ask the Mennonite Central Committee to write up an experience record, upon the basis of which they would make their final decision.

Part of Dietzel's motivation to make this request included his desire to publicize the alternative service program as well as the PAX opportunities. He feels even if he does not receive the credits, he will have, to some degree, accomplished the second purpose.

WORDS AND DEEDS

The ecumenical movement, says W. A. Visser 't Hooft, has learned that "its health depends on the place it gives to the Holy Scriptures." He also said that "practically all of the main confessional families have accepted in principle the fact that they have an ecumenical task to fulfill. . . . This means that from now on our chief concern must be to deepen rather than to broaden the ecumenical movement."

Two new dormitories are being planned for Bluffton College. Both additions to present buildings they will provide room for 95 women and 112 men, providing for a resident community of 700 students.

Chull Oong Lee has come from his native Korea to Marion, South Dakota, to the farm of LeRoy Graber. He is the first trainee from Korea under the MCC's exchange program. He is twenty-four and a graduate of the Mennonite Vocational School, Taegu, where he is a staff member.

Pacific District Men are offering two Christian service scholarships to senior or graduate students preparing for the ministry or Christian service in the Mennonite church. Size of the stipends is $500. Information is available from Frank V. Schmidt, Route 1, Box 594, Dallas, Ore.

The All-India Historic Peace Churches Peace Conference, held in Dhamtari, Jan. 12-14, hosted some fifty guests, most of whom were delegates. This was the first time that the peace witness and its problems have been discussed in this way in India.

Church renewal is discussed in *Concern* pamphlet 12. The fifty-six page publication contains articles by Leland Harder and John W. Miller and an analysis by John Howard Yoder. Copies are available from Donald

SWEATSHIRTS with the General Conference symbol was the brainstorm of a youth group in Berne, Ind. Proceeds of the shirt sale are being used to finance short-term voluntary service for high school youth. Demand for the shirts has been good. Young people find explaining the symbol an opportunity to share their faith. The shirts are an oyster white color and come in small, medium, large, and extra large sizes with short or long sleeves for boys or girls. Charles Nagel, Senior YPU, First Mennonite Church, Berne, Indiana 46711, will be glad to help other youth groups interested in obtaining similar shirts.

Reist, 721 Walnut Ave., Scottdale, Pa. 15683 for $1.20 each.

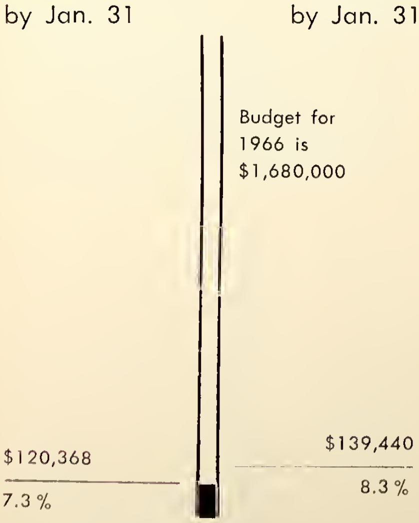
The Indonesian Bible Society opened a printing plant on Feb. 9 in Djakarta. As a rule, Bible societies do not have their own printing presses. This plant was made necessary because of the ban on the import of books in Indonesian languages.

The Methodist Church's mission board has asked President Johnson to establish a commission of private citizens to study and review U. S. policy in relation to mainland China. Says the board: "The possibilities of military conflict between the United States and the People's Republic of China seem so serious at this time that we must use all means that might possibly hold hope of improving relationships."

The African Methodist Episcopal Church, a Negro denomination with over a million members has voted to join the Consultation on Church Union as its seventh member. The other six are: United Presbyterian, Methodist, Episcopal, Evangelical United Brethren, Disciples of Christ, and United Church of Christ.

Senator Edward Kennedy, chairman of a Senate committee on refugees has asked voluntary agencies to step up their efforts for suffering people throughout the world. About the refugees in Vietnam, he said, "A great new effort can be made and a new spirit created that can help these thousands of distressed people in Vietnam."

GOOD JANUARY RECEIPTS



We can happily report that the upswing in receipts toward the end of last year has continued in January of the current year. A total of $120,368 was received in support of the work of the General Conference as compared with $104,702 during January of a year ago. However, January of last year was a poor month receiptwise. You may be interested to know what has been received during this first month in the past several years: 1962, $115,320; 1963, $106,481; 1964, $115,737; 1965, $104,702; 1966, $120,368. *Wm. L. Friesen, Conference Treasurer.*

CHURCH RECORD

CALENDAR

General

Feb. 25—World Day of Prayer.

Mar. 13—Conference Sunday.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1 — Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conf.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Mar. 1-4, Saskatoon, stewardship institute.

Mar. 11-12—Manitoba Conference, Boissevain.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Western

Mar. 3 — First Church, Ransom, Kan., Bethel College brass choir.

Mar. 18—Annual Meeting, Bethel Deaconess Hospital Assn., Newton.

DEATHS

Otto Bartel, Calgary, died on Feb. 5 at the age of 81. He was an elder in the Mennonite congregation and came to Canada from Grunan, West Prussia in 1952.

Anna Dick, Friedensfeld Church, Turpin, Okla., was born Oct. 13, 1880, and died Jan. 21.

John T. Dirks, Friedensfeld Church, Turpin, Okla., was born Sept. 14, 1879, in South Russia, and died Jan. 21. He was a charter member of the church.

Herman Z. Ediger, First Church, Newton, Kan., was born May 9, 1893, and died Jan. 13.

C. C. Friesen, First Church, Lehigh, Kan., was born Dec. 8, 1886, and died Feb. 2.

Alice Kliewer Penner, (Mrs. Robert), Grace Hill Church, Whitewater, Kan., was born Apr. 11, 1893, and died Feb. 8.

Herman P. Lepp, Harrow, Ont., died on Jan. 25. He was an elder in the Harrow Church.

Ernest B. Mueller, First Church, Halstead, Kan., was born Apr. 24, 1922, and died Feb. 5.

Katherine Schnebele Kuehny, Deer Creek (Okla.) Church, was born Mar. 17, 1874, and died Feb. 2.

Iva Schwartzentruber, First Church, Normal, Ill., was born Jan. 23, 1895, and died Jan. 31. She was a deaconess in the church.

Kornelia Unrau, Dallas, Ore., was born Feb. 10, 1897, in Mountain Lake, Minn., and died Dec. 27. For about thirty-five years she was a missionary in Africa serving under the Congo Inland Mission. She was a member of the Evangelical Mennonite Brethren Church.

Emma G. Musselman (Mrs. C. H.), Gettysburg, Pa., died on Jan. 31. She was a member of the Fairfield (Pa.) Church. The Musselman family, one of the two largest donors to Bluffton College, donated the original structure of the school's Musselman Library. Her husband was the founder of the C. H. Musselman Company, now the Musselman Division of the Pet Milk Company, producers of applebutter and other food products.

WORKERS

Stanley Claassen, First Church, Newton, Kan., was commissioned Jan. 16. He hopes to serve in Downey, Calif.

BAPTISMS

First Church, Newton, Kan., on Dec. 12: George Arnold. On Jan. 30: Elaine Andres, Jane Andres, Lillian Dick, Marilyn Guhr, Leanna Klaassen, Maureen Koehn, Anita Mason, Helen Mason, Marjory Simmons, Mary Stucky, Marvin Bachman, Leroy Buller, David Ediger, Donovan Goering, Keith Goertzen, Hans Neufeld, Kenneth Neufeld, Walter Peters, David Schmidt, Lee Schmidt, Steven Smith, Mrs. Richard Graber.

First Church, Monroe, Wash., on Dec. 5: Anita Both, Bruce Bunting, Carolyn Block, Evelyn Merritt, Leslie Flickner.

MARRIAGES

James Andres, First Church, Newton, Kan., and *Helen Letkeman,* Waldheim Zoar (Sask.) Church, Dec. 21.

Gene Roberts, Oklahoma City, Okla., and *JoAnn Hodel,* First Church, Newton, Kan., on Dec. 26.

MINISTERS

Henry H. Epp, Waterloo, Ont., has been named executive secretary of the Board of Education and Publication of the Conference of Mennonites in Canada, Winnipeg. He has been pastor of the Waterloo-Kitchener Church and succeeds H. T. Klassen, Winnipeg.

George Groening, Winnipeg, has announced his resignation from the pastorate of the Bethel Church, to be effective in August. He is a member of the Board of Missions.

J. J. Sawatzky, Clearbrook, B. C., was ordained as elder of the Clearbrook Church on Jan. 9.

Albert Schmidt, Corn, Okla., was installed as pastor of the Greenfield Church, Carnegie, Okla., on Nov. 28. He is the administrator of the Home for the Aged, Corn.

NEW ADDRESSES

J. F. Balzer, 807 Forrest St., Crete, Neb. 68333

Peter Kehler, P.O. Box, Taipei, Taiwan [40]

Kenneth A. Loewen, 717 N. Hoover Ave., Whittier, Calif. 90601

Peter B. Loewen, 227 W. 6 Ave., Holdredge, Neb. 68949

Robert D. Newhard, 2910 Clayton Ave., Easton, Pa. 18042 [139]

LETTERS

A WALK

I went for a walk . . .
A long walk . . .
A very long walk . . .
Past grass
And fields
And wild flowers
And an infinite number of stones
Each with its own shape
And its own place.

Cars slowed.
I asked only to be left alone.

I saw the sky
And the coming of night.
I felt my legs moving mechanically, effortlessly.
Bursting sobs came from great depths.
It was the same answerless question,
Why? Why? *Why?*

She was homeless now.
People that were dear to her had now
To build walls to shut her out—
To preserve themselves.
Homeless.
Without money, friends, hope.

In the morning she would be taken.
Uniformed officers with guns on their hips . . .
To the "hospital" with bars and locked doors,
Crowded wards, loss of privacy, of human dignity,
Of freedom.
Joining the junked of society.

There was no other way now.
In the morning she would be *taken.*

It was very dark when my legs brought me home.
Exhausted, I slept . . .
Dreaming of fights that could not be won
Of mountains that could not be scaled.

—Leonard Smucker, Elkhart, Ind.

SUPPORT OUR COUNTRY

Dear Mr. Shelly: Enclosed is a copy of a poem entitled "The Scorner" which states, quite emphatically, the other side of the philosophy of "Peace at any price!"

I don't suppose it would be considered suitable material for publication in *The Mennonite,* but it surely doesn't hurt to read it and ponder it.

The enclosed clipping from the *Minneapolis Star Journal* is very significant. Are we to sit by while various writers (such as those appearing in the Jan. 25 issue of *The Mennonite*) hasten the day that political issues force the United States to abandon the South Vietnamese to the godless tyranny called communism?

I just read a statement made by Mao-Tse-Tung "Communism is not love. Communism is a hammer which we use to crush the enemy. We are always revolutionists and never reformers." If we, as a religious organization, are going to lend our support, don't you think it should be to our country rather than an atheistic philosophy which is against everything a Christian believes? *Mrs. P. A. Taillefer, 4216 Dupont Ave. South, Minneapolis, Minn. 55409.*

Editor's Note: The clipping reports that the Washington bureau chief of the *Los Angeles Times* said recently that a report to President Johnson said that various Vietcong leaders believe that by 1968 the war will have become such a devastating political issue that the United States will be forced to withdraw.

Yes, the poem is much too long to reproduce here. It was written by Robert Church and was taken from Leatherneck magazine. One verse says: "Is it hysterical to thrill to the proud strains of The Marines' Hymn when you know the meaning of it?/ Is it illogical to salute when Old Glory passes by?/ As for the call to arms . . . we know full well that war is not the ultimate answer;/ But Right must defend itself against the onslaught of Evil/ Lest the miles already traveled be canceled out;/ And hope must be preserved if there is ever to be an answer./ Is it, then, unreasonable to step forward when the bugles sound out there?"

SEND IT TO WASHINGTON

To the Editor: Congratulations on the January 25 issue of *The Mennonite.* Extremely informative and competent. It prompts me to make a couple of suggestions concerning the moral issue of Vietnam.

First, the issue of the Mennonite presence in Vietnam. As has been pointed out, we are in serious danger of being identified with the military cause and/or political aim of the U.S. I believe that MCC ought to initiate a vigorous effort to establish units either in North Vietnam to help the victims of our bombs there or in the area controlled by the National Liberation Front, or both. I believe this could be possible since we do have a Canadian office. It is likely that this would involve time—and personnel-consuming negotiations. But it is clearly our duty and would be worth the demonstration of good faith even if the effort failed.

Second, why not initiate a campaign to send this January 25 issue to our congressmen. If all of us who felt in substantial agreement with the spirit of this issue should send it on to our governmental representatives, I believe it would constitute a significant witness. Don't throw this issue away when you have read it! Send it to Washington! I'll start it off. Please send me six extra copies. Enclosed find the requisite reimbursement. *Marion Deckert, 4626 Woodlawn Ave., Chicago 60653.*

STOP THE TOLL

The following letter was sent to the President of the United States.

Sir: I was greatly disappointed when you announced your decision to resume the bombings of North Vietnam. This resumption will permit the communists and the Vietcong to say that the cessation was just a temporary lull and an attempted justification for escalation.

By using scientific reasoning, empiricism, and common sense, one may easily deduce from history the fact that neither war nor appeasement is able to permanently solve disputes and/or conflicts. History does show, however, that a relatively untried alternative, nonviolent resistance, does seem to work. This technique has been scientifically analyzed by Richhard B. Gregg in his book, *The Power of Nonviolence,* and by Mulford Q. Sibley, professor of political science, in *The Quiet Battle.* Both books show that nonviolent resistance is feasible—in fact, far more feasible than their barbarous, nefarious, militaristic counterparts.

Escalation has not worked before in Vietnam, and it will not bring the desired results, everlasting peace, in the future. Do not let the situation there become your political albatross. Give the Vietnamese true help and aid, not violence, death, and napalm. Our country is too great to do the latter.

Not only do you represent the United States to the Asian people, but you also represent a Christian nation to them. You are turning these people away from Christianity, for who would worship a God which is worshiped by a nation that is killing, destroying, and dropping napalm on their own people. In the name of God and Jesus Christ, love your enemies; do not kill them.

Follow in the footsteps of Mohandas Gandhi, Dr. Martin Luther King, and, most important, in His steps. Ask yourself the questions: What would Christ do? Would Christ bomb North Vietnam? Would He use napalm? Would He fight in Vietnam? If not, what would He do? Would He use nonviolent resistance or possibly even nonresistance? What would He do? I cannot answer these questions for you; only you can answer them. I know what I believe He would do, but your answers are the important ones. I humbly entreat you to ask yourself these questions, and then follow your answers unvacillatingly.

In closing I would like to quote John Donne. "No man is an island. . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." All human beings, including communists, are our brothers. Instead of killing our enemies, is it not better to transform them into our friends and allies? Violence cannot cause this transformation to take place; nonviolence and nonresistance can and do change the enemy. Please, Mr. President, do not cause the bell to toll. Stop its tolling, and may it never toll again. *Jim Bridges, 120 Meyer St., Lebanon, Ill. 62254.*

JESUS IS WORLDLY

Dear Mr. Shelly: Before me are the meditations of Cornelius Boldt on Worldliness and Unworldliness printed in the Letters department of *The Mennonite* February 1. I'm experiencing a strange mixture of rage and bewilderment. If these were intended to be taken as satire they should have ben labeled as such for the benefit of people like me.

I am a worldly woman. My days are devoted to worldly trivialities of caring for a family. I have affections for things of this earth, namely food, clothing, warmth, and companionship. 'The day will come upon me unawares . . ." because I was up six times during the night nursing a baby with a cold. I am certainly "conformed to this world" and I cannot "prove what is acceptable and the perfect will of God" because my wisdom is as foolishness to the Creator. "The cares of this world and the deceitfulness of riches" do not, however, "choke the Word in me." The cares of this world rather turn me ever seeking toward the word and this makes my life fruitful.

Who is the master the unworldly man wishes to please who has called him to be a soldier, and against whom is he warring? If the war is against the sinners, that master can't be Jesus. Jesus is on the side of us sinners. Jesus was thoroughly entangled in the affairs of this life and was tempted in every way in which I am tempted. That was the whole point of His existence. He did not depart from unclean things. He washed His disciples' feet. He allowed a sinful woman to anoint His hair with oil and wash His feet with her tears and dry them with her hair. How messy! He kept company with a gang of rouges and prostitutes, Zacchaeus, Matthew, Judas, and Mary Magdalene to name a few, and that Samaritan woman at the well. He certainly didn't withdraw himself from a noisy, disorderly sailor named Peter who once lost his temper and cut off a man's ear, for example. Jesus died to save the untoward generation from which the unworldly man wishes to save himself, and He also has the grace and power to love even the unworldly man and forgive him his sin of self-righteousness.

If you publish any portion of this letter, please withhold my name. I do not want my unworldly friends to know I wrote it. *Ohio.*

NO ROCKING CHAIR

To the Editor of the Mennonite: I like your editorial in the February 1 issue. You are right, we older ones should not get off the team. We may not go at the same pace that the younger ones do, but we should be challenged to do the very utmost we can and not be consigned to some quiet restful corner. We are always tempted to just be comfortable, sit in the rocking chair, figuratively speaking and rock quietly back and forth. And I think we have no business sitting there as long as we can still walk. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill. 60653.*

Freedom, Democracy, or Communism in Vietnam

"The Agony of Vietnam" was the title of an address given by William Boyer, professor of political science, Kansas State University, in the Tabor Church, rural Newton, Kan.

Boyer was outspoken in his criticism of the policy the United States administration is carrying out in Vietnam. He challenged the validity of the reasoning of the U. S. leadership in insisting on engaging in an undeclared war in this southeast Asian nation. The reasoning as stated by President Johnson on April 7, 1965, at Johns Hopkins University is as follows: That the U. S. was asked by a friendly nation (South Vietnam) to help against communist aggression. "There are indications that the great majority of the South Vietnamese people believe they are fighting for freedom from a corrupt Saigon government and from the intervention of white foreigners, the United States."

That the U. S. is in Vietnam to further the cause of peace and freedom in southeast Asia by establishing the conditions by which aggressors will leave their neighbors alone. "Indication points to the fact that if the plebiscite had not been rigged, the majority of the South Vietnamese people would have, and still would, vote communist."

That the U. S. is in Vietnam to protect its own security which is tied to the peace in Asia. "Indications are that many people of Asia consider the United States an aggressor in the intervention of South Vietnam, and that by killing innocent people have hardened enemy resistance and antagonism."

That the U.S. is in Vietnam in support of our national tradition—the cause of freedom. "Many people cannot define freedom as the absence of communism. The majority of the people of South Vietnam want freedom, the freedom to decide their own fate."

In addition to Boyer's address, two Bethel College history students gave reports on Vietnam. Jay Spaulding, a senior, spoke on its early and modern history—until it became an independent state in 1954. Steve Stucky, a sophomore, spoke on the conditions and agreements of the Geneva Conference which established independence for Vietnam.

Dwight Platt, professor of biology at Bethel College, expressed his concerns about the conflict in southeast Asia and the implications it reflects on us as Christians and as citizens of the United States.

During the lunch hour Albert Meyer, Bethel College dean, gave a brief report on the peace section meeting of the MCC annual meeting held in Chicago in January. A major portion of this meeting was devoted to the Vietnam crisis. He stated that since MCC is the only church relief agency operating in Vietnam, the Mennonite church through its relief commissioners has the privilege of observing what is really happening in South Vietnam. One of their deep concerns is that our people in the United States become informed and concerned about the truth.

Meyer stated that because of the confusion and multiplicity of loyalties, it is extremely difficult to communicate in a deep sense with the people of South Vietnam. This is true because the people fear what they say might be used against them by someone whom they do not know or cannot trust, or who may be a spy for an enemy.

Small groups were formed for discussion and exchange of views. The general conclusions expressed by the groups: Our church people need to make a special effort to become acquainted with, and informed about, the truth of what is happening in southeast Asia and in Vietnam. As Christians we need to be sympathetic with the needs of the refugees and the war victims. This concern should lead us to step up our giving to the many innocent, suffering people who are undergoing the scourge of warfare. As citizens of the United States we need to express our concern to our president; and to our senators and representatives, for the destruction that is taking place in Vietnam. That we protest further bombing and warfare which may lead to a nuclear worldwide conflict.

Everyone in attendance had a feeling of agony about the undeclared cold war in Vietnam.

The Western District Mennonite Men have planned a series of programs designed to give information, and help involve and inspire the layman to a greater commitment in the service of the church. These programs are centered around some relevant problems of our day. Attempts will be made to organize programs that will alert men to these problems and organize efforts to do something about them. These programs are to be held on the last Saturday of the month for the first four months of the year.

The first of the workshop style meetings was held on Jan. 29, in the Tabor Church, Newton, Kan., on the general theme of the "Vietnam War." On Feb. 26, a second meeting is planned to be held in the Lorraine Avenue Church, Wichita, Kan. The topic for this meeting will center around the "small group" movement. On Mar. 26, the men plan to meet in the First Church, Hutchinson, Kan., to ponder the topic of "The Ministry to the Offender."

The series will culminate on Apr. 29 and 30 at Camp Mennoscah. This will be the annual Western District men's retreat which usually attracts from 500 to 1000 men and boys from most of the churches of the district. The theme of the retreat program will be a continuation of the "Ministry to the Offender."

Editor, Richard F. Graber, Moundridge, Kan.

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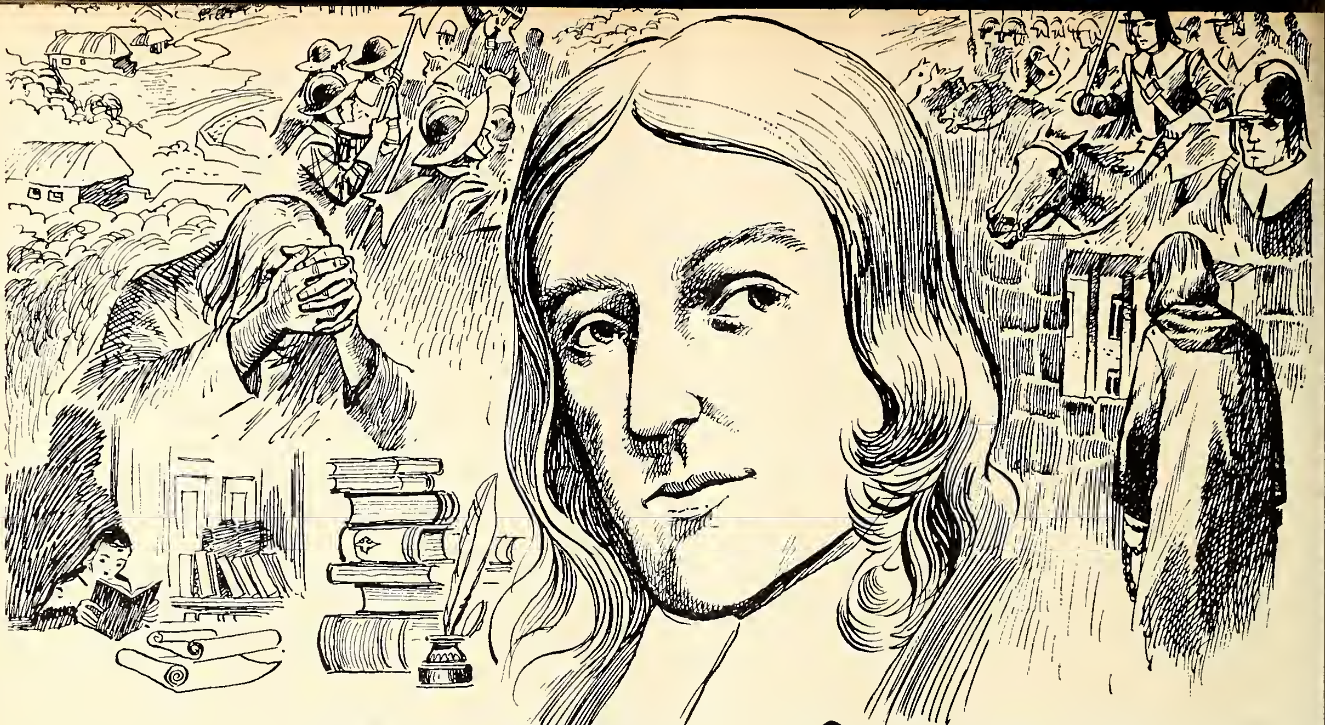

poet prince of protestants

John Milton was a Puritan, a revolutionary, a Christian Homer—one of the greatest masses of contradictions in history

Dave Hill

HE WAS THE poet prince of the Puritans, people we think of as dour and gloomily starched—yet he curled his perfumed cavalier locks and played a merry flute. He wrote the greatest defense of free speech in the language—yet he served as a censor of books. He was an Englishman to the core—yet he was more Italian than Italy. He spent a life writing of Christian truth—yet he catapulted pagan mythology to poetic heights never surpassed. He wrote perhaps the finest poem the English language can claim—and died an old, blind, depised, and forgotten man, without fifty dollars to show for his life's work.

This was John Milton, the greatest of the Puritans, a Christian Homer, a rebel and revolutionary, and one of the greatest masses of contradictions in history—all rolled into one.

He was born in London in 1608, the son of well-to-do parents. His father, a scrivener (a man who prepared legal documents for lawyers), saw to it that young John got a fine education. John was a glutton for knowledge from the beginning.

“From twelve years of age,” he later wrote, “I hardly ever left my studies, or went to bed, before midnight.” This behavior, he thought, was what later caused his blindness.

The year 1620 found him a student at St. Paul's School in London, and another five years found him at Christ's College, Cambridge. Here he began displaying the habits that startled his Puritan friends.

Though a Puritan, he loved the pagan classics, read Homer day and night, perfumed his flowing locks, and acquired a reputation for primness and delicacy in his manners that won him the name of “the lady of Christ's.” But he was not entirely of this nature. He was “rusticated”—suspended for a semester—for his rebellion against the antiquated teaching methods of the school.

Gaining his master's degree in 1632, he retired to his father's estate and devoted himself to literature for six years. Then came a trip to Italy, where his love for the classics grew into a lifelong passion. His fame had preceded him to Italy. At twenty-four, he had already written at least one of the finest sonnets in English: “On Having Reached the Age of Twenty-Three,” and “Lycidas,” a pastoral elegy that is ranked among the greatest of English lyrics.

He visited old Galileo and saw for himself the moons of Saturn. He visited the opera and almost forgot his Puritan upbringing by taking a tumble for golden-haired Leonora Baroni, darling of the opera.

Joined Revolution in England

And then, in 1638, came news that revolution was brewing in England.

Hurriedly he packed and headed home. The first act of the great drama of his life was over.

England was in a turmoil. King Charles was in prison; Cromwell was at the helm of government—and Milton was overjoyed. He dedicated himself to literature, to “inbreed and cherish in a great people the seeds of virtue and public civility.” He devoted himself at once to writing propaganda for the revolutionaries.

Now he married, taking seventeen-year-old Mary Powell as a bride in 1642. It was—unfortunately—a bad match. He was twice her age, a bach-

YOUTH

elor with his habits formed. More, he was a serious scholar and a rebel —and Mary was a gay and frivolous royalist. Within a month she returned to her family's home, and it was three years before they were reconciled.

In the next few years, Cromwell came to full power and Milton, as a Puritan, was advanced. He had been running an academy to supplement his depleted income, but after the execution of the king, he was offered a post in the government and closed the academy. Oliver Cromwell appointed him secretary for foreign languages. He was both a secretary of correspondence with foreign nations and a pamphleteer for the government. But, inconsistently, he published his famous "Areopagitica" [from Mars (Ares) Hill in Athens, customary spot for philosophers to orate], an attack on the licensing of books, literally giving the government power to ban any book it did not agree with. "Peace," he counseled Cromwell in a poem, "hath her victories no less renown'd than war."

Defended Free Speech

To Milton, the most precious freedom was the freedom to speak and be heard. "Books are not absolutely dead things," he wrote, ". . . but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. . . . Who destroys a good book," he said, "kills reason itself." It is not without reason that these works are still considered the finest plea for free speech ever penned.

Then tragedy struck. His eyesight began to fail him; he was totally blind in 1652. "The choice lay before me," he tells us. "I could not obey the inward monitor." He chose to lose his sight in what he thought was the crowning glory of England—the establishment of the Republic.

And then the Republic fell too, and Charles II, son of the martyred king, took the throne. Milton was growing old now; he had lost his first wife, married a second, and lost her in fifteen months. He was past fifty now —old in that age of disease and early death—poor and blind. More, he had been an energetic spokesman for the Cromwell Party, and so now he had to go into hiding. Charles II had Milton's books burned by the public hangman, the rest of his property confiscated, and a mock funeral held for him. Then Milton was cast into jail. His friends urged him to make peace with the king, but he only answered, "My aim is to live and die an honest man."

Fortunately, Charles II was an easygoing sort, and he soon ordered Milton released and his property restored. Milton retired to write the epic he had planned for twenty years.

Blind, He Wrote Masterpiece

Down to us has come the picture of an old blind man, dressed in black, sitting in darkness and dictating the book designed to "reconcile the ways of God to man . . ." to his daughters —who hated this strange, somber man. And sadly, it is true. When his daughter by his first marriage was asked her opinion of his third and final marriage in 1663, she replied that "news of his death would be good news."

Yet, he toiled on, drawing on a lifetime of learning, fusing classical allusions and Christian truth into the greatest English poem in Christendom, *Paradise Lost.* Lucifer — the devil — emerged as a sort of hero, and has led some to think Milton took the devil's side. It would be nearer true to say that he took man's side—for Milton loved man intensely. He pictures man as ultimately noble, even in his fall. This is the sort of spirit that burned in that dour old frame.

Finally it was finished, published, and followed by a sequel. For *Paradise Lost*—one of the three or four greatest poems in the history of the world—Milton was paid less than fifty dollars!

One last poem he had in him—*Samson Agonistes,* which many think is the story of Milton's own life. Like Samson, he too was blind, beset by enemies, a lost one in a strange land, not even able to find his way about.

Milton died in 1674, of "gout struck in," at the age of sixty-five. Most of the papers of the day ignored his death completely. One mentioned that he had died, and said merely, "John Milton was a blind old man who wrote Latin documents."

History has given us a different verdict.

CONTENTS

*Healing for the Troubled . 122
Fair Exchange 125
News 128
Church Record 131
Letters 132
Mennonite Men 133
Poet Prince of Protestants 134
Editorial 136

*Supplemental reading for Sunday school lesson of Feb. 27.

COVER

The General Conference Simultaneous Evangelism program begins tomorrow, Ash Wednesday. The resolution has been shared with overseas churches having been translated into Japanese (as on the cover) as well as Congolese, Taiwanese, German, and Spanish.

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THE MENNONITE

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"Do you hear that?"

He was furious. He turned dial after dial on the radio. He pounded against its sides as the noise of a brass band cascaded from its speaker.

"No sooner do I get it fixed, than they come after me. Hear that bass. That's them. They've ruined it again."

The bass sounded fine to me. So did the treble. But I wanted to learn.

"Are they at the radio station?" I asked timidly, hoping to identify "they."

He found the question ridiculous.

"Of course not. They're in here," he said striking the large radio again.

But I never run out of questions.

"How do they get in there?"

Now he knew that I was stupid.

"They come in through the window."

As I looked out through the third floor window at the rooftops of the nearby houses, I knew I had asked enough questions. I understood the things my friend had told me earlier; stories about strange events on his job; always faceless forces conspiring to hurt him.

He was a troubled man drowning in hallucinations. His inner fears had turned into monsters that attacked him on every side. Everything and everybody conspired against him.

What I saw exaggerated in him, I had seen in myself and in others in fleeting moments of fright. On some days we see communists everywhere boring through the woodwork of our civilization. Again it may be the noise of the military-industrial complex that is planning to burn us all to a crisp. Look right. Look left. From all directions come the enemies of God's people.

"Why do the nations conspire/ . . . against the Lord and his anointed, saying,/ 'Let us burst their bonds asunder,/ and cast their cords from us,' " is the way a poet said it (Psa. 2:1, 3). He lived in a time of crisis. The old king had died. A new king had just been crowned. But the distant provinces didn't want to follow the new ruler. They wanted to go off on their own. So the grand kingdom of old tottered like a skyscraper made out of Jell-O.

Much depends on how you look at things. Peter and John were out preaching the gospel and healing people. The rulers clapped them in jail. They could have looked at the dark side of the picture. First Herod and Pilate plotted and conspired to kill Jesus. And now they were after them, His disciples. Even without a map, they could see they were on the road to ruin.

Or were they? Peter and John didn't stay in prison long. And the early church saw it differently. They composed a grand hymn of praise about it all. They saw the plot from the other side, "For truly in this city there were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel" (Acts 4:27). It was a grand scheme. But what was the outcome of the plot? The enemies of God did not destroy God's plan. On the contrary, they were only able "to do whatever thy hand and thy plan had predestined to take place" (4:31). They saw through the eyes of faith.

And they saw Jesus as God's son. "You are my son,/ today I have begotten you" was God's word spoken to Him (Psa. 2:7). Paul saw this promise fulfilled in the resurrection of Jesus Christ. Said he, "And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus" (Acts 13:32, 33).

Do you still believe that some evil force is conspiring to rule the world? I can understand why you are drawn to this conviction. But I find it difficult to accept. I find it much easier to believe in God. The grandest of the grand schemes belongs to Him. READING THE PSALMS—I.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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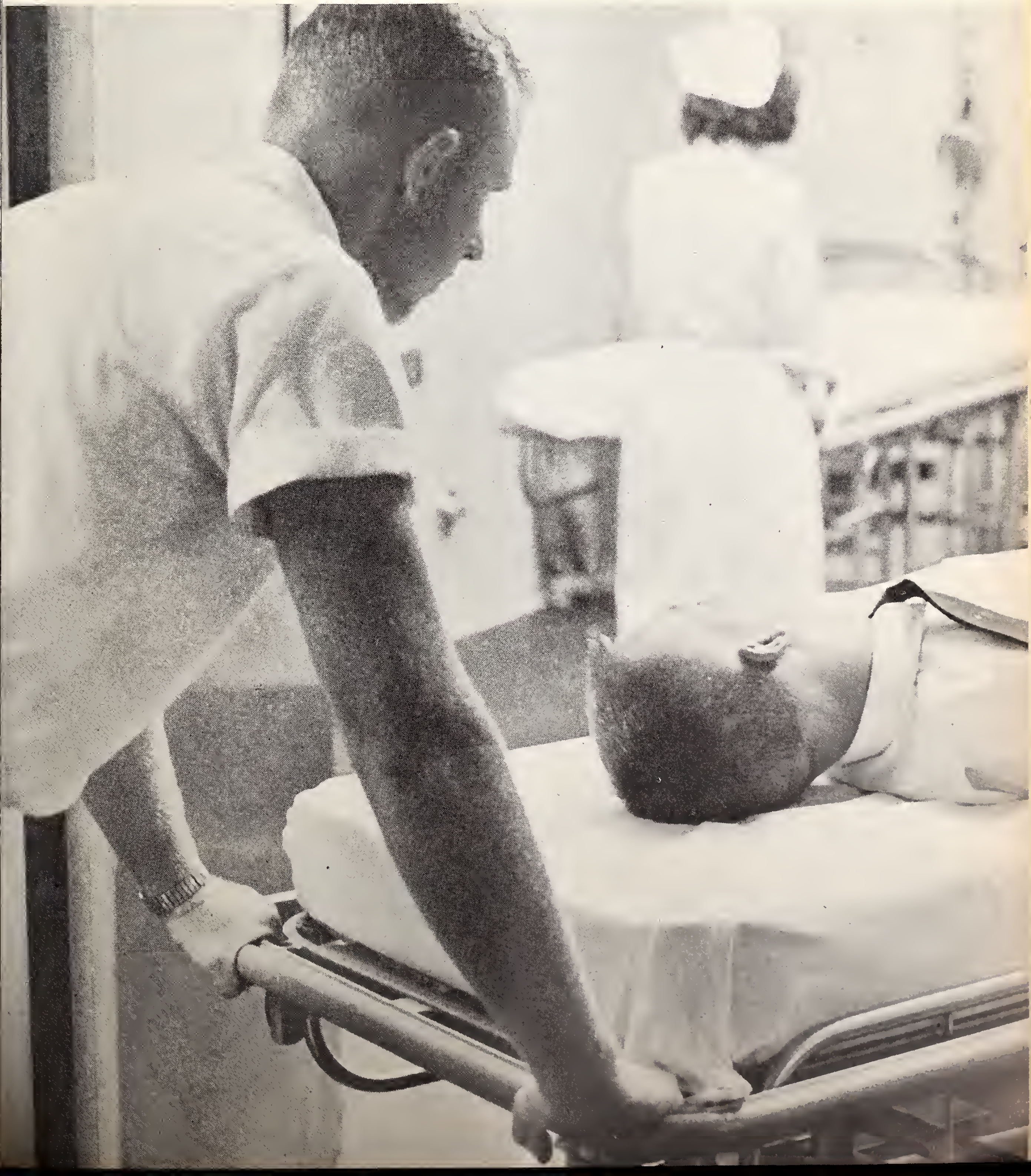

Grace in the Forest

Men and gorillas pursued them

James Bertsche

Noisily chewing bamboo shoots, the feeding gorillas made their way through the rain forest of northeast Congo. Suddenly a large male caught a trace of human scent. Hackles rising along his spine, he rears up on his great hindquarters and begins to beat a clenched fist against his massive rib cage.

The small members of the band scramble excitedly for their mothers; other males, now alerted, come stalking stiffly to join their band leader. With bared fangs and flaring nostrils they add their guttural challenges to the din hanging heavily in the moist jungle atmosphere.

Nearby in a stick and leaf lean-to, two Congolese families crouch. Armed only with light bush knives they know that their only hope is to remain quietly hidden where they are.

For several tense minutes the gorillas fill the jungle with their cries. As their challenges go unanswered, they turn to their meandering feeding and soon pass from view. Only then do the couples and their two children breathe sighs of gratitude and dare to move out of their cramped, leafy shelters.

This has happened before for they have already been in hiding for several weeks.

As the gorilla band moves on, the simple routine of another evening in the forest begins. Embers on the earthen floor are blown into glowing life; a few sticks of starchy manioc root are laid on them. A few mushrooms that were gathered earlier in the day are dropped into a small cooking pot. The simple meal is quickly finished and after a prayer, they turn to their crude stick platform beds. Dry firewood is too precious in the damp forest to burn just for light. But more important they do not want to betray their whereabouts with the light of a campfire for they are refugees—Mennonite theology students who had come to the Stanleyville area to study. As students they were caught up in the rebellion. They were suddenly cut off from home, families, and missionaries. They finally fled in secret to hide themselves from rebel leaders in the density of uninhabited jungle.

It is night now. A whimpering child soon falls asleep. The jungle begins to echo with its myriad nocturnal sounds. Sleep is fitful and watchful for they are refugees in a strange and troubled land.

Mayambi Sosthene is one of the refugee students. He was born in November 1936, to Christian parents in Nyanga. There he attended the mission school for twelve years. He completed the teacher training course in June 1958. It was during these student days that he came to Christ and joined the church.

In December 1958, he married Koloma Pauline, a Nyanga girl. At the time of their marriage, he was a teacher in the training school at Mukedi. Following two years of service there, he and his wife were transferred to Kalonda where he began the year as director of the station primary school. Before he could finish the year, however, he was called back to Nyanga to become the *moniteur* of the school from which he himself had previously graduated.

In the summer of 1961 at the annual church conference at Kamayala he made known his desire to pursue his studies in preparation for the Lord's work. While he had hoped to go to America, he would also be happy to go to the new theology school which was to be opened that September at Banjwadi, a station of the Unevangelized Fields Mission about forty miles from Stanleyville. The church recommended him to the mission for such studies. Thus September 1961, found Mayambi and his wife enrolled as students in the newly-opened theological training center.

Time passed swiftly. Both Mayambi and his wife Pauline were in school and theirs was a full daily and weekly routine. In 1963 Mayambi was chosen by the local church body to be their representative to the annual meeting of the Congo Protestant Council which that year met in Stanleyville.

In early January 1964, during a school holiday, he was able to make a personal trip to eastern and southern Congo visiting the centers of Kindu, Albertville, and Elisabethville, thus widening his acquaintance with his own country. It was during this trip that he heard for the first time accounts of rebel activities in Congo, particularly in the Kwilu and along the Rwanda-Burundi borders. Sensing that all was not well, he hurried back to Stanleyville to rejoin his family and classmates and to continue his third year of training.

In the intervening time two sons were born to Mayambi and Pauline, whom they named Basil and Emmanuel. They had also been joined by a second couple from home, Bahatuila Jean and his wife Mutena.

Amid continual rumors, they were able to finish their school year without disruption. It was at this point that Mayambi and Pauline seriously considered returning home. But, after corresponding with friends and missionaries, they decided to remain for the fourth and final year of their course. This decision made, they turned with a will to their practical work assignments for the summer vacation months.

Two Visits to Stanleyville

This took Mayambi into the villages surrounding Stanleyville and being thus located, he was able to be in the city on July 31, 1964, when Pime Minister Tshombe made his much heralded visit to the city. Enthusiasm ran high but triumph was short-lived for it was exactly four days later that rebel forces marched on the city and after the briefest token resistance on the part of the regular troops, the city came under rebel control.

Mayambi hurried back to Banjwadi mission station to find that much of the missionary personnel had previously scattered, some on vacation, some as delegates to meetings here and there. With the seizure of Stanleyville, they were unable to return. At first, life continued much as usual. Mission vehicles were promptly confiscated but aside from routine visits by rebel leaders few unusual things happened.

But by September, the early rush of rebels had been stemmed. The first military reverses were met. Cocky rule gave way to surly domination. Rebel pronouncements became menacing and the pitch of propaganda via the rebel radio became increasingly shrill.

In October came the systematic rounding up of all foreigners. One day rebels appeared at Banjwadi and ordered the remaining missionaries to pack suitcases. Mayambi openly associated himself with them until the moment of departure. This irritated the rebels who forced him to go with them to Stanleyville.

Upon arrival, Americans and Belgians were put in prison while those of other nationalities, as well as detained Congolese, were placed under house arrest. It was thus that Mayambi found himself under the nominal guard and authority of the Congolese Catholic bishop in his large villa in the city. After three days of detention, Mayambi sought out the church leader and explained his situation. That evening he was allowed to slip quietly out of the compound. In a matter of hours he was back with his family.

Tension was high. All were apprehensive and uncertain but the theology students continued to conduct services in the station chapel. On Sunday morning, November 8, 1964, it happened. It was Mayambi's turn to conduct the service and preach. He had begun his sermon when he realized that the church had been completely surrounded by rebels. Presently two or three made their way in the door, guns in hand. Upon seeing them, Mayambi paused in his message and then sat down.

The rebel leaders quickly came to the front, seized Mayambi and his fellow student who was with him on the platform and began to launch a tirade of accusations.

"You are against the rebellion. You pray to your God that we may be defeated. You meet in church to conspire against us. You are lovers of the central government."

And before they could even respond, the leaders set upon them with clubs and gun butts beating them unmercifully. After lecturing the fearful audience and threatening them with more reprisals if they continued meeting for services, they departed with the second student leaving Mayambi to limp to his home.

After two days on his bed, Mayambi became worried about his fellow student who had not yet returned. Ignoring his aches and bruises, he made his painful way to the local rebel headquarters where his friend was being held. After seeking out the local rebel leader and explaining who he was and why he had come, he was allowed to return with the freed student. By this time the local people had become frightened and fled, leaving the students of the theology school largely alone.

Then dawned the morning of November 24—the day of the paracommando drop on rebel-held Stanleyville. The electrifying news sped in all directions. Indeed planes could be seen and heard at times at the mission station.

Dash to the Jungle

Panic reigned. Rebel leaders attempted to round up the local population and to make mass evacuations to the north. It was in the confusion of this day that the two student families managed to slip away to the nearby river, paddle across and strike off along twisting foot trails deep into the dense equatorial forest.

After traveling many hours, they left the beaten path and picked their way through the tangle of brush and vines until they felt they would be safe. Here they made their crude branch and leaf shelters; here they began their refugee existence, living on roasted cassava roots which they dug from abandoned fields, and on whatever else they could glean from the surrounding jungle. Here they crouched motionless in their shelters as roving bands of gorillas detected their presence and frightened them with the savage challenge. Here they hid, prayed, and waited.

Weeks merged into months. Gradually they became aware of other refugees in that expanse of jungle. Slowly they became known to each other and their meager supplies and knowledge of the outside world were shared. But even so, sickness came, clothing turned to rags. Malnutrition took its relentless toll. But the Lord heard their prayers, as well as the prayers of many of their friends at home. They were protected from physical harm and spared from serious illness.

But they coud not stay hidden. Informers tipped off the rebels and led them to where the refugees were hiding. So in April 1965 Mayambi and his group

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were discovered and forced to return once again to Banjwadi which by this time had become a regional rebel headquarters. In return for food and shelter for his family Mayambi was forced to work in the headquarters as typist and clerk.

But they led an agitated existence. When planes flew over, all the rebels would run frantically for the forest as they were fearful of bombs.

Finally, on June 3, 1965, more planes than before flew over. Rebel concern was strong and they decided to abandon Banjwadi and to take the local population along with them. A reluctant people used every pretext to delay the time of departure. Mayambi and his group also delayed and in an unguarded moment slipped away to make once again some temporary shelters in the nearby forest. But now they stayed near the auto road, for by this time they had determined to take the risk of surrendering to military patrols if any should come their way.

They did not have long to wait for on the morning of June 8, they heard the sound of vehicles in the distance. Mayambi hurried from their forest shelter, hid in the roadside brush and when the patrol was upon him, stepped out, hands high in a sign of surrender. This was an act of decisive courage for the patrol was deep in rebel territory and the jeep loads of soldiers had automatic weapons at the ready, fingers on triggers. Often they shot first and inquired later.

But the lead vehicle stopped and under the menacing muzzles of many guns, Mayambi swiftly told the officer his plight. He was then told to gather his group and others who would be willing to accompany him. They would continue their patrol further but upon their return would pick up all of those who were waiting for them.

Mayambi slipped back into the brush with the prayer that the Lord would—now that escape was so close—protect them.

It was midafternoon when they at last heard the sound of approaching vehicles. That night they found themselves safe at last in a military refugee center. Here they remained till mid-July, all the while helping the military officers in the distribution of food and the maintenance of records.

On July 17, they were allowed to accompany a military column to Stanleyville. Here it was on August 1, that Pauline gave birth to their third son whom they named—with the Congolese flair for wry commemoration of life's troubles and trials—John Baptist Misery!

Several days after their return home, Mayambi, Pauline, and their three sons were able once again to visit Nyanga.

What did they have to say about their experiences?

Mayambi says quietly: "We are here because of the love and grace of God. I know that nothing happens to any of His children without His knowledge. Truly I had planned for four years of study at Banjwadi. I went to school for four years, all right, but the fourth year of study was much different than I had expected. The Lord decided to give me a year of schooling in the forest instead of in a classroom. It was a hard year but the Lord saw I needed it and I give Him thanks.

"I hope to complete my fourth year of theology training and then, if the Lord wills, continue my studies in a *faculte de theologie* (seminary). I have no other desire but to continue to prepare myself to serve my Lord and my church."

Farewell Repeated

Please do not weep, my children,
But answer his gallant good-bye
With upflung hand and tearless face—
The sons of the brave don't cry.
The gods of war are raging;
Their roaring disturbs the street.
In every city and countryside
Is the sound of marching feet.
Be quick at their call, my dearest,
Nor ever be asking why,
For this is your glorious destiny:
To maim and to kill and to die!

Oh, do not weep, my children,
That he shall come home no more,
And a river of sadness, ankle-deep,
Shall never retreat from my door.
For the gods of war have used him
To further their own dire schemes.
Now the earth above his body
Is warm with my stillborn dreams.
Be proud, oh, his sons, to remember,
And cherish this medal of gold;
For a bauble like this, in war's dread mart,
The brave are bought and are sold.

Clara Hooker Miller

NEWS

World Council Calls for Halt in Vietnam

To be silent at this time would be irresponsible."

Saying this was the World Council of Churches. The thing it had decided not to be silent about was Vietnam.

In a ten-point statement, the inter-Protestant and Orthodox agency called for immediate peace in Vietnam.

The action was taken in Geneva in mid-February at a meeting of the central committee of the World Council. One hundred churchmen represent its 214 member churches in eighty nations. The individual denominations are not bound by the statements of its central committee.

The committee called on the United States to "announce its commitment to a withdrawal of its troops." Its armed forces, however, would be withdrawn after peace-keeping machinery had been set up. An international authority, possibly the United Nations, would supervise the peace. The National Liberation Front (Vietcong) as well as the government of South Vietnam will need to be represented in the negotiations. Both North and South Vietnam need a greater flexibility toward negotiation.

The statement adopted by the central committee was prepared by a committee on which churchmen from the United States, the Soviet Union, Czechoslovakia, India, and Cameroon served. Changes made in the draft resolution by the full committee strengthened rather than weakened it.

Eugene Carson Blake, stated clerk of the United Presbyterian Church in the USA, took a strong stand on the Vietnam issue.

"Basically," he said, "the more successful the U.S. policy is in seeking victory in Vietnam, the greater will be the disaster in the long run."

Blake is a member of the central committee. He was recenly chosen to become general secretary of the World Council in 1967.

The New York *Times* hinted that the adopted resolution, while generally critical of both sides, was more specific about the United States. Said its correspondent, John Cogley, "In asking that the policy of containment be modified, the statement singled out the United States by name. In demanding a reconsideration by 'communist countries' of their approval of 'wars of liberation,' it mentioned no particular nation."

Cogley also felt that the statement would be controversial because it spoke in detail about political matters. Calling for an end to the war, he felt, was "a sentiment appropriate for a church body." But comment on specific means to end the war he felt was "hardly of such political significance as to involve the churchmen in controversy."

Blake agreed that this issue is complex. It involves not only ideology, but questions of race and poverty. Blake called for a strong statement. He noted that the World Council of Churches, as a world body, has a particular witness to render.

Sure to be found controversial was the suggestion that South Vietnam events are a "part of a social revolution." The group felt that "freed from foreign intervention, Vietnam, both North and South, ought to be in a position to determine its own future."

The group noted recent peace overtures by Pope Paul VI. Hopes were expressed for cooperation with the Vatican in further peace efforts. A joint statement with Roman Catholics was suggested by Charles Westphal of the Reformed Church of France. He also hoped for a joint mission to Vietnam to work for peace.

Lutheran bishop Rajah Manikam of India said that even if a World Council-Roman Catholic mission failed, it would be "a tremendous Christian witness in non-Christian Asia."

Except for the Mennonite Church of the Netherlands, no Mennonite groups are members of the World Council of Churches. Among the members of the central committee which adopted the resolution on Vietnam without dissent was Norman J. Baugher, Elgin, Ill., a Church of the Brethren leader.

The text of the World Council statement follows:

"In order to keep human suffering to a minimum and to contribute to a climate more conducive to negotiations, we set forth the following measures which we believe should be undertaken as promptly as possible:

"1. That the United States and South Vietnam stop bombing of the North and North Vietnam stop military infiltration of the South.

"2. That the United States of America now announce its commitment to a withdrawal of its troops phased in accordance with provisions of a peace-keeping machinery under international auspices and deemed adequate in the judgment of an international authority.

"3. That all parties recognize the necessity of according a place in the negotiations both to the government of South Vietnam and to the National Liberation Front (Vietcong) in proportions to be determined, and that arrangements be encouraged for negotiation between the government of South Vietnam and the National Liberation Front in the hope that there may be found a negotiating authority representative of all South Vietnam.

"4. That North and South Vietnam develop greater flexibility in the initiation of, and response to, negotiation proposals.

"5. That all parties give every possible protection to noncombatants and relieve the plight of those suffering from the fighting.

"6. That all parties recognize the extent to which what is happening in Vietnam is part of a social revolution and that, freed from foreign intervention, Vietnam, both North and South, ought to be in a position to determine its own future, with due consideration of the demands of peace and security in Southeast Asia.

"7. That all parties recognize the

futility of military action for the solution of the underlying political, social, and economic problems of Vietnam and the necessity of massive and generous development programs.

"8. That in order to relieve present international tension the United States review and modify its policy of 'containment' of communism, and communist countries supporting 'wars of liberation' review and modify their policy.

"9. That every effort be made to bring the 770 million people of China, through the Government in power, the People's Republic of China, into the World community of nations in order that they may assume their reasonable responsibility and avail themselves of legitimate opportunity—to provide an essential ingredient for peace and security not only in southeast Asia, but throughout the entire world.

"10. That another cease-fire be mutually and promptly agreed upon, of sufficient duration to serve as a cooling-off period and as an opportunity for testing possibilities of negotiation—with a considerably enlarged unit of the International Control Commission (India, Canada, and Poland) and to insure that cease-fire commitments are honored."

PEACE PLEA TO WHITE HOUSE CHURCH TOLD NOT TO WORRY

American Mennonites really shouldn't worry about the Vietnam conflict. Though Mennonites don't believe in war and don't want to take part in it, the government doesn't seem disturbed. It is after all a privilege which the United States feels it secures for its citizens by waging wars both past and present.

This, at least, was what several Mennonite leaders were told when they visited the White House late in January.

They raised the question of the legality of U.S. intervention in Vietnam. They also shared concerns that have grown out of Mennonite experiences in relief work in Vietnam.

Present for the ninety minute meeting were Paul Peachey, Stanley Bohn, and Edgar Metzler. They talked with Donald W. Roper, a member of the National Security Council staff and assistant to presidential assistant McGeorge Bundy.

The delegation asked whether the current South Vietnam government had any popular support. They ventured the opinion that the various governments backed and controlled in Saigon by the U.S. have no support among the Vietnamese. They saw U.S. action as alienating people America purports to help.

Roper admitted that it is difficult to measure the popular support which the Saigon government may enjoy. He felt that the current regime has as much support as any other government could have.

He denied that the U.S. had intervened illegally in the affairs of another nation.

The United States has entered Vietnam to save that country from the threat of communism. It was at this point that Roper suggested that Mennonites should appreciate the freedom of religion that they enjoy "as a result of the war in Vietnam."

Says Stan Bohn in reporting on the meeting, "It was clear that the government feels that we Mennonites could afford the luxury of a trouble-free conscience." He also added, "There seemed to be little understanding that we felt the government's conscience needed to be less trouble-free and sensitive to the injustice of using Vietnam as a battlefield in the U.S.'s struggle with China."

Stan Bohn is secretary for the General Conference peace and social concerns committee. Paul Peachey holds a similar office in the Old Mennonite Church besides being executive for the Church Peace Mission. Edgar Metzler represented the MCC.

SIXTY-YEAR-OLDS AID SCHOOL TEACH AND INVENT IN KOREA

Three years ago Mr. and Mrs. Walter Rutt, Gulfport, Miss., went to Korea to assist with the work at Mennonite Vocational School. What made the Rutts' going different was that they were both in the middle sixties, and on social security.

Rutt's assignment at the MCC school near Taegu was to supervise an active construction program. A classroom building was his biggest project. Other construction jobs included a dormitory, kitchen, brooder house, a staff

BETHEL COLLEGE'S FINE ARTS CENTER was dedicated on Feb. 6. Under the dome is the semicircular Krehbiel Auditorium with seats for 451 people and a hydraulic lift for its orchestra pit. Also part of the central complex are a stagecraft room, instrumental and vocal rehearsal rooms, and dressing rooms. Three wings radiating from the center contain practice rooms, the art and crafts department, and music library. Built at a cost of nearly one million dollars, the building itself is a work of art. Speaking of the value of the fine arts, Walter Klaassen said at the building's dedication, "Sermons on Sunday morning are not the only way God communicates. The arts can lift the spirit and cleanse the life and help us toward God." Klaassen, a former Bethel instructor, is a professor at Conrad Grebel College, Waterloo, Ont. Shaver and Co., Salina, Kan., were the architects, and Sam Ediger, Buhler, Kan., the general contractor. The dedication was attended by over 1500 persons.

home, and two churches within one mile of the school.

Mrs. Rutt taught English and German classes at school.

The practical knowledge brought to the assignment by Rutt enabled projects to be finished economically. When a table saw was needed, he constructed it from miscellaneous items. When the school needed a rubber-tired wheelbarrow, a month of diligent search produced one tire and sufficient parts.

The school buildings needed good, durable floors. Korea's most popular floor, a vinyl tile, is extremely expensive. One day Rutt noticed terrazzo being polished by hand. After testing, this material proved to be the best flooring for the school. But a machine was needed to polish it. Rutt and a Korean staff member made an attachment for a garden tractor that did the job satisfactorily.

He also worked to overcome the school's limited water supply. Diligent work in rigging and drilling, plus much planning to determine where to drill, finally produced four wells. Water samples were tested and declared safe.

Rutt took one, sometimes two, days a week to work at a leprosy mission in southern Korea. He and several other men helped with repair work on the mission's scattered clinics.

Mr. and Mrs. Rutt, who have now concluded their work with MCC in Korea, plan to visit other areas of the globe before returning to North America.

PROGRAMS TO HELP CHILDREN CITY CHURCHES FIND WAYS

Through children a church can make a witness to families and to communities. This is the conviction of a number of congregations including the Good Shepherd Church, Sioux Falls, S. D., and the Maplewood Church, Fort Wayne, Ind.

The Good Shepherd congregation operates a preschool nursery class for three-to-five-year-olds. Of the eighteen children who attend the weekly sessions, half are from non-Mennonite homes.

Mothers of the children are invited to a monthly coffee hour and discussion group. Response to the program supported by the women's group of the church and led by Mrs. Lonnie Waltner has been gratifying.

In Fort Wayne the Maplewood congregation works through the East Wayne Street Center, an inner-city project. Two members of the church, Mrs. Etsuko Bundy and Mrs. Pat Miller teach in a day nursery which prepares underprivileged children for public school.

Etsuko Bundy and Pat Miller volunteered to prepare nursery children for school.

Of the forty-nine children enrolled, all are Negro except five. Of the thirty-seven families represented, nineteen have no father in the home.

The East Wayne Street Center was begun by Fort Wayne's Crescent Avenue Evangelical United Brethren Church. It is now staffed by volunteers from several churches. It serves an area populated by about one-half of the city's Negroes.

Other Center volunteers from the Maplewood Church include Mrs. Marie Delagrange who is developing a sewing class for mothers who want to learn to sew. Many of these women do not own machines, so they use the machines made available at the center.

Mrs. Joan Wiebe is working with a girls' 4-H program, which has been adapted to fit the needs of the inner-city. A number of men from the Maplewood congregation built recreational equipment for the center.

The initiative for this witness of the Fort Wayne congregation came largely from members of a Bible-study and prayer-cell group. Since Fort Wayne is in the midst of a major urban-renewal project, many physical and social needs can be met by volunteers within the church.

Pastor of the Maplwood Church is Leonard Wiebe. Elmer Wall serves the Good Shepherd congregation.

WORDS AND DEEDS

Supervised Experience in Student Ministry is a new course at Mennonite Biblical Seminary, Elkhart, Ind. Limited to six students each semester, the course deals in people rather than books. Students engage in various kinds of person-to-person ministries under the supervision of local pastors and Professor Leland Harder, and submit verbatim reports in class for discussion and evaluation. These contacts include hospital, jail, and home visitations as well as church contacts.

An inter-Mennonite ministers' conference will be held in Bluffton, Ohio, from March 14 to 16. The planning group includes representatives of five different groups. Roy S. Koch is chairman and Jacob T. Friesen is secretary. Jacob J. Enz, Elkhart, Ind., will lead the Bible studies for the fifty ministers invited to attend.

Bluffton College's basketball team has captured the Mid-Ohio Conference crown for the first time in its history. On Feb. 28 it competed in the NAIA district play-offs at Findlay, Ohio, for the opportunity to go to the national NAIA tournament at Kansas City, Mo.

CHURCH RECORD

Vietnam Personnel Needed: Doctors, social workers, home economists or nutritionists by the Mennonite Central Committee for three year terms in Vietnam. Contact Urbane Peachey, Mennonite Central Committee, Akron, Pa. 17501.

CALENDAR

General

Mar. 13—Conference Sunday.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

June 2-5—Pacific District Conference, Upland, Calif.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Mar. 1-4—Saskatoon, stewardship institute.

Mar. 11-12—Manitoba Conference, Boissevain.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Western

Mar. 3 — First Church, Ransom, Kan., Bethel College brass choir.

Mar. 18—Annual Meeting, Bethel Deaconess Hospital Assn., Newton.

MARRIAGES

Harold Brown, Hanover, Kan., and *Sharon Wiens*, Beatrice (Nebraska) Church on Jan. 8.

James H. Classen, First Church, Beatrice, Neb., and *Donna Rae Vonasek*, Methodist Church, Wymore, Neb., on Dec. 22.

Norman Galle, West Zion Church, Moundridge, Kan., and *Connie Schrag*, Eden Church, Moundridge, Kan., on Sept. 3.

Wesley Haecker, Zion Lutheran Church, Adams, Neb., and *Lynne Reimer*, Beatrice (Neb.) Church, on Jan. 30.

Thomas Himmelsbach, East Swamp Church, Quakertown, Pa., and *Judy Godshall*, Kulpsville, Pa., on Feb. 4.

Harold W. Janzen, First Church, Mountain Lake, Minn., and *Diane Bentdahl*, Lutheran Church, Lake Hanska, Minn., on Jan. 8.

DEATHS

Elizabeth Ott Bergen (Mrs. Dietrich) Bethesda Church, Henderson, Neb., was born Aug. 24, 1893, and died Jan. 22.

Remandus H. Charles, 49, Deep Run Church, Bedminster, Pa., died Feb. 3.

Mrs. Robert F. Penner, Johannestal Church, Hillsboro, Kan., was born April 11, 1893, and died Feb. 8.

NEW ADDRESSES

Mary Ann Maisch, Apt. 2, 32 Thornton Ave., Venice, Calif. 90291 [45]
Max Miller, 1532 - 24 Ave., Longview, Wash. 98632 [261]
Frank Neufeld, 42516 S. Sumas Rd., Route 1, Sardis, B. C. [279]
Roger Ratzlaff, 114 Hemlock Lane, Newton, Kan. 67114 [49]
Bob Reimer, 1040 Mulvane, Topeka, Kan. 66604 [49]
Alvin P. Voth, 15622 Ridgeway, Markham, Ill. 60426 [45]
Janet M. Wedel, Route 2, Box 405, Denton, Tex. 76201 [30]

WORKERS

Kenyon Aeschbacher, son of the Earl Aeschbachers, Versailles, Mo., has accepted a two year MCC assignment in Algeria following three months of language study in Brussels. He graduated from Tipton High School and in 1965 received a diploma from the U.S. Trade School, Kansas City. He is a member of Bethel Church, Fortuna-Versailles.

Keith Albrecht, Moundridge, Kan., will spend the next two years doing agricultural work in Mexico in an MCC program. He graduated from Moundridge Rural High School in 1964. Eden Church, Moundridge, is his home church. His parents are the W. Albrechts.

Helga Bartel, Winnipeg, has accepted a one-year MCC assignment at a center for retarded children in Laurel, Md. She has worked as a practical nurse at Winnipeg Children's Hospital for four years. She is a member of Sargent Avenue Church, Winnipeg. Her parents are the Gerhard Dycks.

David Bolton and *Dr. Richard Keeler* are MCC volunteers in Appalachia. Recently Keeler was named public health officer for Letcher County, Kentucky. He will work from a new public health center being constructed in Whitesburg. Also located in the same city will be a rural community development program to be developed under Bolton's leadership.

Nicholas W. Dick, Toronto, has been named executive secretary of the Canadian Board of Christian Service. Pastor of the Toronto Church, he will serve on a part-time basis.

Lloyd Fisher has been named field director for the MCC Teachers Abroad Program in Nigeria. A missionary for

Aeschbacher, Albrecht, Bartel, Juhnke, Lehman, Wulliman (Workers).

the Mennonite Board of Missions, Elkhart, Ind., he will succeed Ivan Eikenberry, a Church of the Brethren missionary.

Kenneth Guhr, son of Mr. and Mrs. John Guhr, Boulder, Colo., and a member of Faith Church, Newton, Kan., began two years of 1-W service in the Lorne Carter Memorial Hospital, Indianapolis, on Nov. 9.

Anna Kreider Juhnke, a Ph.D. candidate in English from Indiana University, will become an assistant professor of English at Bethel College next fall. She is completing her graduate study at Indiana University. She is also director of the tutoring programs for children and illiterate adults at Bloomington (Ind.) Christian Center, a settlement house.

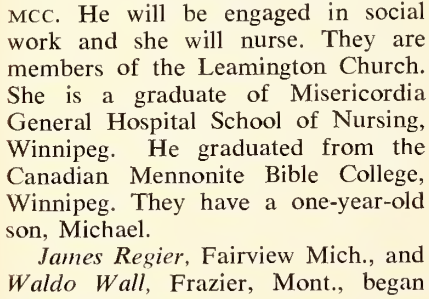
William Lehman has volunteered through MCC to work at Wiltwyck School for Boys, Esopus, N. Y., for the next two years. His parents are the Weldon Lehmans, Berne, Ind. He is a 1964 graduate of South Adam High School and a member of the First Church, Berne.

Mr. and Mrs. David Neufeld, Leamington, Ont., have accepted a three-year assignment in Vietnam with MCC. He will be engaged in social work and she will nurse. They are members of the Leamington Church. She is a graduate of Misericordia General Hospital School of Nursing, Winnipeg. He graduated from the Canadian Mennonite Bible College, Winnipeg. They have a one-year-old son, Michael.

James Regier, Fairview Mich., and *Waldo Wall*, Frazier, Mont., began their 1-W service in the Baptist Memorial Hospital, Oklahoma City, on Feb. 8.

Philip Wulliman, son of the Harry Wullimans, Berne, Ind., will spend the next two years as an MCC volunteer working at Boys Village, Smithville, Ohio. He graduated from Berne High School in 1964 and is a member of the First Church, Berne.

Neufeld, Neufeld (Workers).



LETTERS

CONTINUING ENCOURAGEMENT

DEAR MR. SHELLLY: I realize that it must be ever so difficult for you to know just *how* worthwhile it is to be an editor of our church paper because the good being done is so interminable.

Although I am aware my friends appreciate you also, I want to express my personal response: the two sources that continually encourage me to actuate are *The Mennonite* and *Saturday Review*. Thank you. *Mrs. Earl Bartel, 1836 Stroud, Kingsburg, Calif.*

CALL TO WITNESS

The following statement was written by Alvin P. Voth, Aberdeen, Ida., and 15622 Ridgeway Ave., Markham, Ill., a member of the Pacific District Home Missions Committee. It was published last month in the Pacific District Messenger.

At the General Conference Session at Estes Park, Colo., a resolution was passed to put special emphasis on simultaneous evangelism beginning Feb. 23 to May 29, 1966. I would like to suggest a few methods that we can use to proclaim the crucified, risen, and ascended Christ as we mingle with people in our daily work and other contacts we may have during this time.

1. By personal witnessing: a) Direct our conversation to religion or church affiliation. b) Tell what Jesus Christ has done for us. Matt. 10:7 "And as ye go, preach, saying the kingdom of heaven is at hand." c) Visit the jails in your community and ask for permission to have regular services with the prisoners. This may also open the door to speak to the officers about the Lord.

2. By printed material: a) Leave a tract or portion of Scripture with your tip in the restaurant. Portion of scriptures can be bought from the American Bible Society for a very reasonable price. Special copies for Easter are also available. Jesus said in Matthew 10: "Freely ye have received, freely give." b) Enclose or quote a fitting verse in your correspondence. c) Carry small New Testaments with you to give to people, especially if you travel. These can be purchased for as little as fifteen cents each. "Thy word is a lamp unto my feet, and a light unto my path."

3. In the tenth chapter of Luke we read: "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither he himself would come." Jesus uses people like you and me to go forth into the harvest field. We sometimes seem reluctant to believe that the Lord can use us. He surely can if we only make ourselves available. In the fourth chapter of John (verses 1-40), Jesus used a woman of ill repute to bring others to the way of salvation after she had recognized Him as the Christ. She told the men in the city about her new found friend. Many believed because of her testimony.

GRAHAM'S WAR SUPPORT

DEAR EDITOR: Thank you for publishing the article by Vincent Harding this week ["Our Crisis of Obedience," Feb. 14]. I too have been concerned about the role that Billy Graham has been playing as a spokesman for the church to government. Recently I sent the following letter to him:

"During recent weeks there have been a number of news and press reports of statements which you have made relative to the war in Vietnam and the protest demonstrations against that war. Essentially these reports have left the impression that you fully endorse the current government military action and condemn the protest demonstrations as evidence of our spiritual decline.

"As a loyal citizen of this country and as a Christian committed to the new life in Jesus Christ, it seems to me that there are a number of things which you have not fully considered. First of all, it is very clear that all but a few of the protesters are not disloyal to their country, but consider what they are doing to be the highest commitment of loyalty, which is to oppose the action of your own country when you honestly believe it to be in the wrong. As I read the signs of the times I do not see these protests as evidence of spiritual and moral decline, but rather that at least in a few of the younger generation there is some concern for moral values which refuse to succumb to the pressures of nationalism.

"But my appeal must come to you as a Christian brother. Upon you has been thrust the role of being something of the public spokesman for the Protestant church; such a role always involves a good deal of ambiguity. In a sense you must play the role of the prophet; and if I read my Bible rightly the prophet never was called to endorse national policies, but always to call attention to issues of higher morality in terms of God's concern for justice and human welfare. As a Christian, Christ did not call the church to the defense of nationalistic ideals (Christianity does not breed patriotism), but calls us to be agents of reconciliation. War is not the Christian way to deal with the enemy, and when the church endorses war it is acknowledging that the way of Christ has failed. I have more faith in the gospel than this.

"I am not asking you to become a Christian pacifist if Christ's acceptance of the cross does not call you to it. But please, Dr. Graham, as a Christian leader consider more carefully the role and responsibility of the prophet in the discernment between God's purposes and what's good for America."

I received a reply from Rev. W. H. Martindale, spiritual counselor for the Billy Graham organization. It said in part:

"It is to be recognized that there have been some demonstrations by those who were opposed to the war that had something positive to offer for a solution to the problem. Many of these, such as your own denomination, are preaching the gospel of the Lord Jesus Christ and are serving in that area, diligently, earnestly, under the guidance of God. On such Mr. Graham would call down God's blessing even though, as you suggest, Mr. Graham is not a pacifist. A legitimate pacifist is recognized by the government in his ways of accomplishing his end. Draft card burning is against the law, and I am reasonably sure this would be *condoned* by your church." [Italics supplied.]

One is unsure whether the final sentence is a typist's error, a Freudian slip, or represents the honest opinion of the Billy Graham organization about our church. Regardless, the failure on the part of Billy Graham and his associates to seriously weigh the alternatives from a Christian point of view and their readiness to endorse national military policies while at the same time condemning conscientious protests should cause us to have some doubts. We are not called simply to be critical, though we must speak to Billy Graham in Christian love. But this experience should also drive us to a re-examination of the Scriptures as to what our witness should be. I have been finding the prophet Jeremiah exceedingly helpful as he spoke to his nation in similar circumstances. *John A. Esau, 2801 -22 St., E, Minneapolis, Minn. 35406.*

DOUBLE TALKERS ON VIETNAM

To the Editor: I find the letter of the Conference of Mennonites in Canada to Prime Minister Lester B. Pearson, Ottawa, (which appeared in your paper of Feb. 8) a double-talker.

1. It proclaims itself as an historical peace church—but talks like a war expert. "We have to undertake everything within our power to stop the U.S. from rushing headlong into destruction."

2. It proclaims its neutrality "by helping friend and enemy alike motivated only by goodwill without any political strings attached" but condemns United States policy, and glorifies the "undefeatable" Vietcong.

3. It enjoys the protection of the government, but blames it for taking the sword. External Affairs Minister Martin said, "President Johnson undoubtedly not only protects the interests of the United States in Vietnam but of Canada as well."

4. "Some persons who talk of peace in Vietnam really want victory for the communists," said Prime Minister Wilson last week in London in a House of Commons debate on Asian policy.

Those who carried banners against American bombing, have sent no letters to Hanoi during the forty-day pause in bombing, nor picketed the communist embassies.

6. The letter humbly quotes Socrates, "A man does not always know what his interest is or wherein it lies," but sets itself on the high horse of wisdom and feels competent enough to give the Prime Minister advice. Surely Mr. Pearson is familiar with more views than just those of Senators Morse, McGovern, and Church.

I am sure that a big majority of the members of the Conference of Mennonites in Canada are absolutely convinced of the sincerity of the American president in protecting South Vietnam from the communists of the North; and every Mennonite should wholeheartedly support the new rural pacification projects of Mr. Johnson, who is sending Vice-President Hubert H. Humphrey to Saigon to build a society based on the principles of political freedom, self-determination, social justice and economic development. Immanuel Kant could not do more. Everyone has the opportunity to help through our relief agency, the Mennonite Central Committee, which has agreed to administer a greatly expanded program in the year ahead in Vietnam and to have fifty-six volunteers there by September. Also of great importance is the lastest undertaking of the MCC — the so-called Surplus Food Project. There's plenty of work for us to do, but only under protection of American troop installations, for without them all doors would be closed. *A. A. Vogt, Steinbach, Man.*

ENJOYING IT MORE

Dear Editor: We enjoy *The Mennonite* more in recent months for the various reports of mission work, etc. May God continue to bless and may souls be reached with the gospel. *Minnesota.*

SAVE PREDESTINATION

Dear Sir: In the article "Don't Run Away" by Victor A. Dirks (1 Feb., 1966), the consignment of the biblical doctrine of predestination with the "excess baggage" which the church can do without is a sad reminder of a limited vision: of a way of thinking centered about man's free will, rather than God's sovereignty.

I wonder that any can read of the redemption wrought by God through the Lord Jesus Christ, and come away glorying in man's free will, rather than God's sovereign and saving grace. Who can read Ephesians 1 without sensing the stress on the sovereign lordship of God in predestinating the chosen, in Christ and in love, to salvation?

Let each believer that loves the Lord find godly comfort in the foreordination of his destiny, and give praise and thanks to Him "who worketh all things after the counsel of His own will." *William C. Walden, R.D.1, Lansdale, Pa. 19446.*

Jeri Engh

A bird's eye view of 1-W life

In Denver To Serve Their Country

PROBABLY MORE 1-W men are in Denver than anywhere else," says Marvin Koehn, a 1-W from Ingalls, Kan.

Denver rates as one of the most popular cities for alternative service. It offers the most opportunity. Denver has more institutions approved by Selective Service for 1-W work than any other city.

This type of alternative service gives young men a chance to help their country in a productive way. In Denver, most of the men work in hospitals. They hold jobs ranging from lab technicians to operating room assistants to emergency ward orderlies.

"We're paid the same salary as a regular hospital employee," one of the men told me. "That averages out to about $240 a month. We have to pay for our own room and board. Dick Martin, head of the Mennonite office set up in Denver to coordinate jobs and activities, helps us find rooms or apartments."

One group of 1-W's gets room and board thrown in—the volunteers at Fitzsimons General Hospital in Denver. These are men who offer to take part in medical research experiments. Although Fitzsimons is an Army hospital, the experiments are carried on under the auspices of the University of Colorado. Only men who are recognized as conscientious objectors can qualify for this assignment. It consists of living under rigid diet and activity control. The results of the research are shared with international health organizations, and contribute to the world's knowledge of nutrition.

"We feel we're involved in something important here," says one of the Fitzsimons volunteers. "Sometimes it takes a lot of stamina, though, like the time we couldn't eat anything but liquid formula for a week!"

Right now seven Mennonites are doing their alternative service as Fitzsimons volunteers. They all live together in a "barracks" at the hospital.

For the more than 120 other 1-W's in Denver, room and board pose more of a problem. "But with the help of Dick Martin's office," says one boy, "we can always find good accommodations."

The 1-W office does more than find accommodations. It helps orient new arrivals to their surroundings, duties, and responsibilities. In the office the men know they have a place they can always come to for advice and counsel.

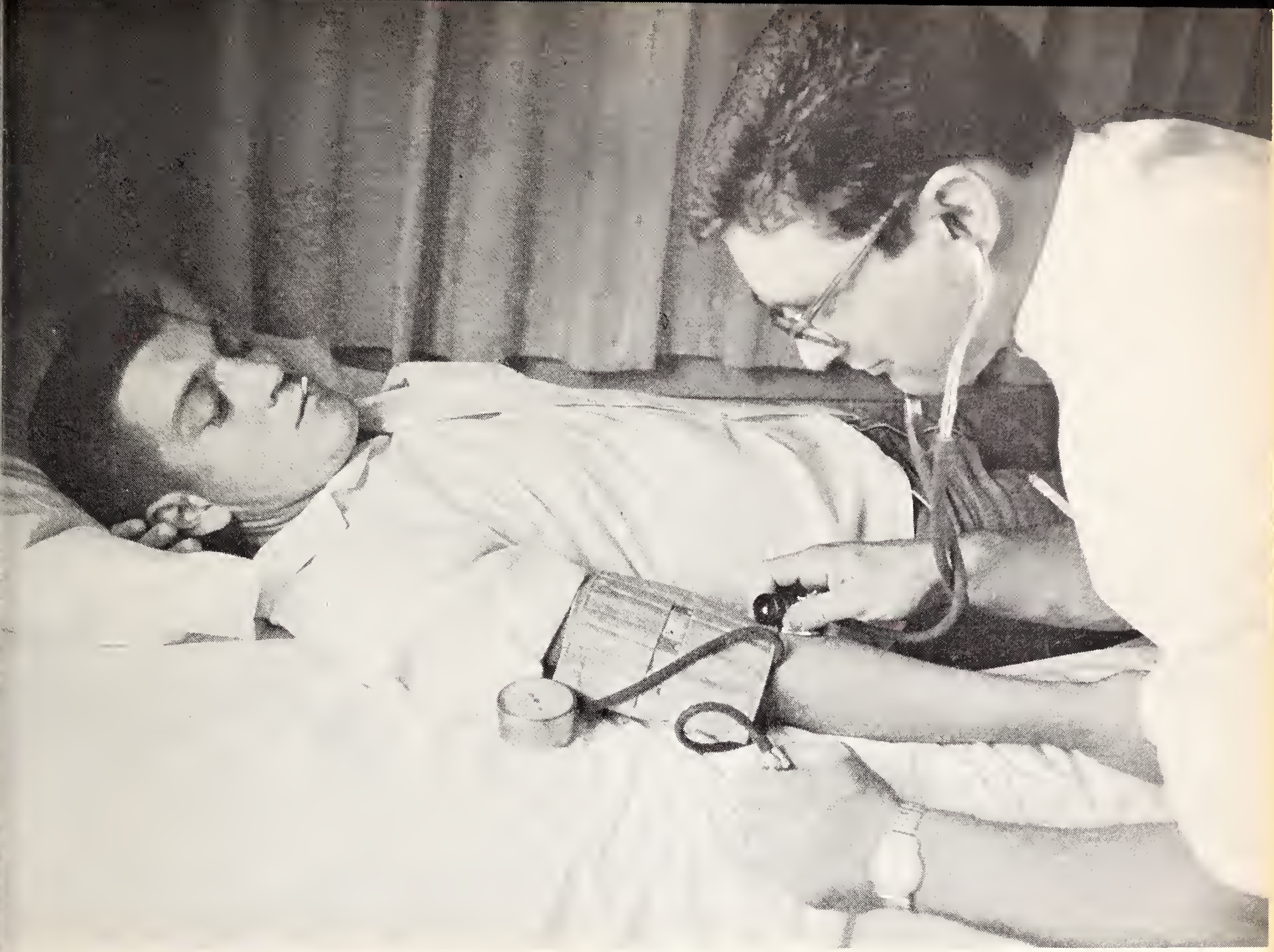
With the office as headquarters, the men organize a great many activities and do church-related volunteer work. One project was sparked by the summer flood disaster in Denver—the men pitched in and formed teams for clean-up action after the waters left hundreds of homes and businesses in muck-filled shambles. "Oh boy, celaning those basements," remembers Don Good. "I've seen some clean mud, but this was *dirty* mud."

On Sunday evenings the men form peace teams and go out to other Mennonite churches throughout Colorado. In their programs they explain what they do in 1-W service, and why they chose earning service (where 1-W's are paid a salary) instead of the voluntary service or the Pax program (an overseas voluntary service).

Another regular activity is a prayer breakfast, held every two weeks. The prayer breakfasts started because one of the fellows expressed a desire for this kind of meeting, and Dick Martin invited a few others whom he thought would be interested. The word spread, and now a small group meets at 6 A.M. every other Saturday. Some of the men who have to work on Saturdays arrive in their hospital uniforms, others come in ski clothes.

"We manage to get up that early," says one fellow, "because we feel it's such a worthwhile meeting."

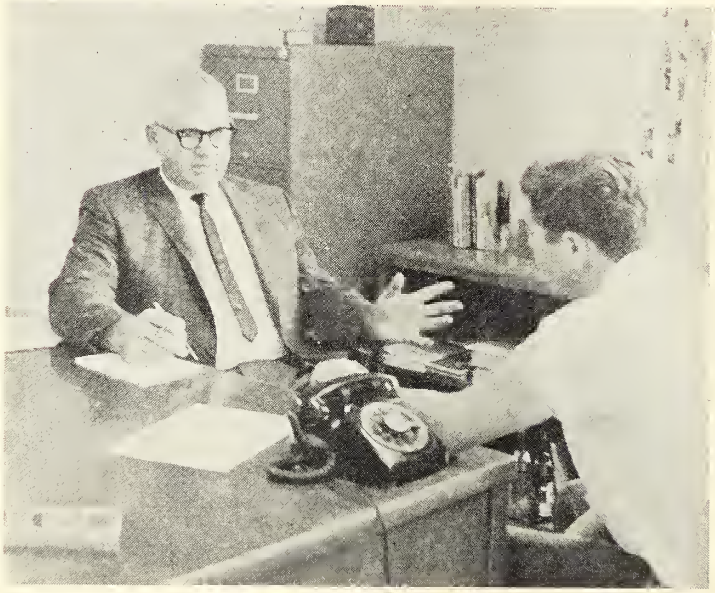
The meeting isn't a study group;



Medic Jesse Ceretto checks on the blood pressure of Freeman Schrock, Goshen, Ind. Such tests are a regular part of the Fitzsimons B-6 deficiency testing program.

Don Good, Reinholds, Pa., stops to check with a nurse as he wheels a patient to her room at Colorado University Medical Center.

Dick Martin, sponsor of the Mennonite church and the General Conference Church in Denver, helps a 1-W fellow with a problem. Dick guides 1-W unit activities, finds rooms and apartments for the men, and acts as a friend and mainstay during their service.



Richard Rychener attacks dinner during one of the diet studies at Fitzsimons Hospital. "We have to finish everything on our plates. Mom would be proud of me."

the men just get together and share experiences and concerns, as well as doughnuts and coffee. They join in spontaneous, conversational prayer whenever they feel like it, and at some time during the prayer session, each man prays specifically for the fellow next to him.

Many of the men teach Sunday school classes, and sing in the choir. They join in contributing $75 a month from their salaries to support a boy at Frontier Boys Village, a year-round camp run by Mennonites in the Rocky Mountains to rehabilitate juvenile delinquents.

The men also provide transportation for members of a girls' club, sponsored by the Mennonite church for teen-age city girls who otherwise might be on the streets.

"Without the 1-W men driving the girls to the meetings and taking them home again," says one director of the program, "we just wouldn't be able to carry on this program for the girls."

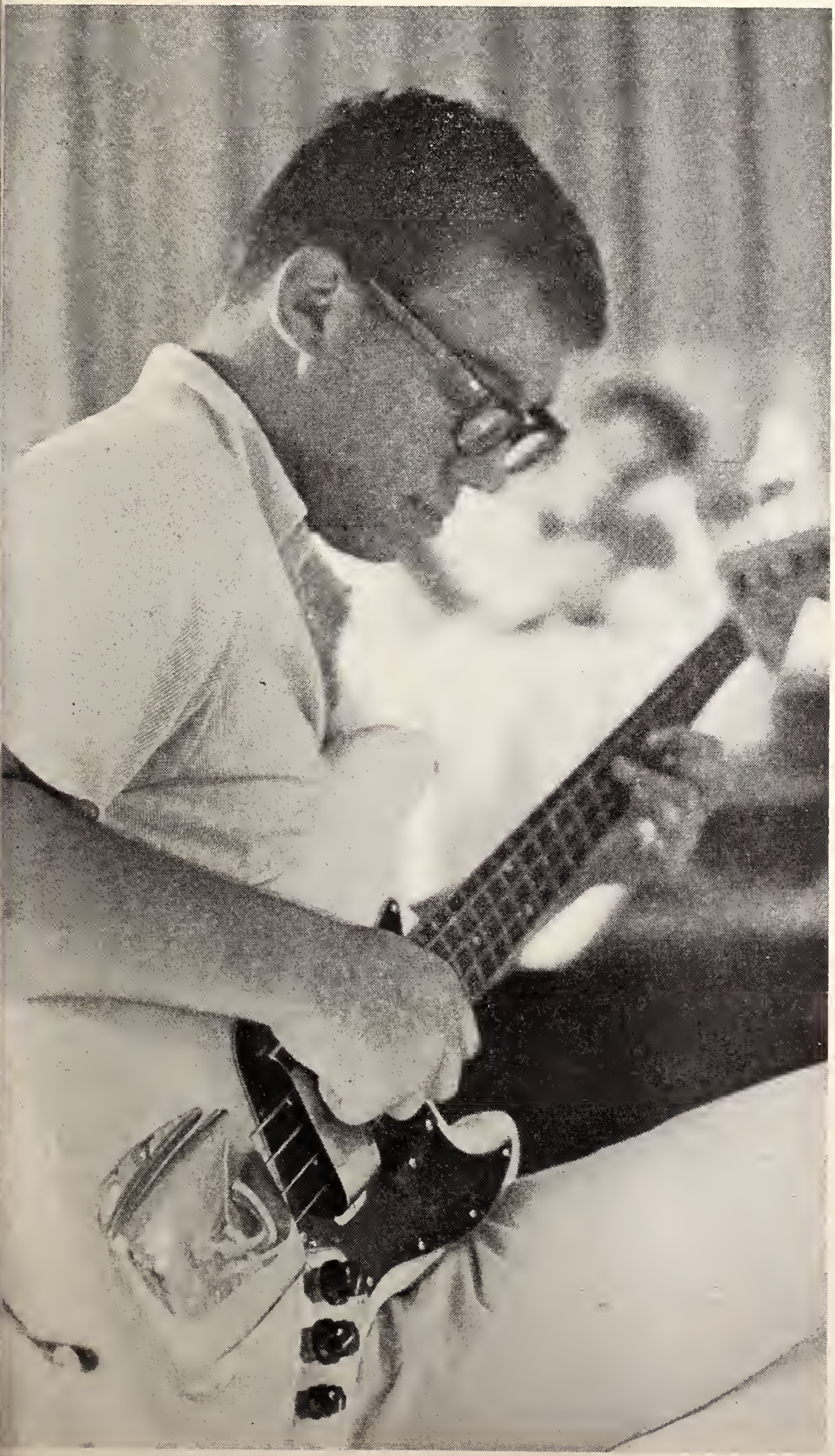
The activity provides a little insight for the men, as a dividend—as one recounts, "These young girls really need the counseling and education the club meetings provide for them. They constantly shock me by swearing like troopers, and one evening I caught them all passing out razor blades for a gang fight!"

Along with service projects, the men keep busy playing basketball, softball, and golf on both church and city leagues. Many boys are continuing their education by taking night courses or correspondence courses to finish high school or start college.

Their work often stimulates the men to continue on in the field their 1-W service introduced them to. Many men have studied to become doctors; one former hospital orderly is now a doctor serving in Vietnam. Others go into social work, go to seminary, or enter the teaching field. Vocational Mennonite counselors like Horton Flaming and Orval Shoemaker visit 1-W units across the country to make information available to the men on job possibilities, colleges and trade schools, and resources for school financing.

One 1-W unit member sums up his feelings about his Denver service this way: "I feel I've been doing work here which helps other people, and at the same time I've come to know other men of my faith and come closer to my church. The whole experience has given me new direction in life."

Paul Blough takes time from his rigid routine at Fitzsimons Hospital where he and six other Mennonites volunteered to serve as guinea pigs in nutrition tests. Results of the tests are then shared with international health groups.



CONTENTS

*Grace in the Forest 138
Farewell Repeated 141
News 142
Church Record 145
Letters 146
In Denver to Serve Their Country 148
Editorial 152

*Supplemental reading for Sunday school lesson of Mar. 6.

COVER

Marvin Koehn, Ingalls, Kan., works as an emergency ward orderly in Colorado General Hospital. (See "In Denver to Serve Their Country," page 148.)

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What is man?

Little less than God.

I didn't invent this bit of dialogue. It comes from an ancient source. And at this late date I hesitate to spread it around. Don't most of the folks you know think too much of themselves already? Here is a fellow who talks as if he and his tribe were a super-race. He wants to be the policeman of the world. It isn't clear where he got the idea. He probably nominated himself to root out every human affliction from the hangnail to inflation.

If he takes himself to be the saviour of the world, don't increase his pride.

But even he wants to know the answer to the question. His actions betray him. He rushes from one job to the other. He pursues knowledge. He marries and is given in marriage. Rising early, he goes to bed late. His fevered pace is all a charade in which he asks, "Who am I?"

Only one person needs pity more. He is the one who has decided on the answer. And he doesn't like it. He hates the answer so much that he lashes out like a wounded bear hurting those about him and hurting himself. With needle or glass or overwork he abuses both body and soul. For in his agony he believes the answer is, "I'm nobody." But he cannot accept the reply. So in his desperate acts he says, "Won't somebody tell me that I'm somebody?"

He'd settle for a lot less than little less than God.

How much is little less than God? Look at it from the other side. I can tell you what it is more than.

Take a look at the sky at night when the smog is gone and the clouds are few. You need money to travel and see this speck of dust called earth. But without a ticket or a passport you can see halfway across the universe almost any evening. You can't count the stars. But each star carries as many wonders as it has fellow-stars. It certainly has in its own solar system, minerals, and jewels as rare and as useful as those we know here. Somewhere plants grow and animals walk. And at many places are minds that think. And they must think about minds like ours that think about them.

The stars stretch our imagination. But what are they? Nothing but the work of God's fingers (Psa. 8:3). When the main work of creation had been cut out, God picked up the scraps of dough left over and made the universe. It was just something He put together to see what He could do.

And man is much greater than the fireworks in the sky. He has dominion over the work of God's hands (8:6). These are greater even than the works of His fingers.

But this is poetry. And even ancient art is hard to understand. Don't you have a better example? What's man?

Perhaps we can answer the question best if we could find a man who is a man little less than God. We can find such a man, though I must warn you that He is obscured in mist. The man is Jesus Christ. And the mist comes from the cloud of divinity with which we surround Him. And it is proper. But if we want to get back our manhood we must also see Christ as a man.

Here is the man crowned with glory and honor. God loved this man. He was the son of man—the real man. He was a man "little less than God" (8:5).

If Christ was a man as we are men, and it happened to Him, perhaps it can happen to us. Indeed, this is the gospel. God loves man. He loves you. I'm a member of the family of God.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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a kinship of suffering

The church can learn much from Alcoholics Anonymous. Unlike many active church members, however, no A. A. member can maintain the notion that he can lift himself by his own bootstraps.

Paul R. Carlson

THIS IS THE story of Fred.

"How are you feeling?" the voice asked. "Shaking? Sweating? When did you have your last drink? Think you can stay off it for twenty-four hours?"

The caller knew only too well that the alcoholic can't. He'd "gone the route" himself in the past. But more than likely, the alcoholic will make assurances that he can—just to get off the telephone.

But it wasn't that easy. For the voice made an ominous remark: "Try to stay away from a drink until I get over."

Fred really began to shake. Who's coming over? And what will he do when he gets here?

Finally, the doorbell rang. Standing at the threshold was not a stereotype of a man whose alcoholic past was all too physically evident. He was a rather well-dressed, cultured individual, who simply said: "Hello, my name is John. May I come in?"

The unshaven pajama-clad Fred felt dirty and useless in such a presence. What's more, he was even now more frightened that this stranger would join forces with his family to force him to stop drinking. And he had to drink to survive—if you can call it that.

"When did you have your last drink?" John inquired.

The despondent Mary interjected, "He drank a fifth of wine right after you called."

John began to laugh. "I knew he would. I would have done it myself."

But then John became serious. He noticed sweat pouring off his fellow alcoholic, drenching his pajamas; and his hands were shaking uncontrollably.

"Need a drink now?" he asked sympathetically. "I'll pour you one."

At this point, John had to make a decision — layman though he was: Does this fellow need hospital care, or can he make it from the start with the help of A.A. alone? He decided to adopt a wait-and-see attitude. He decided to talk.

"Nine years ago, I was in just as bad a shape. Every morning the bartender would put two shots in a water tumbler for me. I was shaking so badly that I couldn't get a shot glass to my mouth."

This well-dressed man had gone through it?

"I lost my car continually," John continued. "So I'd tell the police it was stolen and have them find it.

"I drank for twenty-five years—never saw my daughter grow up.

"But then I hit bottom and found A.A."

The story, the similar drinking patterns, all sounded too familiar. John was no phony.

But then came the catch; always a gimmick. "We're having a meeting tonight in New York," John said in a matter-of-fact tone. "I'll pick you up."

Fred wanted to go to a meeting like he wanted to go on a milk diet. But something in John's manner made him grudgingly agree.

Fred continued to shake, sweat, and worry about his promise to John. It was only with the aid of a few stiff drinks that he managed to skim an electric razor over his twitching face. He hadn't been able to use a safety razor for years.

As he pulled himself into a well-worn suit, he suddenly was flushed by a sense of pride: "Why should I be going to a meeting for a bunch of drunks? I'm not an alcoholic."

But finally the doorbell rang. And John drove Fred away, telling him more of his own battle with the bottle. When they pulled up in front of a church, Fred became even more frightened. So it *was* some kind of religious organization.

Entering the basement, Fred found the air blue with smoke. The smell of hot coffee seemed to clear away some of the fog. But the sound of boisterous laughter made him uneasy. He became conscious of his own appearance in the sight of well-dressed men and women who had probably come to look in on the drunks.

But John quickly introduced him to one of them. "This is Frank," he said. "And this dopey Irishman used to be a real gasser. He was poured off more trains than. . . ."

Frank was an alcoholic, too?

At the sound of a gavel, the men and women moved toward the row of seats, John leading Fred to the front row. How self-conscious he felt about his breath.

"Welcome to the Thursday night meeting of the Tumble Inn Group of Alcoholics Anonymous," a pretty blond said from the podium. "A.A. asks no dues or fees—just a desire to stop drinking.

"For the newcomer tonight, just sit back, relax—if you can—and listen. Take what you like, and leave the rest here. But try the program for ninety days. The door swings both ways. If you don't think the program's for you after that time, you will have saved enough money to go out and have a real blast."

A few guffawed. Then the first speaker was introduced as members sipped coffee.

Fred tried to listen. "My name is Fritz, and I'm an alcoholic."

His appearance belied his confession, but his story left little doubt. He, too, had brought the Bowery into his own home. Boilermakers—a shot of whiskey and a beer—had been his standby for years. Same with Fred.

The cultured woman who followed him had once been a promising pianist. However, drink also ruined her career. Her "medicine"—martinis—was drunk only in the best places.

"But," she said simply, "it doesn't matter whether you're a high bottom or low bottom drunk. All that matters is what drink does to you."

Then she looked at the clock. The meeting had begun at nine, and an hour had passed. Fred was shaking nervously, and he felt a sense of relief when the speaker sat down.

Fred was ready to head for the door when John quickly grabbed his arm and said: "Hang on, the best A.A. is over coffee and cake."

No doubt about it. These people had gone through the same suffering. Some had been through more. At least he hadn't suffered "blackouts" or the dt's. If they could make it, he thought, so could he.

But he also came away with some grim knowledge. He had learned that alcoholism—while a disease and not necessarily a moral problem — was nevertheless a progressive disease. Once an alcoholic always an alcoholic. And a new friend, Larry, was living proof. He had just had a "slip" after three years of sobriety.

"I never thought I could get off it," said Larry. "It was worse than the last drunk before I joined A.A. In the end, I was drinking wine."

Everyone at the table understood. No one condemned Larry for the slip. They knew only too well that they might slip themselves someday. But Larry himself was filled with remorse for what he considered was unfaithfulness to his group.

"Listen, boy," said Frank, "you did the right thing coming back tonight. Do you know any other place where we drunks can go?"

Fred was still thinking of Larry as John drove him home that night. Alternately, he promised it would never happen to him, and, at the same time, he was afraid he might not be able to make the program at all. Already he was craving a drink. And he had a bottle at home.

John sensed some of the thought racing through Fred's mind.

"Fred," he said, "we work this program one day at a time—for the rest of our lives. We know it's easier for a drunk to swear off the bottle for a lifetime than it is for twenty-four hours. That's why we call it the twenty-four program."

Fred readily admitted that he did not think he could make it through the night.

"Sure, it's tough at first," said John. "At first you have to divide those twenty-four hours, maybe into an hour or even fifteen minutes at a time. But the physical effects will be over in three to five days."

The car finally pulled up in front of Fred's house. But John added a parting word: "If you think you're going to take a drink during the night, call me—even if it's three or four in the morning. And I'll pick you up for a meeting in Jersey tomorrow night."

Then the car sped off.

Somehow it didn't seem possible that three months had passed when Fred walked into the Tumble Inn Group that Thursday night. He was as uncertain then as he had been the first time. Tonight he was sober and wearing a new suit of clothes. A.A. had promised him nothing but his sobriety. But he had gained so much more. His job was no longer in doubt. His bills were getting paid. And, best of all, a happy family was at his side. For tonight was a big night in the life of Fred A.A.

The triangular pin Fred received

that night meant as much to his fellow members as it did to him. He could wear it with pride as long as he stayed away from that first drink.

"If you ever feel like taking one," said John, his proud sponsor, "swallow this as a chaser."

In the many twenty-four hours that followed, times indeed came when Fred felt that he needed a drink. One of his closest calls came when one of his youngsters was rushed to the hospital and was not expected to live. In fact, he had actually walked into a bar and ordered a double while he waited for the crisis to pass.

But suddenly the words of the A.A. Serenity Prayer flashed through his mind. "God grant me the serenity to accept the things I cannot change; the courage to change the things I can, and the wisdom to know the difference."

His hand now shook convulsively as he lowered that "first" drink, paid the puzzled bartender, and walked to the pay phone near the door. He trembled as he tried to dial the number. But finally, he heard the magic and familiar, "Hello."

"John, this is Fred; I'm in trouble."

That was the last time that Fred had had a sudden compulsion to drink, even though he knew he would always "have to keep my memory green."

Fellow A.A. members had pitched in at different intervals to see him through that crisis. Some of the women had offered to baby-sit and care for things at home while Fred and his wife, Mary, spent as much time as possible at the hospital during their youngster's recuperation.

Mary had changed during the months that Fred had been identified with A.A. At first, she resented the fact that he was attending so many meetings during the week. But then she finally agreed to go to one herself and learned that alcoholics must spend time together to hash out mutual problems if they are going to maintain their sobriety. What's more, she learned of an organization known as Al-Anon for the families of alcoholics. So she decided to look in on one of these meetings.

"We admit that we too are powerless over alcohol," a pleasant woman explained. "If our husbands or wives are active alcoholics—or if they have a slip—we try to learn to stop nagging or bossing or running their lives. We make our own moral inventories.

"As a consequence," she added, "many homes have become serene, peaceful places because the alcoholic has the understanding of his non-alcoholic partner."

This proved to be the case for Fred and Mary. Occasionally Mary attended the open meetings with her husband, and they always enjoyed the visits to the homes of other members, the crowded annual banquets and the raucus New Year's Eve parties. They had even made it a practice to seek out other A.A. groups when they went on trips together in different parts of the country.

But one thing about the program Fred himself didn't like at first. He didn't mind helping to make the coffee or clean up the kitchen after the meetings. But speak? Never!

Yet one night he found himself being introduced before a neighboring group. His knees began to buckle as he stammered: "My name is Fred . . . and . . . I'm an alcoholic."

He laughs silently now as he thinks about that night long ago, because now it is hard to shut him up. But he is also grateful because A.A. gave him confidence in himself.

Long-suffering Mary has even come to expect the calls in the night.

"Fred, this is Frank at Inter-Group," the voice on the other end says. "Sorry to bother you, but we've got a guy in pretty bad shape, and he lives right near you. Will you give him a call?"

So the chain reaction continues. John helped him. Fred has helped others. And many of them by the grace of God and the help of A.A. will help other suffering alcoholics.

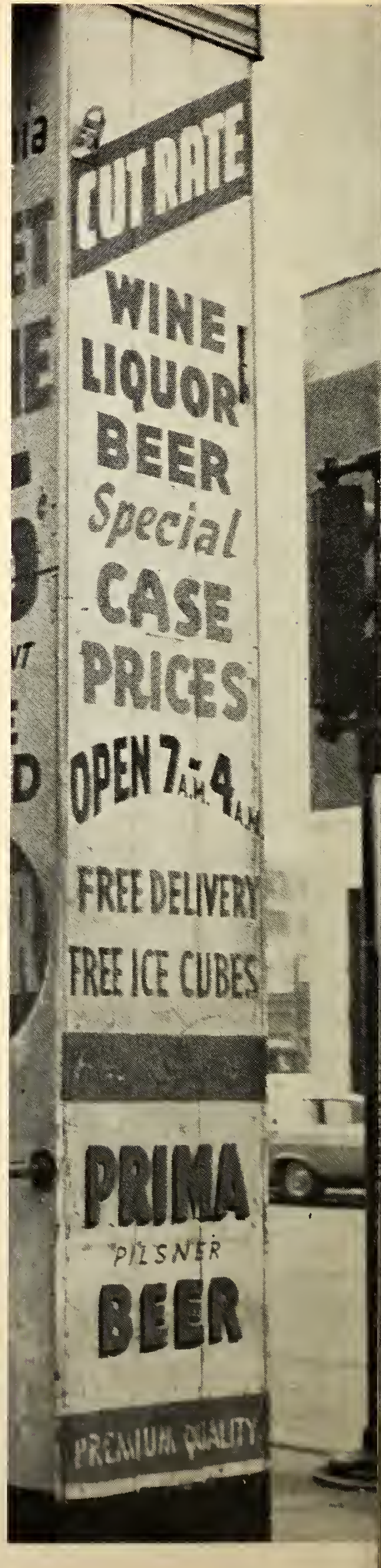
Fred is proud and grateful when one of his sick "pigeons" makes the program and finds recovery. But he knows deep down in his heart that he still is and always will be—just one drink away from a drunk.

II

An alcoholic has to be made of pretty strong stuff to withstand the taunts of the "salesmen of salvation" who dog his uncertain footsteps through the skid rows which adorn every major city from New York to San Francisco.

"I still shudder, and aways will, whenever I hear the word 'mission,' " says one rehabilitated alcoholic. "I learned what it means to be preached at for an hour, while your guts are growling from hunger."

The logic of one mission counselor



may have some validity. He says "If we save just one from the fires of eternal damnation, we're 100 percent successful."

But the unvarnished fact is that the majority of alcoholics grace the rescue mission pews for soup—not salvation. These men don't want to be constantly reminded that they are sinners; they know they are! And only another alcoholic can sense the depth of their loneliness, remorse, and guilt. Their experience certainly cannot be grasped by the rescue mission's Hapgood Sisters or the Bible-toting football player, who retires to the antiseptic staff kitchen after the service, while those they have sought to win gulp down an undefinable stew in a basement mess hall.

Fortunately, many alcoholics find a ray of hope elsewhere. An example is a man who describes himself as "a Roman Catholic priest, an alcoholic, and a neurotic."

Father Ralph Pfau recovered from the disease of alcoholism through a worldwide fellowship known as Alcoholics Anonymous. Yet the compulsion to take "one little drink" suddenly gripped him one day—after almost four years of sobriety—when he found himself a stranger more than a thousand miles from home, tired, dusty, uncomfortable, hungry — and thirsty.

Then he caught sight of the *A.A. Directory* lying in his suitcase. "Wichita Falls, Texas," he mused. "I wonder if they have a group here?"

They did indeed. And the desire to down that one lethal bourbon manhattan left him as he contacted others who shared his problem.

The A.A. fellowship now encircles the globe, having some 300,000 grateful alcoholics. They represent all races and creeds, and men and women of every station in life. All had come to that crucial point where they recognized that their lives had become unmanageable. They were powerless over alcohol.

Alcoholism Plagues Western Nations

Statistics would indicate, however, that Alcoholics Anonymous is reaching only a fraction of those affected by this worldwide health problem. The latest figures indicate that more than five million alcoholics are in the United States alone—4760 for every 100,000 of the total population. France has an even higher rate, 5200 alcoholics for every 100,000 of the population. Sweden, Switzerland, Denmark, Canada, Norway, Finland and Italy, in that order, are among the other countries.

To discuss the effectiveness of Alcoholics Anonymous in terms of statistics alone is to ignore the organization's basic beliefs: A person will continue to drink until he cries out in desperation for the power and the will to stop. No amount of nagging, preaching, or civil restraint will deter him from seeking his next drink. Once hooked, the bottle becomes the alcoholic's god—the power, which for the fleeting moment, makes his experience one with truth, as William James, the psychologist of religion observed. And nothing but a more radical spiritual experience will provide that release for which he longs.

The church can learn much from Alcoholics Anonymous, although the fellowship has traditionally shunned alliance "with any sect, denomination, politics, organization, or institution."

While the fellowship has taken pains to stress that it was not a "religious society," it has been equally forceful in emphasizing the "spiritual aspects" of the program. The second of A.A.'s Twelve Steps declares that only "a Power greater than ourselves could restore us to sanity." Those who balk at turning their "will and lives over to the care of God" as they understand Him (third step) are generally urged to make the A.A. group their higher power. Thus many atheists and agnostics are numbered within the fellowship.

However, although as many as 50 percent enter A.A. as atheists or agnostics, almost every member eventually comes to believe in and depend upon the power of God in his life.

Program Includes the Spiritual

Integration of the spiritual into the total recovery program was assured even before Alcoholics Anonymous was formally organized in 1935. Until then, the alcoholic was generally regarded as a social pariah. It was not uncommon even for the clergy and the members of the medical profession to play the role of Job's comforters: "Curse God and die!"

However, a chain of providential circumstances began when Roland H., a prominent American businessman, visited the celebrated Swiss psychiatrist, Carl Gustav Jung, in Zurich in 1931. Roland had looked upon Jung as a court of last resort. But, in time, even Jung was forced to abandon his patient as a hopeless alcoholic. His one ray of hope—a transforming religious experience.

Gripped by an intense deflation of his ego, Roland turned in desperation to the Oxford group movement, then at the height of its success in Europe. It had already won hundreds with its gospel of absolute purity, absolute honesty, absolute unselfishness, and absolute love, and its emphases on self-survey, confession, restitution, and prayer. Within this fellowship, Roland experienced a spiritual transformation and returned to America a free man.

Once home, Roland discovered that other alcoholics had also found release through the Oxford groups. One was Edwin I. (Ebby), who had been threatened with commitment to a mental institution. Ebby was introduced to the Oxford groups after being informed of Jung's verdict upon most alcoholics. He, too, promptly sobered up.

Converts Spread Cure

Then Ebby learned that a New York broker and old school friend, Bill W., had been given up by his physician as a hopeless alcoholic. So one day in November, 1934, Ebby paid Bill a visit. In substance, he told his

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friend that he had 1) admitted that he was powerless to manage his own life, 2) that he had honestly examined his own conscience, 3) that he had made a rigorous confession of his personal defects, 4) that he had sought to make amends to those he had hurt, 5) that he resolved to serve others without thought of personal prestige or material gain, and 6) that he was seeking God's direction for his life.

To Bill his formula sounded markedly naive. But years later, in writing to Jung about this encounter, he recalled: "I had long marked my friend Edwin for a hopeless case. Yet here was he in a very evident state of 'release' which by no means could be accounted for by his mere association for a very short time with the Oxford groups. Yet this obvious state of release, as distinguished from the usual depression, was tremendously convincing. Because he was a kindred sufferer, he could unquestionably communicate with me at great depth. I knew at once I must find an experience like his, or die."

A month after Ebby's initial visit, Bill entered Towns Hospital in New York City, where he was again placed under the care of his long-suffering physician, William D. Silkworth. But he was suddenly gripped by a sense of utter depression as the effects of alcohol and sedation wore away. Although he still "gagged badly on the notion of a Power greater than myself," he suddenly found himself crying, "If there is a God, let Him show himself! I am ready to do anything! Anything!"

Bill himself tells what happened next: "Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers.' A great peace stole over me and I thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.' "

In time, Bill realized that not all alcoholics would share such a spontaneous spiritual experience. Some were cataclysmic, others gradual. "But nearly all had the great common denominators of pain, suffering and calamity," he learned from William James. "Complete hopelessness and deflation at depth were almost always required to make the recipient ready."

Give Them the Medical Business

However, Bill discovered that James was correct, only after he failed miserably to effect a wholesale cure of fellow alcoholics by playing the role of an evangelist. Then Dr. Silkworth offered some sage advice. "Give them the medical business, and give it to them hard," he counseled. "Skip that account of your hot flash." So Bill shifted his emphasis from *sin* to *sickness* and things began to look up.

It was in the midst of personal adversity that success waited. Bill one day was in Akron, Ohio, trying to gain control of a company and rebuild his financial fences. But he lost a proxy fight and found that he didn't even have sufficient funds to pay his hotel bill. Bill needed a drink!

He saw a church directory hanging in the lobby opposite the bar. He felt the urge to call an Episcopal clergyman to see if he could put him in contact with another alcoholic. Thus Bill met an Akron surgeon, Dr. Bob S., who had drunk himself out of most of his patients.

This time Bill did not preach. "I just talked away about my own case," he recalls, "until [Dr. Bob] got a good identification with me, until he began to say, 'Yes, that's me, I'm like that.' " The outcome was that Dr. Bob stopped drinking almost immediately and stayed sober until his death in 1950.

Bill and his new friend then set out to reach other alcoholics in the Akron area. Almost immediately one recovery followed another. "This idea of mutual need added the final ingredient to the synthesis of medicine, religion, and the alcoholic's experience which is now Alcoholics Anonymous," says Bill. His dream of a society of alcoholics had now become a reality.

A.A.'s cofounders soon recognized that they would have to disassociate their infant fellowship from the Oxford groups, because alcoholics rebelled against the organization's aggressive evangelism, the principle of team guidance, and the concept of absolutes.

They had yet another difficulty: "Because of the stigma then attached to the condition, most alcoholics wanted to be anonymous. We were afraid also of developing erratic public characters who, through broken anonymity, might get drunk in public and so destroy confidence in us. The Oxford groups, on the contrary depended very much upon the use of prominent names — something that was doubtless all right for them, but mighty hazardous for us."

The A.A. kerygma gradually found didactic expression, primarily in the Twelve Steps and the Twelve Traditions. All of these principles are consistent with the movement's basic purpose; and, although forged in the crucible of experience, they are not binding upon individuals or groups. They are suggestions, not commandments. For the only requirement for A.A. membership is a desire to stop drinking.

A.A. Acquires Critics

The movement has acquired its share of critics. This can be good, especially if the criticism is partially or wholly justified. In such instances, A.A. has adopted the position that it should "acknowledge this to our critic, together with our thanks."

Unfortunately, much of the criticism is unjustified. This kind of criticism is often found among more zealous Protestants and Roman Catholics. While such Protestants often insist that freedom may be found through Christ alone, their Catholic counterparts contend with equal vigor that the sacramental system is sufficient to free the alcoholic.

But the churches can hardly boast of success in dealing with active alcoholics. And alcoholics have usually shied away from available means of grace, ridden as they are by remorse and guilt.

The perceptive clergyman will recognize A.A. as a community resource, a bridge between the hell of the alcoholic and the redemptive community.

While the spiritual aspects of the program are obvious, it has no bias toward a particular religious group. Some members argued that many alcoholics would be scared away by a heavy religious emphasis, since most of them at some time or other, had been the objects of a narrow religious evangelism they did not like.

The result was that God was described as a "Power greater than ourselves" in the second of the Twelve Steps, while in Steps Three and Eleven the words "God *as we understood Him*," were inserted. It was also made clear that these steps were only *suggestions* for recovery.

Says Bill, "The atheists and agnostics in our group widened our gateway so that all who suffer might pass through, regardless of their belief, or lack of belief."

The Church Can Learn

An Episcopal clergyman, Samuel M. Shoemaker, long acquainted with the group, observed, "A.A. indirectly derived much of its inspiration from the church. Now perhaps the time has come for the church to be reawakened and revitalized by insights and practices found in A.A."

Certainly, A.A. has emphases akin to some of the church's basic doctrines. Differences may be at least partially attributed to A.A.'s communicating its message to the alcoholic through shared experience and in the mundane language of daily life. It has never forgotten the biblical truth that children must be fed milk before they can digest meat.

For example, as faith dawns in a hostile heart, its verbal expression may appear crude, if not shocking, to those who think in the terminology of Nicea or Chalcedon. Yet, as it grows and matures, it is dynamic because it was born of personal experience. The great American preacher, Harry Emerson Fosdick, once wrote: "I have listened to many learned arguments about God, but for honest-to-goodness experiential evidence of God, His power personally appropriated and His reality indubitably assured, give me a good meeting of A.A.!"

Unlike many active church members, no A.A. member can maintain the notion that he can lift himself by his own bootstraps. He knows he has a problem—a problem which he cannot fight alone. He is powerless; he surrenders in order to conquer.

Release from bondage always leads the alcoholic to realize that he has been restored to health, not through his own merit or strength, but through an amazing free gift to him. One can walk into an A.A. meeting any night in any city and hear men and women testify that they have been saved from personal destruction "by the grace of God and A.A."

Or as one man put it, "The Bible says, 'Ye must be born again.' I guess that is what happened to me."

No Armchair Members

But A.A. members soon learn—sometimes through bitter experience—that their continued sobriety depends upon their active participation in the fellowship. Thus A.A. has no armchair members.

Rather, as Shoemaker has pointed out: "It never occurs to an A.A. that it is enough for him to sit down and polish his spiritual nails all by himself, or dust off his soul all by himself, or spend a couple of minutes praying each day all by himself. He knows he must give to the fellowship that redeemed him or it will wither and die unless he and others like him keep that fellowship moving and growing by reaching others."

A.A. members learn that they must demonstrate their faith by their works. But many have discovered to their own sorrow that they cannot maintain their sobriety by simply extending a helping hand to others.

An alcoholic must make "a fearless moral inventory" and confess his shortcomings both to God and his fellowman, making amends whenever possible. This he must do each day of his life, for he knows that resentment, remorse, and guilt almost wrecked his life.

The shortcomings of the average church member are not as visible to the community as those of the active alcoholic. Nonetheless, theologians are deeply concerned about contemporary church life. Carlyle Marnay, for example, contends that most members "are men to whom nothing truly redemptive is happening."

And Gustav Weigel, S. J., believes he knows why: "We hear no cries of repentance because we have no awareness of sin," he says. "Our faith is not in Christ, and in Him crucified, but in our goodness and power."

The alcoholic can nurse no such illusions. "The tragedy of our life," said one A.A. trustee, "is how deep must be our suffering before we learn the simple truths by which we can live." Nor can he ever forget the warning of Paul. "Let anyone who thinks that he stands take heed lest he fall."

The alcoholic must learn to deal with "the cold facts and dry criticisms of the sober hour." A.A. cannot promise that his financial situation will improve, that his wife will not nag, that his boss will not be unfair, or that fellow members will not irritate him. A.A. can only suggest that he remember the Bible's injunction: "Judge not, that you be not judged."

These principles can be utilized by anyone in daily life. One alcoholic church member quipped: "The church's trouble is that it isn't made up entirely of drunks."

Statements such as this have caused some concern that A.A. might eventually forsake its role as a *fellowship* and evolve into a *cult*. Arthur H. Cain is among those who have expressed this fear: "A.A. must recognize its real function: to serve as a bridge from the hospital or jail to the church—or to a sustaining personal belief that life is worthwhile. It must not pose as a spiritual movement that provides everything the alcoholic needs to fulfill his destiny. It must realize that the actual coffee pot used to make the first A.A. coffee is not the Holy Grail. The cake and coffee served after meetings are just refreshments, not the body and blood of Jesus Christ."

A.A. replied to Cain's criticism in characteristic fashion, carrying an article in *The Grapevine*, entitled, "Our Critics Can Be Our Benefactors." The author stressed that "it would be false pride to believe that Alcoholics Anonymous is a cure-all, even for alcoholism." A.A., he said, must always remain the handmaiden of religion and medicine.

The *fellowship* can never become a *cult* as long as it is content to retain this humble position.

If Alcoholics Anonymous is true to its heritage, a suffering alcoholic will always be found who can testify: "A.A. may not have opened the gates of heaven and let me in, but A.A. has opened the gates of hell and let me out."

The church grows in Japan.

NEWS

Life-Gifts Nourish the Life of the Church

AN ARMY MOVES on its stomach said Sherman.

It sometimes seems that the church only moves on its money.

This isn't quite accurate, however. The church moves through the quality of its discipleship. Dedication is what is needed for its witness. People give their lives for the witness of Christ. Money is only one part of that life-gift.

Money can be counted faster than deeds of love and words of compassion. But they are also part of the total Christian witness.

The program of the General Conference Mennonite Church is often presented in terms of money because it is a vital part of the total witness. In this issue we present a summary of this investment because all who share in this program deserve a better understanding of the use of their gifts. It is their witness.

The specific conference witness for 1966 needs $1,680,000. This is only slightly higher than the amount raised in 1965.

This million and a half dollar budget, of course, does not cover all the gifts of General Conference congregations whose annual giving runs well over seven million dollars. A sum about equal to the budget of the conference's mission board will be spent for new buildings in its local communities. Two and a half million dollars will go for the support of local programs. Conference institutions (not counted in the General Conference budget) will receive over $750,000 from conference congregations. Another $275,000 goes to non-conference causes.

So in telling the story of the witness of one Mennonite brotherhood through its conference agencies we are telling only a fraction of the story. It is an important fraction because every member is involved and responsible.

MISSIONS $1,137,650

The General Conference Mennonite Church looks to this agency for leadership in its worldwide witness. Since 1872 when the conference formed a foreign mission board, it has led the way. First came the work among the Indian Americans of the Oklahoma territory in 1880 under the leadership of S.S. Haury and his wife. In 1900 a venture was begun in India. Many other regions have been added since including projects in North and South America. For the foreign mission board was combined with the home mission board in 1950. A home mission board was first organized in 1878 as the result of a concern for the scattered churches and groups of Mennonites of that day. This same impulse is still nurtured today in a ministry to the peoples of North and South America in cities and colonies.

Missionary salaries—$340,000

God's redemption came in the form of a person, the man Jesus Christ. The witness of the church continues to be carried by people who are themselves living witnesses.

Field budgets—$314,540

Missionaries nurture the young

Discipleship depends on Christian nurture

church in each region where they work. It is a witness carried on by pastors, evangelists, teachers, doctors, nurses, writers, printers, and many others. Literature and radio programs are also a part of the outreach. The fields are: India (including support for the Yeotmal seminary, Woodstock school, and Vellore Medical School), $89,923; Lower South America (including mission work in Paraguay, Uruguay, and Brazil, as well as the Mennonite seminary, and literature), $48,775; Taiwan, $45,618; Congo, $45,000; Japan, $30,025; Indian American (in Arizona, Montana, and Oklahoma), $12,419; Colombia, $11,720; Mexico, $9600; Mississippi (Gulfport), $9000; Woodlawn (Chicago), $6500; and Oklahoma City, $5960.

Auxiliary services—$198,200

A variety of services and programs (sometimes classified as miscellaneous but still more important than that word implies) are part of the program of witness. Some of the larger items include: passage and freight, $60,000; pension premiums $26,000; church support (U.S.), $12,000; church mortgages and loans, $12,000, medical aid, $10,000; utilities (missionary), $10,000; volunteer service programs, $10,000; committee work, $7100.

General—$147,625

All programs need careful management to see that funds and efforts are put to use wisely and well. This is a part of the witness for without it the program could not continue. Some of the items needed here are: salaries, $34,000; central treasury costs, $25,000; conference administration and stewardship education costs, $35,000; Congo Inland Mission administration, $9000; travel, $7000; postage and supplies, $4000; rent and utilities, $1500.

Promotion—$58,800

The witness from the church goes to the uttermost parts of the world. But it is not one-way communication. Reports need to come back of what is being done. The work needs to be interpreted so that all may learn and increase in the Christian life. Items here are: contribution to the Every Home Plan for *The Mennonite* and *Der Bote*, $38,000; publicity and promotional literature, $12,000; missionary itineration, $8000; audio-visual aids, $800.

Financial—$43,350

In preparation for unexpected events some funds need to be set aside. These include: reserve, $11,350; reserve replacement, $12,000; contingency, $20,000.

Advance and Special Funds—$32,135

If commitments for the rest of the program can be reached, then the work can be expanded and special projects supported.

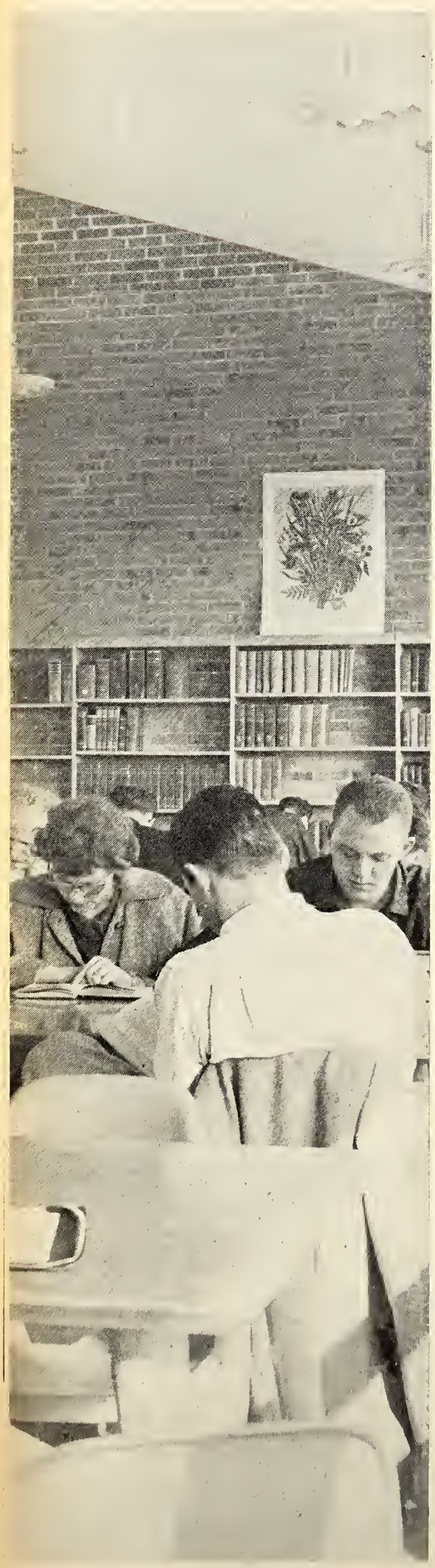
Field trips—$3000

A fund has been set aside for administrative visits to the fields.

CHRISTIAN SERVICE $269,500

In 1899 the General Conference organized the Emergency Relief Com-

Relief goods in Hong Kong: Christian service is a way of life.



Mennonite Biblical Seminary

mission, one of the parents of the Board of Christian Service. The immediate need was a famine in India. That a half a century later India has another famine is just another indication that emergencies are not occasional but continuing parts of life. Thus the Board of Christian Service has been called to minister in areas of special need.

Relief and rehabilitation—$125,425

Through this board the General Conference contributes to the relief work of the Mennonite Central Committee with programs in Algeria, Congo, Korea, Vietnam, Tanzania, Nigeria, Kenya, Jordan, Indonesia, Haiti, Dominican Republic, Bolivia, and many other countries. Material aid in the form of clothing and food represents a large share of the program. Medical aid is also part of the program as is also education in the form of the Teachers Abroad Program. General Conference contributions to the Mennonite Central Committee in this area include: relief and service (from U.S. churches—Canadian gifts are channelled through MCC of Canada), $53,000; Pax services (26 men), $28,000; MCC building program, $5000.

The Board of Christian Service also serves in fields of special responsibility for the General Conference. Some of the programs here are: Mexico, $19,200; overseas mission volunteers, $11,800; Christian literature for South America, $3000.

General—$81,210

This fund combines a number of concerns beyond administrative costs including promotion and finances and reserves. Included here are: administration, $17,400; travel, $4700; salaries, $28,500; promotion (including $13,000 for the Every Home Plan), $15,000; contribution to conference administration and stewardship education, $5500.

Peace and social concerns—$25,100

The largest share of this investment is in the inter-Mennonite peace witness of the MCC peace section ($16,000). Other funds are invested in race relations education, youth peace education, and literature.

Voluntary Service and I-W—$32,940

More than money is invested when people give their lives in service for Christ. We multiply their witness by making it possible for them to work. Some projects are self-supporting or support or extend other programs. Part of the support goes to MCC programs ($7500). Another portion will go to a program in the Mississippi Delta ($3000). A sum of $14,350 makes it possible for volunteers to work in Arizona, Chicago (Woodlawn and Markham), Mississippi (Gulfport), and Oklahoma City. Other programs are developing in Fort Wayne, Manitoba, Saskatchewan, Peoria, and Vancouver.

Hospitals and homes—$4425

Support is given to the strengthening of the witness of the church through its institutions and through its older people.

Mutual Aid Services, Inc.—$400

EDUCATION—PUBLICATION $108,500

The General Conference began with a primary concern for mission work. But before missions, education was needed. A school was built at Wadsworth, Ohio. Since then a number of schools have been built to both serve the conference and extend its witness. With one exception, these institutions are supported outside of the conference budget structure.

The conference, however, carries responsibility for leadership of education within the context of the local congregation. Its organized efforts in Christian education began with the Committee on Education in 1908.

Publications helped to bring the General Conference into existence. It was the *Religiöser Botschafter* (an ancestor of *The Mennonite*) which was begun by John H. Oberholtzer in 1852 that gave impetus to organize the Mennonite church. A publication board was formed in 1881.

General—$50,331

This fund is the foundation for services offered to the congregations as guidance is given to Christian education, and publications. Special attention is given to youth work. Included here are: salaries, $32,031; office expenses, $6000; and promotion, $2000.

Committee Work—$23,355

Twelve committees give continuing study and research to the field of Christian education. They develop curriculum material, seek to improve programs of teaching, and develop new publications. This year the Editorial Committee will sponsor a writers' conference. The Worship and Music Committee is developing a church hymnal and a children's hymnal. The Student Services Committee promotes a ministry to students in colleges and universities ($9775). Leadership and Sunday school promotion is also directed by a board committee ($2250).

Financial—$18,000

These are funds to finance publications such as the Children's Hymnary ($6000) and other new publications. Earnings from the conference bookstores are also added to this account.

Special projects—$16,814

The board supports the publication of storypapers for children, the *Junior Messenger* and *Der Kinderbote* ($5400). It also contributes to the publication of our church papers ($6250) and supplies literature for South America ($4200).

MENNONITE SEMINARY $164,350

The seminary at Elkhart, Ind., is the one educational institution owned and operated within the structure of General Conference. This school needs contributions for the church above its regular income to assist it in the training of ministers and church workers.

BUSINESS ADMINISTRATION

This board's budget of $54,440 is prorated to the other four conference groups since this board exists to make their witness possible. Largest amounts in its operation are stewardship education ($15,390) and promotion ($8850). Provision is also made for a personnel office ($6000), Pension Committee and ministers' aid ($9500), and for the Mennonite World Conference ($7200). Its administrative expenses come to $7500.

WORDS AND DEEDS

The National Association of Evangelicals spoke on Vietnam in mid-January. It said: "1) We declare our loyalty to the established constitutional government of the United States of America and the accompanying requirement of civil obedience. 2) We deplore the current spirit of civil disobedience. 3) We denounce the acts of all those who break the existing laws concerning governmental responsibility in military programs and alternative programs for conscientious objectors. 4) We encourage a vigorous program of evangelical witness through chaplains and servicemen's centers for all military and civil personnel everywhere. 5) We note those evangelical denominations and individual Christians whose historic position has been that of non-participation in war and commend those who have strongly disassociated themselves from any spirit of disloyalty or civil disobedience."

Pleiku will soon have a new clinic. Dr. Christopher Leuz, an MCC volunteer in Vietnam has secured land and has applied for a building permit.

A Bolivian baby with a severe hare lip and cleft palate born recently to a poor Mennonite family received corrective surgery through the efforts of the members of the Bolivia MCC clinic unit.

The Mennonite Camping Association will hold a meeting for camps in its central district on Mar. 12 in the YMCA Hotel and following the American Camping Association convention.

Housing and architecture are the concern of a summer session on religion and community cooperation in planning to be held at the Massachusetts Institute of Technology from July 18 to 22. Social and cultural conditions in today's cities, the implications of racial tensions, and the possibilities for cooperative action will be discussed. The director of the summer session, Room E 19-356, MIT, Cambridge, Mass. 02139, dispenses further information.

First Church, Sugarcreek, Ohio, had a mortgage burning ceremony on Feb. 6, having raised $48,000 to pay for a sanctuary built in 1958. The church has begun a program to remodel its old building for Christian education facilities.

Mennonite Mutual Aid has achieved fraternal status for its hospital-surgical plan. Recognition of its application for this status under Indiana law (its offices are located in Goshen, Ind.) will allow a wider application of the plan within congregations.

CHURCH RECORD

CALENDAR

Mar. 13—Conference Sunday.

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1 — Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29 — Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3 — Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Canadian

Mar. 11-12—Manitoba Conference. Boissevain.

Northern

Mar. 12—Salem-Zion Church, Freeman, S.D., Sunday school institute. Gideon Yoder, speaker.

Mar. 13—Bethesda Church, Henderson, Neb., world tour pictures. Olin Krehbiel.

Mar. 20-23 — Bethesda Church, Henderson, Neb., special meetings, the Harold Ratzlaffs, speakers.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner. speaker.

Western

Mar. 11-12—First Church, Beatrice, Neb., Sunday school teachers workshop.

Mar. 18—Annual Meeting, Bethel Deaconess Hospital Association, Newton.

Mar. 21—Bethel College, Ministers Day.

DEATHS

Levi Althaus, Grace Church, Pandora, Ohio, was born July 14, 1898, and died Feb. 3.

Margaret Boese, Grace Church, St. Catharines, Ont., was born July 23, 1911, and died Feb. 7.

Minnie L. Eash (Mrs. Walter J.), Flanagan, (Ill.) Church, was born Jan. 8, 1885, and died Feb. 16.

Peter B. Fast, Goessel (Kan.) Church, was born Oct. 27, 1882, and died Feb. 16.

Levi Neuenschwander, Grace Church, Pandora, Ohio, was born Apr. 1, 1885, and died Feb. 16.

Walter Ropp, Carlock (Ill.) Church, was born in 1872, and died Feb. 15.

Milton J. Staufer, Deer Creek, Okla., was born Mar. 24, 1906, and died Nov. 22.

Emma (Lehman) Zweiacher, First Church, Geary, Okla. was born Sept. 9, 1871, and died Feb. 5.

MARRIAGES

Jerry Buller, First Church, Newton, Kan., and *Carol Unruh,* Bethel College Church, North Newton, Kan., on Feb. 11.

MINISTERS

T. Alvin van der Smissen is serving as interim pastor of the Hoffnungsau Church, Inman, Kan. He will continue to live in North Newton. Formerly he served as pastor of the Hebron Church, Inman, Kan.

NEW ADDRESSES

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Start Where You Are
A Guide to Local Christian Service
HOUSING NOW
PLANS
PAINT

PUBLISHED

Start Where You Are is a "do it yourself" book in the area of Christian service, written by Walter Paetkau. The 64-page book is published by Faith and Life Press and is available at Faith and Life bookstores for $1.00. The book gives steps to begin "a creative, well-rounded program of Christian service which is locally planned, administered, and carried out."

WORKERS

Paul and Pauline Holsopple, Archbold, Ohio, began on Mar. 1, a two-year period of voluntary service in Fort Wayne, Ind., where they will lead a new volunteer unit. Pauline will work in earning community service, and Paul has been assigned to the East Wayne Street Community Center, an interchurch ministry to the poor of the inner city. (One phase of its program was reported in our news section last week.) The Maplewood Church, Fort Wayne, and the First Church, Berne, have cooperated in preparing a home for the volunteer unit.

Mr. and Mrs. Jerry Isaac have joined the MCC headquarters staff at Akron, Pa. She is the former Sonora Hoffman, Richfield, Pa. She attended East Juniata High School and Grace Bible Institute, Omaha, and is a member of the Richfield Church. Jerry graduated from Meade Bible Academy, Meade, Kan. in 1961 and from Grace Bible Institute in 1965. He is a member of the Evangelical Mennonite Brethren Church, Meade.

Laura Loewen, daughter of the Martin Loewens, Gladwin Road, Abbotsford, B.C., has accepted a two-year assignment with the Akron branch of Menno Travel Service. She attended the Mennonite Educational Institute, Clearbrook, B.C., and Bethel Bible Institute. She is a member of the West Abbotsford Church.

Mary Pauls has volunteered to spend the next three years nursing in Vietnam. She has experience in general nursing, nursing education, and in research. She is a member of City Terrace Mennonite Brethren Church, Los Angeles, Calif. Her parents are the Aron Pauls, R.R. 3, Port Rowan, Ont.

Andrew R. Shelly, Newton, Kan., executive secretary of the Board of Missions, is making an administrative visit to overseas churches. Most of the time will be spent in India with a briefer visit to the Congo.

Ruth Yoder, Route 2, Holsopple, Pa., has volunteered to spend the next three years nursing in Vietnam. She received a degree in nursing from Goshen College, Goshen, Ind., and an M.A. from the University of Washington, Seattle. She has had medical experience in hospitals, a school of nursing, a jungle clinic in Peru, and a nursing home. She is a member of the Kaufman Church, Holsopple. Her parents are the M. Yoders.

Holsopple, Holsopple, Isaac, Isaac, Loewen, Pauls, Yoder (Workers).

LETTERS

AGAINST THE LAW OF THE LAND

To the Editor: I have just finished reading the Feb. 22 *Mennonite* and feel the letter from Marion Deckert suggesting we as Mennonites establish units to help the communists in North and South Vietnam through our Canadian office requires an answer.

I can not understand this attitude toward our elected government. We have been blessed with the best form of government devised by man in history, and people choose to disobey it instead of taking part and seeing that it is run in a Christian manner. Why should we go against the law of the land, through the Canadian office and aid the Vietcong (atheist) who may kill the boy next door, just because we disagree with the way the situation is being handled in Washington. Why not do it the legal way? Why be a criminal in the face of other American people? We have a system "*of* the people, *by* the people, *for* the people." Let's use it.

I do not believe in war as many other people. I also do not believe in man as a dedicated communist would. You may convert one but what about the one you do not convert? If he kills a man you are responsible, are you not? *Everett R. Weesner, 290 South School, Colby, Kan. 67701.*

TRUST AMERICAN LEADERS

Dear Mr. Shelly: The Mennonites of the United States and Canada are accusing our government of aggression and warmongering. The Feb. 8 and 15 issues of *The Mennonite* are full of these accusations. The propaganda from the communistic world makes the same accusation, and has successfully blocked peace negotiations.

Past experiences have taught us that the communists understand no other language than firmness and force. How very thankful we should be, that President Kennedy had the courage to stand firm in the Cuban crisis. Had he faltered, even slightly, who can say what the consequences today might be?

In World War II, instead of appeasement, had we sooner taken the responsibility of defending free people, we might have saved millions of lives, and prevented the slaughter of millions of Jews in the gas chambers.

Our country was the victor in both World War I and in World War II. Almost unlimited territory could have been ours. We never asked for a foot of new territory; we chose, rather, to give billions of dollars in food to help them rebuild their countries and get back on their feet. This we did for nations who had been the aggressors and our enemies.

I can understand why it is so hard for other nations to believe, when we repeat over and over again, that we want no new territory, we desire no new military bases, and seek no commercial interest in Vietnam. No other nation has ever operated like this before.

The idea of America spending its wealth in Vietnam, (rather than adding to it as others have done in that tragic country) is impossible for many countries to understand. But why can't we believe? Past history is still fresh in our minds. Why do we forget so soon? Confidence in government is essential to the effective operation of a democratic system. Why can't we trust our American leaders, instead of believing everything Hanoi says?

Millions cried for help when Hitler started out to conquer the world, and millions are crying for help now. We cannot, and must not, stand idly by. *Sam Franz, Mountain Lake, Minn.*

HOW ALONE WE ARE

The following meditation was written by Ed Riddick, 5429 Dorchester St., Chicago 60615. He called it, "The Fourteenth Day After Shastri's Death —In Memory of A Man."

Not quite a fortnight ago
A gentle enigma wrapped
in the mystery
of centuries grown to cyclic
maturity with his country
Died
SHASTRI IS DEAD
the muted telegraph conspires to be
a shaken communique
from Tashkent
that verbalizes the bereavement
As
India weeps
And
Asia grieves
The world asks as if under a spell
BUT WHO IS SHASTRI?
INDIA MOURNS
but there is no rejoinder in grief
and grim reapers
need not debate with ignorance
or insensitivity
The world of the West
inebriated by power and burdened
by self-inflicted
confusion
reels into consciousness of loss
out of a deadened stupor
we are left to
think
That only last month
we sang songs of Peace on Earth
But wars
and rumors of wars
shatter the calm
of windblown sandlewood ashes
along the sacred Ganges River
where Gandhi
made his last pilgrimage
Vachel Lindsay, we cry out to you
WHO WILL GIVE LAL SHASTRI
A WHITE PEACE
In this bleak, war torn earth
And a world in revolutionary travail
torn by solemn mistrust that
scars the faces of People
who know we love them not
tells us that we are the lesser
for his death.
O Indira,
named by your Father
for your Land
and your God
O Indira
if it please thee
and God wills
rule
with justice
that the travail of expectancy
be not harsh
for your people
Rule
in
Peace
that Shastri
may in vain not have lived or died
For
the World is an enigma
and its mystery,
given of God
is betrayed in our
wearying strife
Shastriji, Shastriji, you are gone
and
HOW ALONE WE ARE.

Sara Sprott Morrow

A major portion of those arrested for shoplifting each year are middle- and upper-class people.

A Real Steal

A EUPHEMISM is the substitution of a more agreeable word for one that may be unpleasant. Yet we often prefer the first word, in spite of its harshness, because it is more realistic; it better describes what is meant.

"Shoplifting" is a euphemism for "stealing." Both are identical, interchangeable terms. But somehow the idea pervades our society that shoplifting is less than stealing.

A district attorney I talked with says, "Shoplifting is simply a more polite term for stealing."

Supermarkets, variety, drug, department, and hardware stores suffered close to a billion dollar loss last year from such stealing, and the volume rises constantly. This increase has been attributed to self-service stores. Open attractive displays encourage impulse buying and declining morality.

The wave of such stealing is shocking enough. It is not nearly so surprising as the fact that of 6500 thieves caught in one New York store in one year, 3500 were under age twenty. To push the point further, most of these young people were girls. The favorite age was fourteen.

Three Philadelphia department stores in one year arrested 1584 lifters. Of these, 919 were under eighteen and 60 percent were girls.

"However, there is little satisfaction," writes Gerald D. Roben in *Crime and Delinquency*, "for regarding shoplifting as an almost exclusively female activity."

Shoplifting Clubs

You know, of course, about shoplifting clubs. Juvenile operators usually steal in social groups with lookouts and abettors. To get in with the club a girl or fellow has to steal merchandise worth, say $25, or perhaps a cashmere sweater. What club members fail to admit is that actually they are criminals, persons who commi offenses punishable by law. The articles they steal are normally luxuries: sweaters, cosmetics, razor blades candy bars, cigarettes, hose, and swim suits — "items that can be slippe under a coat, into a jacket pocket o shopping bag," declares the head o protection in a large department store

Some women have their childre accompany them on Saturdays o their stealing tours in departmen stores in big cities. The children ar thus indoctrinated into stealing as way of life.

In New York, a girl fifteen accompanied her mother on a stealing ja in a famous department store. The were detected by a disguised stor policeman, arrested, and jailed. Th husband-father was astonished whe notified of his family's arrest. The lived in a $35,000 house, the fathe had three jobs, one of them, ironically, as an officer of the law.

YOUTH

Princeton University's bookstore had a scandalous record of stealing by students. The store operators expected a 2 percent loss from thievery, but not $70,000 in one year. Double exposure mirrors since have been installed, and the psychological effect has been helpful.

Such stealing is thus being done by those who have more than enough money and material possessions. A psychiatrist and director of a hospital for the treatment of mental illness told me: "No doubt for kids with little else to challenge them, this anti-social outlet provides a kick."

A clinical psychologist says that sometimes youth of high school age seem to want to be caught. They want to embarrass their parents who may have largely ignored them at home.

Are Parents to Blame?

Are parents in any way to blame for this stealing by their young sons and daughters? All the blame cannot be placed on the adults, but young people do assimilate the values of their parents—and sometimes rebel against these values. For instance, in status-minded families where cars, clothes, clubs, houses, spending money, and keeping up with the Joneses are primary preoccupations the young people often rebel and their rebellion sometimes takes the form of shoplifting, of stealing.

A mother in a juvenile court recently cried at her son, "Why did you steal? Your daddy and I have given you everything!"

She partially answered her own question. But she failed to see that the one thing she and her husband had not given their son was a proper sense of values.

A father lecturing his son caught in wrongdoings is not apt to be effective if this boy has heard his father boast of cheating on his income-tax return or staying longer than necessary in a hospital because his insurance was taking care of the bill. The boy knows that these actions are stealing, although they may be called 'outsmarting the government" or 'getting what I've paid for."

Sometimes parents are too autocratic, dogmatic, or moralistic. "Don't you *dare* disobey me," they say. Such will-imposing does not cause their children to want to respect their parents' authority. Much shoplifting, too, could be stopped if young offenders knew for certain that their parents would not defend them in their crime.

In a southern town, two boys from an exclusive school were caught stealing small tools and hairbrushes from a hardware store. One was the son of a prominent doctor; the other the child of a successful attorney. The doctor accepted blame, stating that he had spent too little time with his boy. The attorney was indignant that anyone had dared arrest his son.

To Discourage Any Urge

No pill can make young people immune to the urge to steal.

1. Any items a merchant displays in his store, even if covered by insurance, belong to him, and shoplifting in every case is stealing; it is a crime punishable under the law.
2. Most persons who shoplift eventually are caught, their names permanently recorded as thieves.
3. Persons must accept responsibility for their own actions before the law. Mature persons accept responsibility for what they do, regardless of the law or whether their parents or others will help them out of a jam.
4. Stealing violates laws of society which exist for the protection and benefit of all men. The state, through its laws, however imperfect, is the guarantor of justice and order.
5. One's actions in childhood and youth have a way of repeating themselves, only on a larger scale, in adulthood. Petty shoplifting today often leads to more serious crimes tomorrow.
6. All persons feel rebellious at times toward society, and they need to express this rebellion. But the mature, emotionally healthy person channels this rebellion into productive, not destructive, channels, often for the betterment of society or his own life situation.
7. Stealing is a violation of the dignity of man, asserted and affirmed by the Christian faith. Man's dignity exists in the fact that he is created in the image of God, and it is based on God's love for man, supremely shown in Christ's death for man on the cross.

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CONTENTS

*A Kinship of Suffering 154
News 158
Church Record 163
Letters 165
A Real Steal 166
Editorial 168

*Supplemental reading for the Sunday school lesson of Mar. 13.

COVER

Among the chains that enslave men, alcoholism is most difficult to break. One fellowship has found a way.

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Waldemar Janzen

Our small western towns and scattered farms nourish in us that frontier ideal that the individual counts, that the self-made man reaps the fruits of his hard and honest efforts. Even the half-million people of Winnipeg do not destroy this image, as the open plains are never more than half an hour away. But one year in Chicago and two in Boston have filled the term "population explosion" with meaning for me.

Christians, especially those in the North American west who are accustomed to count as individuals and to make a dint in the community, will have to learn how to be insignificant statistically without losing their sense of meaning and mission in life.

As yet we have reacted to the increase in world population and to the consequent loss of significance of the individual and the small group in statistical terms only. We have said: If the small group is ineffective, let's band together into larger groups. If the population grows, let's keep up by building more churches, sending out more missionaries, increasing our relief program, advancing in the use of modern communication methods. If the individual tends to go under at depersonalized assembly lines, let's encourage our young people to choose those vocations where the person still counts, such as medicine, teaching, nursing, or social work.

This we should do. Nevertheless one wonders how long we can do it before a sense of hopelessness will overwhelm us. We will have to go through a much more basic stock-taking of our situation and our mission in the face of greater and greater masses of people in the world. The starting point will have to be our Master himself. He preached and healed for some three years, off in a far corner of the world. Yet He claimed to have received from God the supreme mission for the whole world. How are we to think of that calmness which surrounds His ministry, that apparent lack of concern for the quantitative effectiveness and statistical outreach of His work?

He must have seen His purpose and significance in other than statistical terms; in symbolic terms, let us suggest. A symbol is something that has an immediate significance but does not exhaust itself there; it points beyond itself to a greater significance. Jesus healed some sick people; very few. For these His acts meant immediate help. To the rest of the world they were a sign of God's ways of acting. Jesus' whole life, death, and resurrection was such a sign.

Let me illustrate: A music lover lived in a small community before the time of records and radio. He heard much music, but only from second-rate musicians. Then, one evening, he heard one of the world's virtuosos. He heard him for only one hour. In terms of immediate enjoyment that was an insignificant time compared to the many evenings of listening to poor and mediocre music. But that one hour established a measure for him which changed the rest of his music encounter. All other music was now only a dim reflection, a weak reminder, of what real music should be. On the one hand this meant that the rest of music had lost something; compared to the master's music it was shown up in all its mediocrity. But it had also gained. Every bit of mediocre music was now a pointer to, a symbol of, that high quality of music heard once.

In this sense we need to come to see our Christian life's significance not only from the standpoint of its statistical and practical immediate effectiveness, but also symbolically: as a pointer beyond itself which is both shown up in its poverty and enriched in its significance through its participation in the Master's work.

The friendly word that you or I heard, the small occasion where we uphold truth over untruth, the limited help we render a neighbor, the small improvement which we effect in our community, the apparently insignificant peace witness that a small denomination attempts to put forth . . . these are a drop in the bucket as far as change in the world is concerned.

Some have therefore advocated that we forget some of our New Testament goals and thrust ourselves into less exalted but more effective and far-reaching avenues of life by joining political and social movements which do change things, though their aims may not be set high.

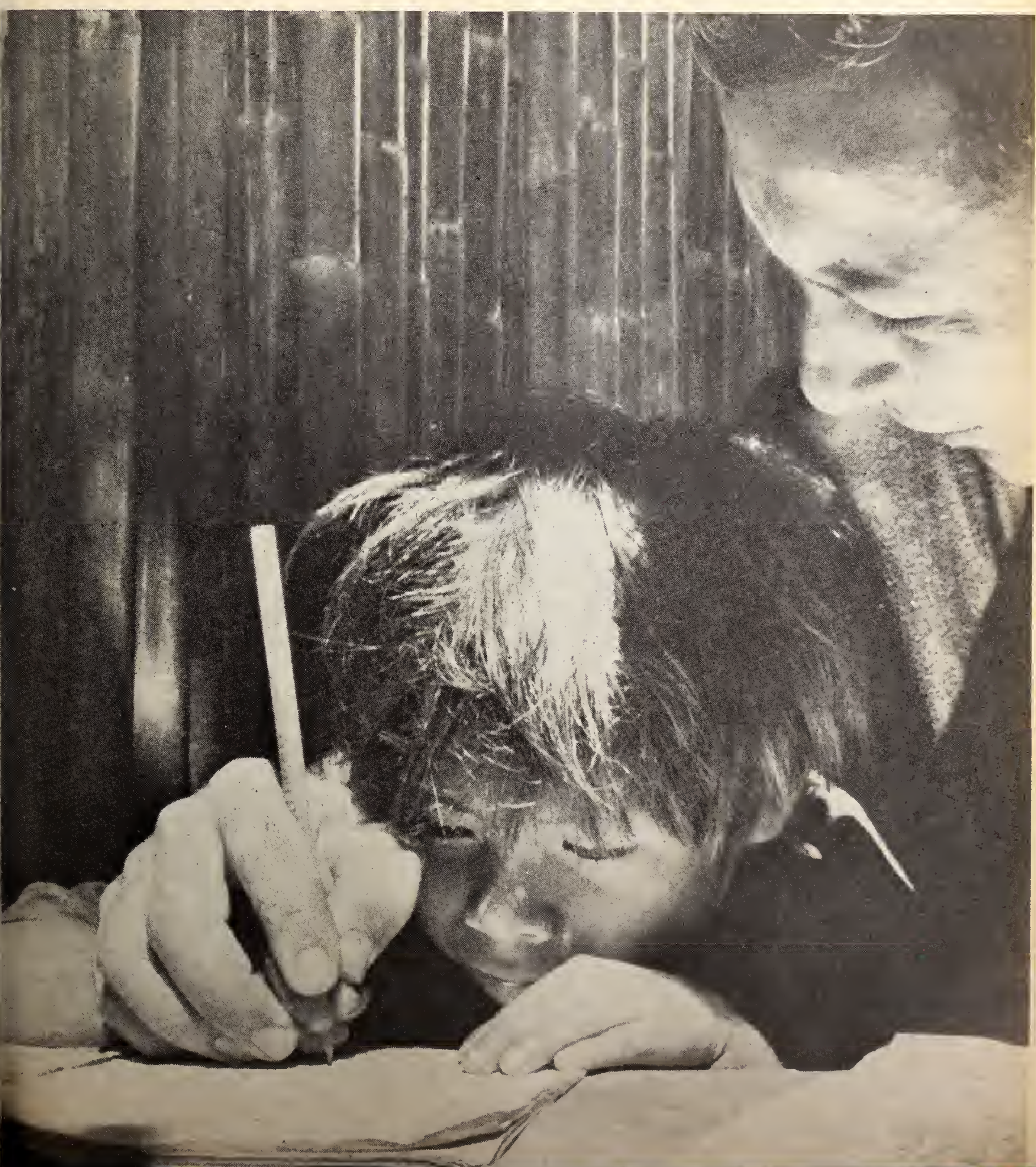
Without rejecting these movements as such we should not seek the significance of our Christian existence in the quantitative impacts that we might be able to make. Our task is like that of the mediocre musicians who, rather ineffective themselves and shown up in their insufficiency, nevertheless are pointers to the Master in whose work they share.

We need to understand our lives symbolically, not statistically.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

81:11 MARCH 15, 1966



Why Is It So Harc to Find Teachers?

Elmer G. Millic

Our pastor believes we have not solved the problem of adult unwillingness to work with children. Each year we found it more and more difficult to enlist new teachers. And then our present staff began to rebel.

I AM SURE it is a good idea for my church to have two worship services on Sunday morning. But I am not so happy about one of the reasons why we set up this plan.

We have had a thriving Sunday church school. As a result we have found ourselves looking for a larger number of teachers each year. This year we simply could not find enough teachers to staff our church school for two hours. So we rearranged our morning program so that the number of teachers actually available is equal to the number of classes to be taught.

The pattern we have worked out is impressive. For example, the junior highs use the same rooms during our first worship that our senior highs use during the second. In this way more rooms are available for children's classes offered only during the first hour. Meanwhile, adult classes are offered during both hours. So we are making better use of our facilities and can offer one hour of Sunday school for all comers.

But our pastor has concerns about the arrangement. He says that we have simply postponed facing a basic problem. He believes we have not solved the problem of adult unwillingness to work with children. Each year we have found it more and more difficult to enlist new teachers. And then the present staff began to rebel.

Many had taught for years, never getting into an adult class or to a worship service. Some complained that they had been teaching children so long that they now thought and responded like children. So in moving to two worship services we were really tailoring the demand for Christian education down to the level of the teacher supply.

What else could we do? It is clear that our veteran teachers are overworked and undernourished. And new people coming into our church resist teaching as if it were disease. A few persons will attempt teaching but then will beg off on the basis of an erratic home schedule, the demands of their own children, or the drain of a full-time job.

Many of these same people do find time for other activities. The Brownies, the mothers' club at school, the community fund-raising drives, and a host of other altruistic causes feed on the leadership of these people. How do you explain this situation?

One of the reasons may be that these demands are occasional and short-term. But I believe that the main reason for this paradoxical situation is motivation. And this lack of motivation for teaching in the church has theological and cultural causes.

Our Practical Atheism

I cannot escape the conviction that our key problem is our practical atheism. No doubt to our fathers, who lived before our age of science and technology, God was very real. But science has pushed back the horizons of space and probed the depths of the earth, beholding no heaven or hell. What do we have left?

Well, religion, some will stoutly insist, has always been spiritual—a

I cannot see maintaining in church membership a person who refuses to teach for fundamentally no good reason. We are tolerating lazy, selfish people in the church who ought to be required to shape up or ship out.

matter of inner conviction and will. And now that the old external props are gone, we are in a perfect position to be properly religious. This "spiritual" position was tenable before Freud. But now even we amateur psychiatrists can see that a person's so-called religious convictions can be expressions of his own emotional problems or a club to beat others into a desired position.

So we finally come around to ask, If there is somewhere, someone or something which we might call God, what does he or it really have to do with us? We have heard about Ultimate Reality, the Source of Human Good. And who is not ready to admit that the universe and life rest on something beyond man? But is it possible to get excited about this kind of abstract, naturalistic reality? And if this Ultimate Reality or Source of Human Good is not really the same thing or person met by Moses or talked about by Jesus, is it not downright perverse to mix them up in a child's head in Sunday school?

Someone else's language and analysis will differ from my own. My basic concern is that we admit that the typical church member's theology is totally inadequate. We must recover a faith that starts with revelation and takes its stand within the framework of the believing community of the New Testament. People do not respond to invitations to teach about God because they do not enjoy a lively meaningful faith themselves.

Just Another Responsibility

Even those who believe in God enough to want to teach others about Him are so busy that they dread picking up another responsibility. Typically the father works in one community and lives in another. The children are absorbed in school activities. The lady of the house shops for the family, cooks meals, keeps house, takes clothes to the cleaners, and sometimes works outside the home to make ends meet.

Now add to family involvements the many valid community ventures claiming time and energy. Of course the believer looking for church school teachers will say that the church is at least as important as these other activities. And the prospective teacher will say, "Yes, but . . ."

There are at least two reasons for this kind of answer. In the first place the sheer process of living takes so much time and energy that not much is left over for religion. Secondly, community ventures are looked upon as *living* one's beliefs rather than just talking about them. Community ventures are concrete; they bear obviously upon one's own family life, and quickly bear visible results. In comparison, life in a Sunday school is remote and abstract. So why not work close to home where it really counts?

Obvious Solutions

Finally, there are those who refuse even though they have a lively meaningful faith, and consider teaching in church school important. They do not teach because they know what a terrible drain it is to train children and youth in their own home. Christian nurture costs, and many a Christian parent says "no" to teaching in the church school for this very reason.

If this is the nature of the problem, how do we come to terms with it? Superficially the problem could be solved by emphasizing the use of the mind in coming to a lively, meaningful faith in God, by exhorting people to put first things first (assuming, of course, that the church is first), and by reminding Christian adults that the future depends upon the Christian nurture of children. Perhaps these obvious answers are worth pursuing. But they are not adequate.

In our own congregation we are experimenting with a church school class for adults. This class is designed for teachers who have been teaching so long that they need recharging.

A better approach, I believe, is an informal but regular gathering of teachers for theological appraisal of their work. We tried this idea in a church in New Jersey. Youth leaders, for example, would meet once a month on a Saturday night. The host or hostess would select the problem or issue for discussion; the rules required that these problems grow directly out of one's own teaching experience. No holds were barred in the discussion. In these discussions people could secure a probing and constructive handling of concrete experiences and problems. As a result church teaching and personal growth in faith went hand in hand.

But what about the prospective teacher recruit? How are we going to widen the pool of teachers?

Take Church Discipline Seriously

At this point I am afraid that I will appear reactionary. But I cannot see maintaining in church membership a person who refuses to teach for fundamentally no good reason. Do not get me wrong. I do not think everybody has to teach. The point is that we are tolerating lazy, selfish people in the church who ought to be required to shape up or ship out. The Christian life is a serving life, and every member should be found in some active service. So let the pastor and his deacons, or session, or whatever, start taking church discipline seriously.

Lastly, I think the pastor and the church officers must resume visiting people in their homes in the interests of their Christian growth. Many people are religiously immature because nobody takes the trouble to challenge and nurture them. I am for lots of home visits and honest dialogue with individuals about their faith and life. It is in this kind of encounter that people come to know God and respond to an invitation to teach.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Marco Leeflang

A Dutch church tries
to reach the non-churchy people
in its village

Everyman's Church

ONE SUNDAY EVENING in October 1964, it happened for the first time. The church bells rang long and loud for fifteen minutes. Drivers searched for a parking place along the crowded street. The church square was festive.

It was the first night of Everyman's Church in the Dutch village of Winkel. And twenty times since then an average of 250 people have found their way to the little white church.

That people go to church may appear quite normal to you, but it is exceptional here. Winkel has 2000 residents and only one church. The church seats 150 people. It has 220 full members though 1000 people think of themselves as belonging to the Reformed Church. The regular Sunday morning attendance is a little more than twenty people.

Although Winkel is the least "churchy" village of the province, neighboring parishes are not much different. The picture does not appear to be too promising.

In this situation we discovered Everyman's Church in our search for a new way to evangelize. We tried a new formula. We wanted everybody to feel at home.

This was the way it went. The program started at seven o'clock and lasted a little more than one hour. It was divided into four equal parts: music for listening (choir, organ, solo, or orchestra); talk by a layman on the question, "What faith means for me"; an intermission for coffee; and discussion open to all present.

The music is for listening only. We did not want anyone to feel stupid because he did not know the tune of a hymn his neighbor sang with gusto. Singing in a service is wonderful but in certain situations listening may be better. We had a great variety of music: spirituals, guitar solo, church choirs, and the village brass band.

Each Sunday morning people could have heard the professional religious people speak but they did not come. So we decided to invite people not likely to be heard talking on a religious subject.

And in order to draw the attention of the villagers we tried to get speakers who were well-known to the general public, or whose occupation was of general interest. Those we asked, and who gladly came, included the secretary to Queen Juliana, several senators, a popular author, an admiral, a judge, a newspaper editor, a former minister of state, a director of a large steel mill, as well as a gardener and a businessman. The speakers were Roman Catholic, Presbyterian, Mennonite, and Pentecostal.

The laymen proved to be a powerful resource for preaching. They often told a very personal story. Even though our Winkel people may not be churchy, they do have a sharp ear for what is real. Several regular visitors confessed that they came out of mere curiosity (What makes this man come to a far-off village?), but went away with interest.

The intermission for coffee was planned to introduce the most traditional form of Dutch coziness to the church. It underlines the informality of the togetherness and gives the opportunity to talk to one another and to formulate questions for the discussion period.

The discussion was always lively. We were surprised because we were told that people would not respond in public. They asked questions and posed objections to what the speaker had said. At first we planned to have someone guide the discussion, but this proved unnecessary. Comments come spontaneously.

Each night a neighboring pastor introduces the music and the speaker and welcomes the people. This is the only place where the professionals play a role.

A shared responsibility gradually developed, though we never discussed the question about the status of this type of meeting. We are glad with what we experience and are happy to be vague about who is organizing the service and who is responsible for what is said and done.

Informality is accentuated throughout the service. A low reading stand is used instead of the high pulpit. This brings the speaker closer to the listener. Visitors also react informally. Sometimes they keep silent—as is customary in our churches. Sometimes they respond with applause to the music or the address.

Even in the rules of our formula we are not rigid. We have made exceptions to each of the four program guides. Twice we had community singing with new texts for well-known tunes (for example, the national anthem). Once we heard, instead of a layman, a Roman Catholic bishop talking on a subject used by the lay speakers.

The whole project is financed by offerings received at the door. In the middle of the doorway a large earthenware jug hangs, into which those attending can drop something for the cost of publicity. The following Sunday we announce how much the offering amounted to at the preceding meeting.

Though Everyman's Church was not created with the desire of finding a new form for church service, it may prove to be such a new form. In order to keep the project fresh, we decided not to continue until attendance dropped but to work through a series. At the end of each series we are free to reconsider every point of the program, including the advice of the visitors. So far the two series were identical. Even the subject, "What faith means to me," did not wear out. This is proof of the richness of the message.

Nevertheless, for the third series this spring 1966 we plan to invite a number of well-known preachers from different churches to speak on the subject, "The Bible text which means most to me."

A neighboring village is considering taking over the plan. In that case Everyman's Church would stop in Winkel and unfold somewhere else, to do its service of awakening interest for the church.

NEWS

Africa Gains First Leprosy Control Center

Africa will soon have its first model training center in leprosy control, treatment, and rehabilitation. It will be located at Addis Ababa, Ethiopia, under the joint sponsorship of five international voluntary and governmental agencies.

The international project, called the All Africa Training Center for Leprosy and Rehabilitation, is especially designed to serve the needs of all African countries. It will have an orthopedic and rehabilitation unit and a prosthetics and shoe workshop. Its medical unit will be the headquarters of a domiciliary treatment program.

American sponsors of the center are the American Leprosy Mission and the International Society for Rehabilitation of the Disabled. They are being joined in the project by the Leprosy Mission of London, the Ethiopian Ministry of Health, and the Haile Selassie University.

Construction costs of the project, which will be centered at the Princess Zenebework Leprosy Hospital in Addis Ababa, will total approximately $500,000. American Leprosy Missions has assumed the responsibility of raising $125,000 of this sum from American church and mission groups. It will also provide support of the newly appointed clinical director, Dr. Felton Ross, formerly of the Nigerian Leprosy Service.

Other organizations which have promised initial financial support of the center include the Mennonite Central Committee, Church World Service, the Swedish Red Cross, the Missouri Lutheran Synod, the Swedish government, the Swedish Save the Children Fund, Emmaus Suisse (Geneva), the Polio Research Fund (London), and the Church Missionary Society (London).

Purpose of the proposed unit is to provide in-service training courses and short-term teaching seminars in every aspect of leprosy management, control, and rehabilitative procedures for leprosy personnel from all African countries.

The center will be a department of the medical faculty of the Haile Selassie I University and will encourage the medical college to accept increasing responsibility in training and research in the field of leprosy. An important aspect of the program will be integration of the new center's facilities with rehabilitation services for those crippled by diseases other than leprosy and also with the Ethiopian government's existing leprosy control service.

World Health Organization and government leprosy programs throughout Africa will be asked to send doctors, physiotherapists, and others to the center for training in methods which can be adapted for conditions in the various African countries.

The sponsoring agencies hope that in ten years enough doctors will have been trained for each country in Africa to become responsible for its own training center and that the permanent staff in Ethiopia will be in a position to continue its own program without outside assistance.

The initial proposal for the All Africa Training Center was made by the World Committee on Leprosy Rehabilitation of the International Society for Rehabilitation of the Disabled. Dr. Paul Brand, orthopedic consultant of the Leprosy Mission and American Leprosy Missions, is chairman of this group. It and other agencies have been concerned with the crucial lack of rehabilitation facilities for leprosy patients in Africa where the disease is a major public health problem and the incidence of deforming leprosy is very high.

World Health Organization estimates the leprosy incidence in Africa at almost four million, pointing out that the figure is possibly an underestimate because of the difficulty of getting accurate data. WHO also estimates that 25 percent of the total number of leprosy patients are afflicted with some form of disability.

Ethiopia was decided upon as the best location for a Pan-African center because of its relative political stability, its growing role as a meeting place for African nations and its rapidly developing medical facilities.

The International Society for Rehabilitation of the Disabled is a world federation of voluntary organizations serving the handicapped in 61 countries.

American Leprosy Missions is a specialized Protestant voluntary agency providing financial support and technical advice for some 500 leprosy centers in twenty-seven countries.

LEPROSY TREATED IN PARAGUAY 200 CURED IN 1965

The Paraguay leprosy project, commonly known as Kilometer 81, expresses Mennonites' gratitude to the government for permission to live in Paraguay.

The work was begun in 1951. Dr. John R. Schmidt, superintendent of the project says of it: " 'Kilometer 81' serves as an outreach of Paraguayan Mennonites to Paraguayans in need."

The Mennonite Central Committee, Paraguayan Mennonites, and the American Leprosy Missions cooperate in this work. Four Paraguayan church leaders and the MCC director administer it through a local leprosy committee.

A vigilant medical program became the leprosarium's goal. Schmidt introduced the ambulatory method to help meet this objective. He sent assistants out into the country to find afflicted patients; the mission then provided these patients with medical treatment.

Recognizing the effectiveness of this method, the World Health Organization and the Paraguayan Ministry of Health adopted this method for themselves.

In addition to the medical service, the leprosy patients receive Christian guidance at the Saturday and Monday morning clinics, Sunday services, Bible studies every Thursday afternoon, and prayer meetings every Saturday night. Twenty-eight of the thirty-two patients who have been baptized are active church members. They meet once every two months for a business and prayer meeting on a Saturday. This session is followed by a communion service on Sunday.

Four members from another mission station deliver the gospel message in the language of the people at the clinic. Christian literature is usually handed out when powdered milk and fats are distributed.

The leprosy work has progressed. In 1964, 150 patients were discharged by the institution as symptom-free. Last year 200 patients were discharged. Due to preventive medical measures, only twenty-seven patients were admitted during 1965.

The cured person is now the problem. Future work will focus more attention on social and physical rehabilitation programs for him. He must be accepted by the public, and he must have the proper physical therapy to fully utilize his abilities.

KOREANS TALK RECONCILIATION HOPE FOR MEETING WITH JAPAN

The following report was written by Carl Beck, a missionary to Japan engaged in peace witness.

"For the construction of peace, which is God's will, we must get out of the criterion of the hysterical anticommunism and must [get to] the place where we can face even communists with love and reconciliation."

So Kwang Hoon Kim, chaplain of Dong San Hospital, the largest in central Korea, and one of the finest in this part of the world, concluded his talk on the ethics of reconciliation.

Earlier in his talk he said, "Reconciliation is the object of Christian faith. . . . Faith, charity, and hope can be certain only [as they] accomplish the work of reconciliation."

Coming from a church leader in what is perhaps the most anticommunist country in today's world, these statements are surprising. The church's strength resides in the millions of families who fled from communist North Korea.

Chaplain Kim was speaking at the first Korean Reconciliation Seminar. It was held in Taegu, South Korea, last October. Thirty-four pastors, seminary and university professors, elders, and lay leaders met for the two-day seminar. Kim's attitude was reflected by other persons at the meeting.

"Reconciliation can come only as a gift of God," said Kee Dong Chang, dean of Taegu University's graduate school. "But it is a gift already given. We have but to accept it thankfully." Dean Chang, an elder in his church and the finest of Christian scholars, is a convinced Christian pacifist.

These men are not dreamers. They wrestle with reality. Declared Chang Woo Rhee, professor of political history at Taegu University, "There must be a great deal of sincerity and understanding [on the part of] both Korea and Japan to solve the difficult relationships of the two countries, [left as an aftermath] of a long colonial rule. We must all face up squarely to our past history before we can face the future as brothers."

In discussing reconciliation in industrial relations, Jin Jae Kim, professor of Kyung Buk University noted that "only warmheartedness cannot solve all human relations. The cross of Jesus Christ is a sacrifice of intimacy between human beings and God. Today real success [comes from] reverence for the cross in industrial relations."

Unfortunately Reiji Oyama, a well-known Japanese pastor invited to the seminar, disappointed the other participants by attending only a few hours. All craved a more intimate sharing with him than this permitted.

In the final discussion period, led by Sang Gun Lee, a seminary professor and pastor of a church where 2400 hear him preach every Sunday morning, the group expressed a strong desire for a second study meeting. They want to include church leaders from Japan and meet in Tokyo. A real and satisfying reconciliation between the Japanese and Koreans is desired. Committees in both Korea and Japan are working toward the desired encounter.

Leland Voth, Mennonite Central Committee, Korea, served on the committee which prepared for this seminar. Dong Keun Lee and Un Shick Lee, MCC employees, served as moderator and clerk of the seminar. I had the high honor of serving twice as guest lecturer during the seminar.

We all solicit prayer as preparations move forward for the next scene in this drama of reconciliation.

FRACTURED PROFILE OF VIETNAM WORLD VISION BIAS NOTED

The following analysis of a promotional film was published as an editorial in the Mennonite Brethren Herald, Winnipeg, Feb. 25. It was written by the paper's editor, Harold Jantz.

Last Saturday night I went through a very unsettling experience. I had gone to see the newly produced World Vision film, Vietnam Profile.

The film pictures in stark painful color many facts of a grim war about which we've already heard more than we like. It opens with a sequence shot in Bob Pierce's Saigon quarters in which he describes the situation in Vietnam generally and what he believes Christ would have us do. He explains that his status as a war correspondent—a position he has retained since Korean War days—permitted him considerable freedom to travel throughout the extent of Vietnam. In the course of the eighty-minute film Pierce takes the viewer from the bombed-out wreck of the Metropole Hotel in downtown Saigon out to small Vietnamese villages which have just suffered heavy fighting, and hundreds of miles to Christian communities in the Vietnam highlands.

Among the horrible scenes that the film vividly depicts are several villages that were destroyed by Vietcong terrorists, children permanently maim-

NUTANA PARK is the name of the newest Mennonite Church in Saskatoon. It was organized on Jan. 3. Signing the charter were 106 persons. Development of the congregation began in 1961 under the sponsorship of the city's First Church. Pastor of the new congregation is Jacob Nickel.

ed by the war, soldiers and civilians who had just been injured—in two cases Pierce was present as explosions killed or injured men— and men subjected to incredible suffering as they lay in Saigon hospitals.

At one point he also shows what a Vietcong tunnel looks like, and elsewhere he photographs the uneasy relationship of American soldiers to Vietnamese who might or might not be Vietcong.

Much of the film shows the work of faithful missionaries—people like the Herbert Jacksons of the Christian and Missionary Alliance—who have labored for years to win Vietnamese for Christ. He follows Warren Withrow, brave chaplain to hundreds of American troops, as he flies into remote villages to preach to small companies of G.I.'s and as he presides at funeral services for lost comrades. He shows the work of the Pocket Testament League and of Vietnamese pastors who have opportunities to speak to the soldiers just before they move into the combat zone. These ministers are brave men, exposing themselves to many dangers for the sake of the salvation of the troops. They know that many of the soldiers will never come back.

While I cannot doubt the sincerity of those who filmed Vietnam Profile, I am still very disturbed by its implications.

From beginning to end the film totally accepts the righteousness of the American war effort. Despite the plea of World Vision's program guide, "Please remember that our purpose is not political . . ." and Pierce's contention in the course of the film that the conflict in Vietnam "is a civil war," the film's purpose is, in fact, largely political.

This is evidenced by Pierce's comment at one point that "the free world has to meet this challenge (of the National Liberation Front) militarily, of course." More disturbing, the five or six hundred young people and adults at Winnipeg's Youth for Christ heard World Vision's special representative introduce the film this way: "Many opinions are held by people about the Vietnam conflict. Some are saying that this is an Asian war and that we have no business there. Let us be clear that we are fighting there the tentacles of diabolical communism which has its origins in hell. If the battle against diabolical communism was not fought on the shores of Asia, it would be fought on our shores."

World Vision's representative also said the film had been shown to a group of U.S. military leaders and had won their strong support. In fact, it was my understanding from the speaker that the film had been used to convince some military leaders of the righteousness of the American cause. Plans were also disclosed to show Vietnam Profile in the Canadian Parliament on March 17.

World Vision stands reproved by the falseness of its claim that it promotes no political position. It clearly supports the American effort against the Vietcong. The man from World Vision even went so far as to say that if Christ were walking the earth today He might very well be fighting with the Americans in Vietnam.

I am concerned, moreover, that nowhere did the film attempt to show the suffering of the Vietcong; nor was any mention made of the vastly more—if we are to believe the news reports—Vietcong who are daily being killed. I asked myself and the people who showed the film whether the souls of the Vietcong or of the Chinese are any less precious in God's sight than our own. Surely, a sensitive Christian conscience knows the answer to that question!

I am deeply bothered by the premise that if communism is to be stopped it must be stopped on shores and among people far away from our peaceful shores. "If someone is to suffer, don't let it be me," is how we might say it. The reality of the Vietnamese situation is that the majority of the people are loyal to the Vietcong and the solution America now offers proposes no indigenous answers for the next several decades. It may very well be that the people desire communism and that the best course would be to permit them to have their way.

Furthermore, it is disconcerting to hear and see something which is helping to encourage a climate of opinion which will give America's leaders the moral support that they need to eventually obliterate communist China. It is quite apparent that some U.S. military leaders would love to have a pretext to destroy China with nuclear weapons, and the effect of the film, and the comments that accompanied it, is to encourage this attitude.

I am deeply disturbed that this film will be shown to hundreds of young people and adults—including many of our people—who have little or no awareness of the implications of the Vietnam conflict and who will be compelled by the film's scenes to identify with the apparently righteous American cause. I do hope that many of our youth leaders and parents who see it will point out the dangers in the film. While we make no claims to having all the answers in a highly ambiguous situation, yet we cannot see the righteousness of the American effort, or that it can be justified by faithful believers, or even that the present course is in any sense an acceptable alternative. The American war in Vietnam is bound to heap up increasing tragedy and woe to those Christians who give it their support.

OPENINGS FOR DRAFT AGE MEN SPECIAL NEEDS FOR TRAINING

Wilfred J. Unruh, secretary for voluntary service of the Board of Christian Service, urges young men of draft age to consider alternative service carefully. He mentions some things they can expect.

First, they should make application at least two or three months in advance of anticipated service. Processing application for a PAX or voluntary service assignment takes up to three weeks to complete.

Second, expect to be assigned to a project in the big city. The safe rural assignments are rare because of an increasing emphasis placed on involvement in the city.

Third, couples as well as single fellows are urged to consider local or overseas assignments. If the wife has a skill, the joint earnings may support the couple. Both husband and wife are considered part of the voluntary service or PAX program.

Finally, those with college training should consider voluntary service. More assignments are available at present than fellows to fill them. An increasing number of these assignments call for specialized training.

WORDS AND DEEDS

Vietnam Christian Service is a program being administered by the Mennonite Central Committee. It will help the World Relief Commission of the National Association of Evangelicals set up four layman's training centers in Vietnam. This support will amount to $38,000. Vietnam Christian Service will also provide the World Relief Commission with a dozen volunteers to staff these centers.

CENTRAL DISTRICT REPORTER

March 15, 1966
CENTRAL DISTRICT EDITION

HAPPENINGS

". . . EXCEPT THEY AGREE"

First Church at Bluffton and the Bluffton Evangelical Mennonite Church are exploring more meaningful relationships as an outgrowth of a special inter-church study group at First Church. Recently their ministers exchanged pulpits, and also the First Church junior choir sang at their neighboring church.

On Jan. 11-14 the Iowa-Nebraska Old Mennonite Conference invited our Iowa pastors to join them in their annual pastors' conference this year at the lower Deer Creek Church near Kalona. Our district pastors were invited to preach in nearby churches.

On Feb. 10 representatives from the Illinois Old Mennonite and Central districts met with leaders of the newly-formed Champaign, Ill., Church to discuss membership in both conferences, following the Columbus, Ohio, pattern.

On Feb. 19, the executive committee of Illinois Old Mennonite Conference mission committee met with the Central District mission committee. The primary result—a recommendation to form a Chicago area Mennonite Council, which would employ a part-time executive secretary.

On Feb. 22, pastors and church board members "of all branches" of Mennonites in the Bluffton-Lima area, gathered at the Grace Church, Pandora, Ohio, for an evening potluck and fellowship.

On Mar. 12, all Mennonite churches of central Illinois joined in their eighth annual inter-Mennonite relief sale. Because this sale has grown so large, it had to be moved to the huge Exposition Gardens in Peoria. Last year the proceeds of the sale were nearly $11,000 for MCC relief.

From the Neil Avenue Church, Columbus, Ohio, bulletin, Jan. 30—"Members of the Church of the

Continued on page A-5

Executives Consider Mission of Mennonite Illinois

On February 10 in the home of the secretary, Ruth Miller, near Meadows, Ill., the Central District executive committee met with the members of the Illinois Old Mennonite Conference executive committee.

The two committees represented about thirty-seven Old Mennonite Churches and sixteen Central District Churches located in Illinois. The group got acquainted, learned of each other's activities, and spoke specifically about several areas where future planning requires joint thinking and action.

One of these areas is church extension work in the Chicago area, where there are about twelve Old Mennonite and General Conference churches. The two committees also discussed possible effects which the new Jones and Laughlin Steel Company will have on the population around Hennepin, Ill. The strong underlying conviction expressed several times, is that at both of these places, from this time forward the formation of churches will require strong inter-Mennonite cooperation.

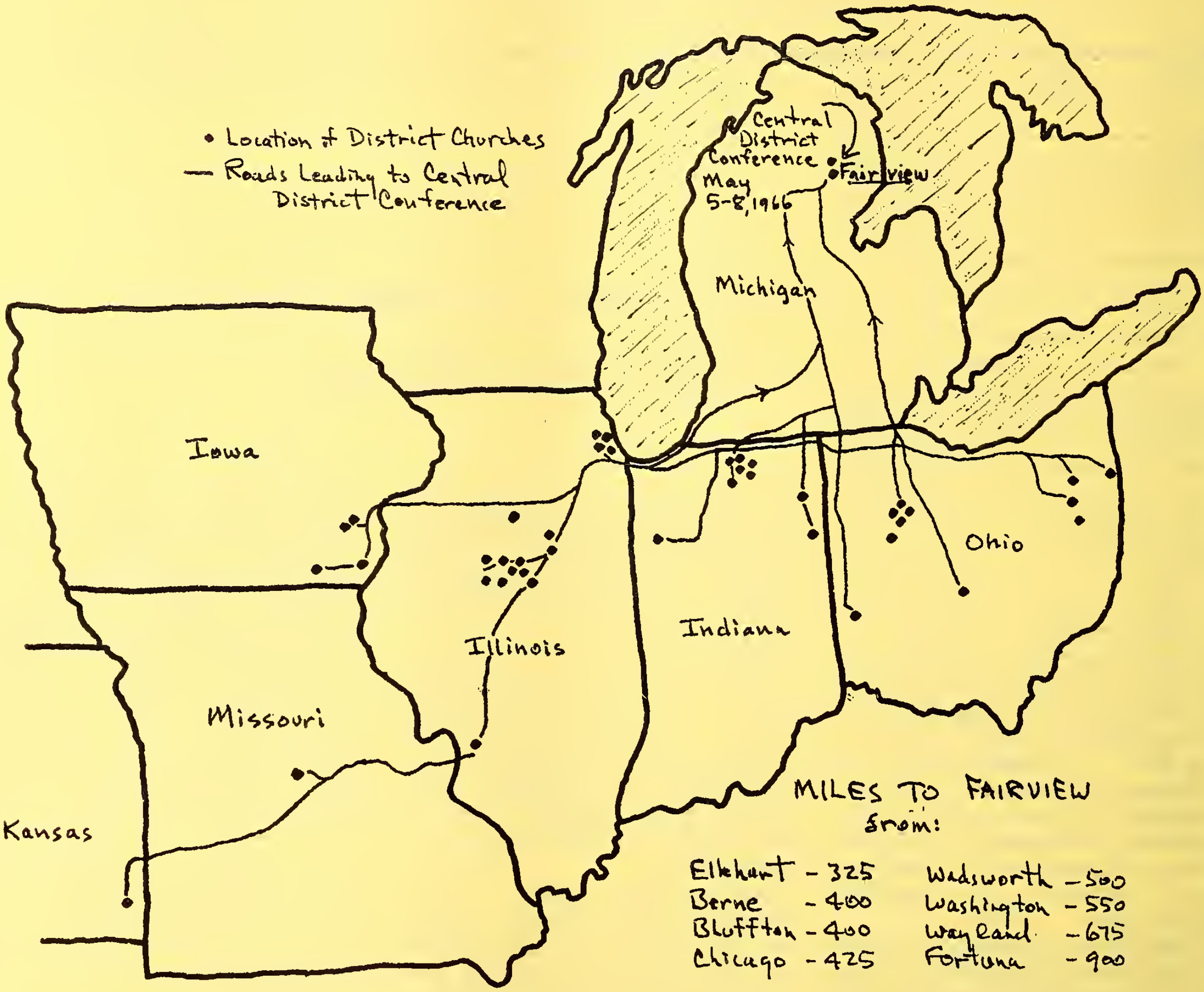
The two executive committees also discussed the proposed multiple conference affiliation of the Champaign, Ill., congregation. After frank and brotherly conversation the following resolution was proposed: "Having considered together the needs and challenge of the Mennonite Church in Champaign at a joint meeting on Feb. 10, we, the Central District Conference and Illinois Mennonite Conference executive committees, look with favor on their membership in more than one conference and accept the administrative implications of these associations."

Gordon Dyck and Richard Yordy were appointed to a continuing committee to lay plans for the further study of "the Mennonite Mission in Illinois."

After dinner the joint meeting of the Illinois Old Mennonite and Central District executive committees continues in the home of R. Dale Miller, near Meadows, Ill. Going around the table clockwise are: Ruth Miller, Ivan Kauffmann, moderator of the Illinois Conference; Loris Habegger, president of Central District; Richard Yordy, Paul King, Claude Boyer, Gordon Dyck, Robert Harnish, Clyde Fulmer, Nelson Bushong, and LeRoy Kennel.

ALL ROADS LEAD TO FAIRVIEW MICHIGAN

for the Central District Conference, May 5-8, 1966


• Location of District Churches
— Roads Leading to Central District Conference
Central District Conference May 5-8, 1966
Fairview
Michigan
Iowa
Illinois
Indiana
Ohio
Missouri
Kansas

MILES TO FAIRVIEW from:

Elkhart	- 325	Wadsworth	- 500
Berne	- 400	Washington	- 550
Bluffton	- 400	Wayland	- 675
Chicago	- 425	Fortuna	- 900

"Preaching" Is Theme of May 5-8 Annual Conf.

Good news . . . beautiful feet . . . preaching . . . hearing . . . believing . . . calling on the Lord . . . saved! . . . no more distinctions, but riches—this sequence of "gospel action" (Rom. 10:12-15) will be the theme of the 1966 annual Central District Conference, May 5-8 at Fairview, Mich. Archie Penner, instructor in New Testament at Mennonite Biblical Seminary, Elkhart, Ind., will be the preacher—the guest speaker.

Another "unofficial" theme will be Mennonite brotherhood. This will be a Central District (G.C.) Conference in the Fairview, Old Mennonite Church, with Penner, a member of the Evangelical Mennonite Church, Canada (originally known as the Kleine Gemeinde) the speaker. On Sunday afternoon following the official close of the conference at noon, the inter-Mennonite theme will move into the spotlight for a symposium in "Inter-Mennonite Frontiers within the Central District." In the evening Reuben Short, executive secretary of the Congo Inland Mission will report on significant advances in cooperative Mennonite world missions. Sunday morning the conference sessions merge with the Old Mennonite worship service. Our host church also has extended an invitation to us to join in a noon potluck dinner.

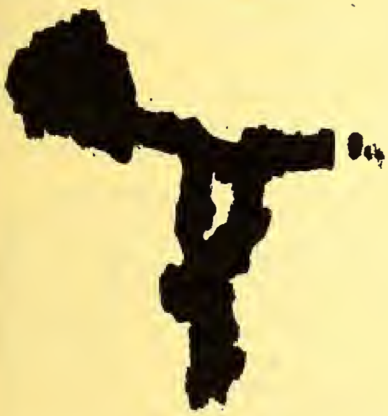
On Saturday afternoon tours are planned for conference guests to explore tree growing and reforestry, a maple syrup industry, a pulp industry, the Ausable River (it will be trout season!), ride a miniature train, visit the area churches, and do some "window-shopping" for deer.

The Conference executive committee this year plans to send out the report booklets to the churches about two weeks before conference time, in the hope that all delegates will be able to read over the reports before the sessions. This will allow for less reporting and more discussion and decision-making. (See April *Reporter* for complete program.)

This spring "all roads lead to Fairview, Mich." (See map.) Will you be able to stay home?

YOUTH PAGE

What Do You See?



What is your impression of this ink-blot? What is happening? What do you feel? How would you explain what you see?

It only takes a moment to write down your initial enlightening thoughts. Then choose one of your ideas and think it through. Describe the situation—perhaps it suggests a story or an emotion.

When you have finished, borrow a stamped envelope and send your thoughts to the Youth Page editor.

What You Could Miss This Summer!

What is summer vacation a vacation from? Work? Group responsibilities? If this is your definition, voluntary summer service is not a vacation because you work and you are part of a group.

You may stop reading now or you may read on, finish, drop the paper and forget it. But . . . you may miss the chance to get an inside view of our country's racial situation at senior high work camps in Atlanta, Ga., or Waveland, Miss. You will not experience the mental exhaustion of working with retarded children in Denver, Colo., or the physical exhaustion of a repair job at a work camp in Toronto, Ont., both of which will change your personality in some way.

You will not come across any out-of-the-way information in the museum and archives at Rosthern Junior College in Canada. You will not learn what it means to be a member of a group that serves as junior volunteers to the Pillsbury Citizens Service Play Corps Caravan in Minneapolis, Minn.

You may miss a summer that forces you to think, a summer that may be boring or frustrating at times, a summer of new sensations and a look at a different world. You may miss a summer that will return many times what you put into it. You will miss . . . you will miss . . . you will miss . . and someone, somewhere, will also miss you.

For further information write Summer Service, 3303 Benham Avenue, Elkhart, Ind. 46517.

Editor of the Youth Page is Gayle Gerber. Correspondence should be addressed to her at Bluffton College, Bluffton, Ohio.

Dining Hall, Camp Barakel, Fairview, Mich.: On May 6-8, the young people attending the annual conference will eat their meals here. The YPU annual conference-wide gathering will be held at Camp Barakel, beginning Friday night and continuing through Sunday noon. Plans are now being made for an all-youth Sunday worship service at the Comins Church, with youth from the local Old Mennonite Church also invited. Plans also call for the possibility of Camp Friedenswald buses providing transportation from Bluffton, Berne, and Washington, Ill. Watch for further announcement, but plan now to attend!

CHAMPAIGN MENNONITES BUY BUILDING

Officials of the Free Methodist Church, Urbana, Ill., and the Mennonite fellowship met on Feb. 9, to complete the contracts selling the building at Gregory and Springfield in Urbana to the Mennonite congregation. The next day, the representatives of the Illinois Old Mennonite Conference and our Central District met to discuss affiliation with both conferences. The Mennonite fellowship, about fifty, and about half being students at the University of Illinois, have been meeting in a Seventh-Day Adventist Church. Now they share the building with the Methodists until Jan. 1, when they are to have sole possession. Seated, from left, Richard Yordy, the Mennonite pastor; Charles S. Llewellyn, Free Methodist pastor, and Lee Burtch, chairman of the Methodist board of trustees. Standing, from left, Roy Smucker and Robert Massanari, secretary and chairman of the Mennonite church council; Dan Hanna, secretary of the Methodist official board, and Duane Swartzendruber, Mennonite church treasurer.

CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the end of this section. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

Consider. . . . "Your personality, your very soul bears the indelible impression of printer's ink." This is a sentence from a sermon I preached recently, I think it's true.

What book (or magazine or paper) that you have read in the past year, has most shaped the course of your thought and life?

What "impression" has the author "pressed" into your lives?

THE TYPE OF BOOKS I have been reading during the last year have been influenced to a large extent by the studies I have been doing here at Mennonite Biblical Seminary. Of the various books which I have read, one stands out in particular as having left an impression on me. Although this book was written with scholars in mind, I feel that it is of value for everyone. It has helped me to understand what the Old Testament is about.

The book that I am talking about is *A History of Israel* by John Bright (Westminster Press, Phila., 1959).

I remember it most for its contribution to my understanding of the Old Testament. However, it has also impressed upon me the idea that God acts in history. He deals with His people through the historical events that take place around them. Through them He reveals himself to His people. This was true in the times of the Old Testament and it is still true today. *David Bartow, student, Mennonite Biblical Seminary, Eighth Street Church, Goshen, Ind.*

TO SAY THAT THE BOOK *The Taste of New Wine* by Keith Miller (Word Books, 1965), has done the most to shape the course of my thought and life during this last year may be stating it too strongly. However I have found that this book presents in a stimulating and challenging way certain basic principles of effective Christian living and witnessing in today's world. How important it is to be completely honest with God, ourselves, and others, to be aware of the reality of God in our relationships, to learn to share with others naturally these experiences with God which have brought new meaning to our lives.

Probably most people would agree that I must live my Christian life first of all if I am to be any kind of a witness, but I must also be able to speak about my faith to effectively communicate Christian Reality. It seems to me that Keith Miller has presented some practical suggestions which have come as a result of his own search for true effectiveness in sharing the Christian message. Our lives should be exciting and adventurous as we open them to God, and this book helps me to see the possibilities. *Mrs. Gerald Stucky, housewife, Berne (Ind.) Church.*

A SHORT BOOK, *The Humor of Christ*, by Elton Trueblood, made the teachings of Christ easier for me to understand because the author makes the following points and illustrates them clearly: 1) that Christ had a sense of humor, and employed it frequently in His teachings; 2) that it was appropriate for Him to do so, because He knew that a touch of humor made things easier for people to remember; 3) that some of His difficult sayings are resolved when we grasp the irony of His words.

The book is an antidote to the image of "gentle Jesus, meek and mild," that has at times dominated—and sterilized—our thinking. It is, in part, through the timelessness of humor that Christ speaks in the modern idiom. *Tom Lehman, graduate student, Purdue University, (First Church, Berne, Ind.), West Lafayette, Ind.*

MY RESPONSE TO your statement, "Your personality, your very soul, bears the indelible impression of printer's ink," is very similar to your own. With this in mind it behooves each of us to pay particular attention to the things with which we fill our mind.

Our bookshelves are a definite witness to those who enter our homes, and if we allow books that are questionable to occupy space there, it testifies to others that these questionable things occupy space in our minds as well. A book I find myself recommending over and over again to others is *On The Calvary Road* by Roy C. Hesson. It has shown the sin in my life that I never dreamed existed.

A study book called *Practical Christian Living* put out by Back to the Bible Publishers is at the present time being used by several others and myself to a great advantage. It deals with our attitudes and sends us searching through the scriptures for our answers. *Mrs. Vernon Stelzer, housewife, First Church, Lima, Ohio.*

I CAN'T HONESTLY say that any one book has shaped the course of my thought and life this past year, except the Bible. Since I am not teaching a Sunday school class this year I do more reading of my Bible than before and I find more guidance there.

I think that whatever you read—whether good, bad, or mediocre—leaves some impression on you. This past year *The Fabulous Flemings of Kathmandu* by Grace N. Fletcher (Dutton & Co. 1964), and the rereading of an old book *Mrs. Wiggs of the Cabbage Patch* brought out more and more clearly that we need to serve wherever we are located, in whatever way we are able. To me faith and service go hand in hand, but sometimes we get careless or falter in our way of life. For this reason I think some biographical books are a help in giving us examples of living in service. *Florence J. Mattern, secretary, First Church, Nappanee, Ind.*

THE PRINTER'S INK can be indelible! Through means of books, newspapers, and letters we develop our thoughts and our beliefs. One of the most meaningful articles I have ever read comes from a Camp Friedenswald newspaper that was published one year while I was there. The title, *Involvement*, by Jack Purves. I would like to share this with you.

"To admit that God is Lord not only of the church but of the world outside of the church is to take a dangerous step. You must determine what standards are God's and which are the world's. Otherwise, it is possible to give your blessing to the world's standards without testing them adequately."

We base our lives upon our personal experience with a commitment to Christ. This commitment is strengthened through sharing with other believers. God is Lord of this fellowship.

"But we live in the world daily. It is our dwelling place. The standards which the world presses upon us can be tempting. How do we know whether these are from God or from man? We constantly must measure the world's norms against our own experience and our personal commitment. If we fail to do this we can be pressed into the world's mold." *Jeff Yordy, high school student, Meadows (Ill.) Church.*

SOME YEARS AGO we attended a series of lectures sponsored by the Elkhart County Ministerial Association and given by a Charles A. Wells, the editor and publisher of a small bimonthly newsletter known as *Between the Lines* (Newtown, Pa. 18940). In response to your request of Feb. 5, I wish to state that I feel this little paper has done much to influence my thinking.

I listen and read but am convinced that much news is influenced by the political and military background. *Between the Lines* seems to provide a greater insight into the issue of peace, science, religion, education, economics, and race.

Wells convinces us that what he publishes is as near the truth as can be found anywhere. His emphasis is always on peace and constructive alternatives to violence. *Don Bowen, retired schoolteacher, Topeka (Ind.) Church.*

EITHER I HAVE NOT selected the right books this year or I am too set in my ways. I have read a number of books like *Why We Can't Wait* which have given me a greater understanding of the deprivations of the Negroes, and upon contemplation, a greater realization of my own prejudices. Several books of Tournier's have also deepened my understanding of myself. I think that Bonhoeffer's *Cost of Discipleship* was beyond me.

I can not say honestly however that any of these books have radically changed my thinking or led me into new paths.

Hence I am returning your envelope to be used by someone who can make a contribution to the department. Sorry. *Howard Yoder, businessman, Oak Grove Church, Smithville, Ohio.*

CONSIDER FOR MAY

Please send responses to the editor by Apr. 15.

Many are referring to America as having a "teen-age culture." What family understandings do you have in your home regarding dating, parties, dancing, the car, and "getting in" at night?

DEAR SIR:

High-Liturgy Stuff?

We had another one of those church business meetings last night. You know what I mean? We just didn't seem to get the matter decided and yet it wore me out.

The choir members have been saying that they need robes. Some people think so too but it seems like in our church there is always a "loyal opposition." Many arguments were advanced in favor of robes. Some thought that they were more modest, that people don't go about comparing dresses and jewelry so much if the choir is robed and that it looks more dignified and all that. Some of the fellows in the choir said that it saves considerable on cleaning bills if they don't need to clean their suits before they get up to sing in the choir.

Some others didn't feel that way. They mentioned that it was mighty expensive to buy those robes and besides we have always been a simple folk and that robed choirs are pretty fancy for us. One man even said it seemed like "high-liturgy stuff" to him and he had heard many a choir sing and one could never tell by the quality of their singing whether they wore fancy robes. Another fellow said he couldn't imagine the early Christians wearing such stuff and still another was convinced it was entirely against our whole Mennonite way of life. He kind of left the impression that if we wanted robes we could get them but we could count on him leaving for another church down the way. One of the men replied that he had read in the book of Revelation about robes, and he figured that if the elders in heaven could wear robes there wasn't any reason the choirs here on earth couldn't.

As the evening wore on and we argued whether the money should be spent for robes, for a new organ, more sheet music, or for missions, someone said that he felt that if the choir is robed the preacher should be robed too. Our minister was in favor of that. This, he felt, would also be a good deal more economical for him. Moreover it would make choosing a suit much less complicated on Sundays.

The discussion ended when one member wrote out a check to cover the cost of the robes for the choir and the minister. I predict that by the next time you come to visit our church we will be robed, although perhaps not in white.

Sincerely yours,
SIMPLE SIMONS

HAPPENINGS continued from page A-1

Brethren, 222 E. Lane Avenue, are selling their property and must vacate by Mar. 1. They are interested in using our facilities, or having joint services with us until June."

ANNIVERSARIES

Jan. 1, the Frank Kirks, Trenton, Ohio, were married sixty years. The Homer Woodreys, also of Trenton, celebrated their fiftieth year on Jan. 9. On Jan. 9 the John J. Widmers of Wayland, Iowa were married sixty years. Jan. 23, the John Millers of Carlock celebrated their fiftieth year and the Phinas J. Yoders of the North Danvers Church had open house, Feb. 6 on their fortieth anniversary.

YOUTH LEAD WORSHIP

Bulletins from our district churches indicate that on Jan. 30 or Feb. 6, young people were in charge of worship at Carlock, Wayland, Donnellson, Pulaski, Nappanee, and Eighth Street, Goshen. At Nappanee and Goshen pastors Fretz and Metzker invited several young people to participate with them in a dialogue sermon "What in the World Are We Waiting For?"

Christianity in the Coffeehouse

One modern method of getting the witnessing church into the marketplace is in the coffeehouse. The Woodlawn church in Chicago operates a coffeehouse called The Quiet Place, located across the street and one block south of the church building.

On December 4, 1965, the Chicago *Daily News* ran a full page article on "Christianity in the Coffeehouse" written by Norman Mark. The Quiet Place was one of several coffeehouses featured in this article. Following are a few paragraphs from this article which refer to The Quiet Place:

AT THE QUIET PLACE, 4651 S. Woodlawn, they combat despair in addition to loneliness. A discussion group for jobless men, ironically called The Woodlawn Success Club, met there for a while. Soon enough personal problems were solved so that more than half the members became permanently employed.

In a predominantly Negro neighborhood, the place has a permanent table for rummage sales, offers night classes in Negro history and sells books by James Baldwin, Richard Wright, Martin Luther King, and Louis Lomax.

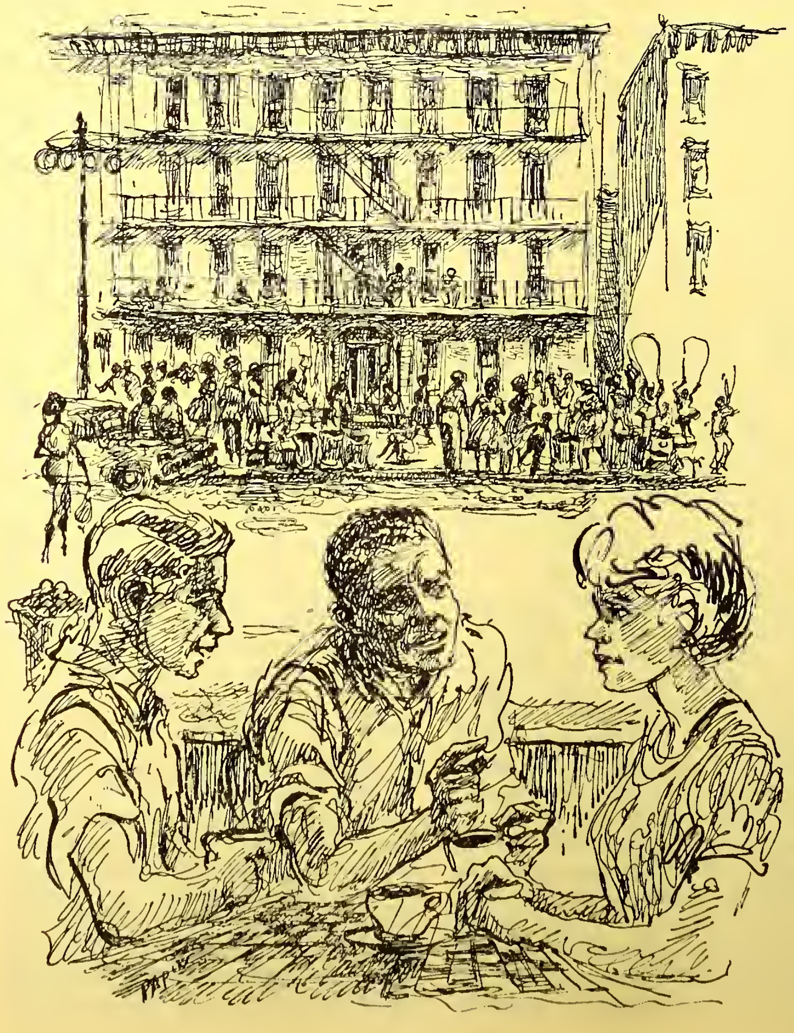
Each morning at 7 A.M. Miss Marie J. Regier, 69, a veteran of missions in China and Formosa, and a survivor of a Japanese concentration camp, buys the morning papers, opens the door and begins brewing coffee. The newspapers are read by more than 20 different people during the morning.

The Quiet Place started as a reading room and greeting sales room in a former Chinese hand laundry and began selling coffee and doughnuts two years ago. The words most often heard are "gimme half glazed"—half a glazed doughnut costs only a nickel and that's all the breakfast many of the children have before they go to school.

The neighborhood isn't the best and The Quiet Place has been robbed often. But there isn't ever much money in the cash register and therefore it can't lose much. (It breaks even when it comes to expenses, but that's because it is staffed by volunteers, as are the other coffeehouses.)

The customers say that it's a good place to "get away from the hurly-burly and sort yourself out." The Rev. Delton Franz of the Woodlawn Mennonite Church said that it is probably the one place in a ghetto where Negroes and whites can meet on an informal level.

He is thinking of opening The Quiet Place to teens on Friday night and putting in more tables (there are only three) for the coffee-sippers.



The Coffeehouse

Nothing like sitting down for a cup of coffee . . .
. . . its a pretty mad world out there
lots of people
lots of problems
over-crowded apartments
over-charged rent
no place to get away
no place to go to think

But what good does it do to think or talk?
same old answers
same old talk

Some people say "Just have faith"
Faith in what?
Sounds like preacher talk!

Not getting far with our hectic world out there
. . . not solving many problems—are we?
so what
so no answers
no hope
no point in "having faith"?

Or is there more to it?
. . . Maybe people could get together on this
. . . Maybe there could be a church that's
for real . . . ?

—A poem from *The Quiet Place*

"For I have given you an example that you also should do as I have done to you." John 13:15.

CHALLENGE TO YOUTH

1966

CAMP FRIEDENSWALD

SHAVEHEAD LAKE, R.R. 3 ▪ CASSOPOLIS, MICHIGAN 49031

NO MAN IS AN ISLAND

No man is an island;
No man stands alone.
Each man's joy is joy to me;
Each man's grief is my own.

We need one another;
So I will defend
Each man as my brother,
Each man as my friend.

1966 RETRE

"Dedicated to

for youth

Ten-Day Junior Retreat June 15-25
Next fall's sixth and seventh graders

Junior Retreat I June 27-July 3
Junior Retreat II July 4-10
Next fall's fifth, sixth, and seventh graders

Junior High Retreat July 11-17
Next fall's eighth graders

Middle High Retreat I July 18-24
Middle High Retreat II July 25-31
Next fall's ninth and tenth graders

Senior High Retreat August 1-7
Next fall's eleventh and twelfth graders and 1966 high school graduates

You may register for more than one week if you like! If staying two weeks, arrangements will be made to stay over at camp at no extra charge.

for adventu

OUTPOST CAMPING
Boys and Girls (separate campsites)
One week at Round Lake Outpost

Junior Outpost July
Next fall's fifth, sixth, seventh, and ei
graders

High Adventure July 2
Next fall's ninth, tenth, eleventh,
twelfth graders and 1966 high sc
graduates

Cabin No.________ Paid in Adv.________ Total Paid________
P. B. C.________ Paid on Arr.________ Balance Due________
DO NOT WRITE IN THE ABOVE SPACES

REGISTRATION CARD (Please Print)

Name________________
LAST NAME FIRST MIDDLE
Address________________
STREET OR R.R. CITY STATE
Birth Date____________ Height______ Weight______
MONTH DAY YEAR
I will be in the________grade in school this fall.
I am registering for the________________Retreat
I plan to ride the bus: one way________ round trip________
I plan to board the bus at:________________
I am including $________toward my registration (minimum: $5.00).
I have attended________years at Camp Friedenswald.
My home church is________________
My pastor is________________
Date of application________________
SIGNATURE OF PARENT OR GUARDIAN

Mail to Camp Friedenswald, R.R. 3, Cassopolis, Michigan 49031

FRIED
B

"Serving Chris

SCHEDULE

Glory of God"

& explorers

OE CAMPING

e Trip August 7-14
fall's ninth, tenth, eleventh, and th graders and 1966 high school ates

g Adult Canoe Trip August 7-14
18 and over

for adults

Camp Leadership Workshop June 7-14
For summer camp staff

Mennonite Men's Retreat June 25-26
Sponsored by the Central District Mennonite Men's Organization
Chicken Barbecue

Women's Retreat September 16-18
For all women of the Central District

Family Retreat I August 7-14
Family Retreat II August 14-21
SEVEN FULL DAYS of relaxing family vacation in a Christian atmosphere

Fellowship Retreat September 5-11
For those over 50—relaxation, recreation, inspiration

gh Camping"

1966 RETREAT INFORMATION

REGISTRATION

All retreaters must register before May 18. *Registrations postmarked before May 18 will receive a $1.00 discount.* A $5.00 DEPOSIT MUST ACCOMPANY EACH REGISTRATION. This amount will be deducted from the total fee. In case of sickness, the deposit may be refunded.

Family Retreat registrants note: Please include the names and ages of all members of your family attending.

All retreats begin with registration and cabin assignment on the AFTERNOON of the opening date. All retreats end at 1:00 P.M. *on the closing date.*

COST

One-Week Retreats $25.50
(Junior, Junior High, Middle High, Senior High, Outpost Camps, and Canoe Trips)

Ten-Day Retreat $41.00

Family Retreats—$89.00 for family of four; $9.50 for each additional child; children under two free (except $ .60 for insurance). *Tents and Trailers*—$79.00 initial charge; other charges same as above.

Fellowship Retreat (per person) $25.50

The costs listed above include registration fee, retreat fee, bus fee, insurance, and a basic crafts fee.

$1.00 DISCOUNT IF POSTMARKED BEFORE MAY 18

PHYSICAL EXAMINATION

Your physical examination card will be sent with your acknowledgment. Save it until your examination (within two weeks of coming to camp), and bring it with you to camp. Present it to the registrar when you register for cabin assignment upon arrival at camp. Those who have not had a physical examination before coming to camp will be given one by a local physician at their own expense.

Physical examinations are REQUIRED for all youth retreats. They are not necessary for family retreaters. However, we assume the same high standard of preventive and precautionary health measures will be observed by families that are required for youth retreaters.

WHAT TO BRING

Sheets, blankets, pillowcase (or sleeping bag). Clothing for casual wear—slacks for hiking, rainwear, swimsuit. Towels, washcloths, soap, and personal items. Bible, notebook, and pencil. Insect repellent, flashlight, fishing pole.

SAFETY

Stringent waterfront and recreational safety measures are enforced. The safety record of Camp Friedenswald has been outstanding and we aim to keep it that way.

INSURANCE

Benefits (maximum) include: $2500 each accident; $500 each illness; $2500 for certain diseases; and $3000 death benefits. Retreaters are covered from the time they leave home until they return again (within a 48-hour time limit).

TELEPHONE

Telephone calls to camp are discouraged except in case of emergency at home. Retreaters will not be allowed to call home except by permission of the director. The number is 476-2395. Area code—616.

PAYMENT

All checks should be made payable to *Camp Friedenswald.* Sunday schools or church groups paying part of the retreat fee: Please include, with your check, the names of the retreaters and the amount per retreater being paid by your organization.

BUS SCHEDULE

All retreaters living over 100 miles from Camp are entitled to free transportation via bus, operated by the Camp. The bus will pick up and deliver retreaters for all youth retreats.

The following time schedule indicates the time and place to which parents are to bring and pick up retreaters. The Camp will provide a lunch (when needed) for those going home. All parents are to provide a sack lunch for retreaters coming to Camp.

Eastern Standard Time

East:
6:00 A.M. Bus leaves Salem Mennonite Church, Kidron, Ohio.
9:00 A.M. Bus leaves First Mennonite Church, Bluffton, Ohio.
12:00 P.M. Bus leaves First Mennonite Church, Berne, Indiana.
3:00 P.M. Bus arrives Camp.
1:00 P.M. Bus leaves Camp.
4:00 P.M. Bus arrives First Mennonite Church, Berne, Indiana.
6:00 P.M. Bus arrives First Mennonite Church, Bluffton, Ohio.
9:00 P.M. Bus arrives Salem Mennonite Church, Kidron, Ohio.

West:
8:00 A.M. Bus leaves Calvary Mennonite Church, Washington, Illinois.
9:00 A.M. Bus leaves Carlock Mennonite Church, Carlock, Illinois.
10:00 A.M. Bus leaves Meadows Mennonite Church, Meadows, Illinois.
12:30 P.M. Bus leaves Community Mennonite Church, Markham, Illinois.
4:00 P.M. Bus arrives Camp.
1:00 P.M. Bus leaves Camp.
3:30 P.M. Bus arrives Community Mennonite Church, Markham, Illinois.
7:00 P.M. Bus arrives Meadows Mennonite Church, Meadows, Illinois
8:00 P.M. Bus arrives Carlock Mennonite Church, Carlock, Illinois
9:00 P.M. Bus arrives Calvary Mennonite Church, Washington, Illinois

Why Cell Groups?

Leonard Wiebe, Maplewood Church, Fort Wayne, Ind., answers. . . .

Cell groups! Some people think this is the answer to every problem in the church. If the church is dead, simply start a cell group, and the magic of group dynamics will transform 'those dry bones.' If only church renewal was that easy! It becomes more and more apparent that there is no one method of church renewal. Wallace Fisher, in his new book, *From Tradition To Mission,* states this so clearly. It has become the experience of many Christians that the small groups, or cell groups, give a unique setting for Bible study, depth sharing, and meaningful prayer.

Our experience with small groups began almost two years ago. It began quite unexpectedly when our church realized its spiritual needs. The first meeting found four adults praying around a kitchen table. Several months later the group became acquainted with Lyman Coleman, author of the small group study materials, *Growth by Groups.* (It can be ordered from: Christian Outreach, Huntingdon Valley, Pa.) Another study series is *52 weeks with the Bible,* by Walden Howard. (Order from: Faith at Work, 295 Madison Ave., N.Y. To learn how to start a cell group, order the seventy-five cent booklet *Groups that Work* from Faith at Work address.)

We enlarged the cell group by inviting interested persons to attend a session. It was asked that all members accept five basic disciplines: pray daily for the other members of the group, attend meetings of the group, complete one Bible study for each meeting, memorize Scripture, and creatively seek new ways to promote spiritual growth in the group. The Bible study preparation for each session consisted of paraphrasing ten or twelve verses of Scripture. Rewriting the Scripture into one's own words brings a deeper understanding.

The group meets in various homes. Leadership is rotated. The session is normally a vibrant discussion because each member has spent time in absorbing the Scripture. The resulting discussion may lead to many topics: race relations, witnessing, personal needs, or prayer. Such study naturally leads to personal sharing in depth. There is no fear in sharing joys as well as weaknesses, for in such a small group, all members increasingly trust each other.

The number in the cell groups varies. A second cell group related to our church consisted of six members. The group pictured here has had as few as five, and as many as ten. At present there are eight members. The groups are always open to interested persons, thus keeping it from becoming a clique.

Besides the spiritual growth that has accompanied this group, it has been interesting to observe through what channels they give their witness within the church and in the world.

One of the men is a dental technician, who became a Christian just one year ago. His motive for joining the group was to deepen his knowledge of the Scriptures. One of his contributions to the church has been the establishment of a young adult class which he was willing to teach even though he had never taught adults before.

Another member of the class, a homemaker, has experimented with witnessing to her suburban neighbors when they gather informally for coffee. It is a challenge to try to change a gossip session into a discussion of spiritual values.

A contractor joined the cell group after he sensed the need for more effectiveness in witnessing for Christ among his many business contacts. Prayer with a fellow businessman is not uncommon in his office.

Two members of the group make up a husband-wife team. Counseling with a neighbor lady who is experiencing marital problems has been a challenge to them. This month's assignment for him is speaking in a nearby church on the topic of "Christian pacifism." Together they have studied how the Maplewood Church might extend its arm of service. As a result, our church has become involved in an inner-city ministry. The East Wayne Street Center ministers to an area which contains one-half of the city's Negroes.

Another member of the group is a homemaker. With her German background, she has developed the gift of cooking, baking, and lending beauty to her home. Much warmth has been radiated to friends through their home. Her artistic ability has resulted in making an advent wreath for the church, which was admired by all.

It should be said again, that small study-prayer groups are not the only answer to renewal, but in my limited experience they have become one channel in rediscovering the excitement of studying the Scriptures and meaningfulness of prayer.

I totally agree with Robert Raines in his book, *New Life In The Church,* when he writes; "These groups keep me from spiritual isolation. I have discovered I am now dependent on this koinonia, this holy fellowship. If I were to go to another church, the first thing I would do is to try to create such a group for my own selfish need."

One of the small study and prayer groups sponsored by the Maplewood Church: (left to right): Gene Rhoades, Sharron Rhoades, Ruth Naylor, Stan Naylor, Leonard Wiebe, Chris Stauffer, and Renate Lichti. This group has been meeting for almost two years.

Community Homes Serve Oaklawn Patients

Following is a report on a program of the Oaklawn Psychiatric Center, Elkhart, Ind. It was written by Ray Keim, staff social worker.

"You mean you want to place mental patients from your hospital in the homes of members of our parish?" The man across the desk asked me this question. When I answered in the affirmative a look of doubt began to register on his face. He went ahead to question me in detail about the wisdom of such a plan, and I could tell it was an idea he had never entertained before. After I had spent considerable time explaining the Oaklawn Center's community home program to him, the look of doubt began to fade. However, he clearly did not feel that many members of his parish would respond favorably, and the truth is, not many of them did.

However, since the beginning of operations at the Oaklawn Center in February 1963, more than 130 patients have been placed in homes in the Elkhart community, and at this point it seems clear that this is a workable way to care for patients suffering from certain types of emotional problems.

Community homes are essential to the day care Center's operation. While most day care patients return to their homes at night, where shall those go who live too far away to make the daily trip? Where can lodging be provided for those whose homes may be unsuitable? Many concerned people in the community have been providing a most helpful answer to these questions by making available to Oaklawn patients their own homes.

Perhaps the first requisite for a community home is an understanding of emotional illness which will allow the family to believe that such care is feasible. The process by which attitudes toward mental illness have changed over the centuries has been slow and tortuous; old fears and suspicions of mental illness are deeply embedded in people's minds. A community home family needs to believe in the value of community mental health care.

A second major consideration involves physical facilities. It is necessary for the community home to be able to provide a room which the patient can call his own, where he can be alone if he wishes. Bathroom facilities must be easily accessible. Also, the home needs to be within driving distance of the Center, which at present means within a radius of ten miles.

Another requisite is that people who invite patients into their homes must be able to bear with certain characteristics of the patient's which might be irritating at first—ranging from constant chatter about ailments to fears and suspicions that food is being drugged, to inability to sleep well the first few nights. At times patients respond to community home families with stony silence, a silence so deep and abiding that it is almost overwhelming. Sudden impulses occur on the part of the patient to leave community homes, or simply wander away. All these problems and many more confront the families who decide they wish to embark on such a venture.

In spite of the risks, a sizable number of homes have participated in the program and efforts are being made to recruit more. Deep friendships have been established and some remarkable recoveries have given courage to those participating.

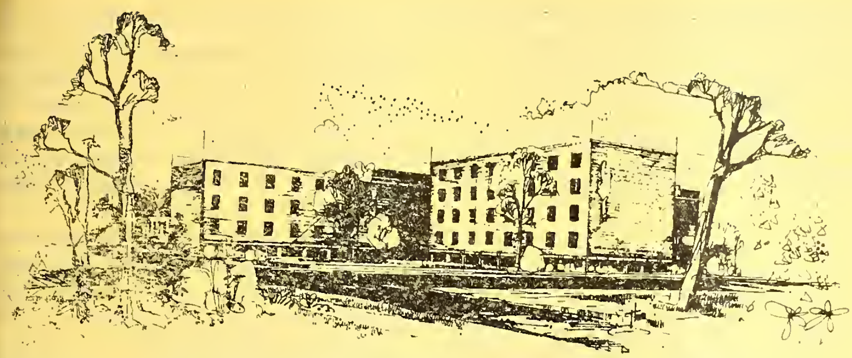
A supporting factor is that members of the Oaklawn staff always are on call if they are needed at night. Also, community home parents are invited to the Center every two weeks to eat lunch with the director of the program and other available members of the professional staff. Problems are discussed and experiences shared. Trust and confidence are fostered, for the host family members can learn to know staff members and understand some of the problems they share.

In order that the community home parents do not suffer a financial burden the patient pays a small fee for the use of the community home facility. This also helps the patient to accept the facilities of the home, for sometimes such kindness is almost unendurable for persons who have been hurt and rejected in their own environment. Motives need to be higher than monetary in order to succeed, but the small fee helps some people take part who otherwise could not find it possible to do so.

Community home parents have generally been delighted with their experiences. Following is the testimony of one such family:

"Participating in the community home program has enriched our family living. We have learned to know and love different persons as they came to stay with us. Their needs have helped make us sensitive to the needs and sufferings of others. It is a program which draws upon every member of the family as a potential resource for helping others, giving each of us an opportunity to be 'a little Christ' to our neighbor (Luther). We have received much more than we have given."

Community home patrons meet for dinner at Oaklawn every other Tuesday to discuss with members of the Oaklawn staff concerns about patients living in their homes.



Proposed additions to Mennonite Hospital are shown on this sketch by architects. A four-story addition (at left) will house X ray, dietary, twenty-three patient beds, intensive care and recovery rooms, and offices. The five-story structure to the west of the present building (at right) extends to Main Street, and will house a rehabilitation center (first floor), seventy-one rehabilitation beds (second, third, and fourth floors), and new public facilities at the ground floor level.

Grant to Hospital Boosts Expansion

A Jan. 31 announcement by Hill-Burton officials that Mennonite Hospital, Bloomington, Ill., has been approved for a grant of $313,372 from federal funds has added new enthusiasm to the plans for expansion.

The board, in its report to the delegates to the Mennonite Hospital Association on Jan. 21, indicated that a number of steps have been taken in laying the groundwork.

The delegates encouraged the board to raise funds through a development committee and a director of development, using a continuing approach to the financing, rather than the short-term fund-raising approach. The communities of Bloomington-Normal will have an opportunity to participate financially in this program.

William E. Dunn, administrator, described to the delegates at the anual meeting the five levels of care to be offered, indicating that the plans for Mennonite Hospital called for a reduction in the number of acute beds —which are the type that Mennonite has had to date—but provide for the addition of beds through which other types of services will be rendered. In addition to the 114 acute beds which are planned (compared to 130 at the present time) there will be five intensive-care beds, seventy-one rehabilitation-beds, and twenty self-care beds.

The intensive-care beds will be used for patients who are critically ill and who need the constant attention of the nursing staff and the use of specialized hospital equipment. Some of these patients will be those formerly cared for by private duty nurses. Others have been cared for on a regular patient floor, and have constituted a severe drain on the nursing service personnel because of the amount of attention needed. In providing this type of service, the hospital will bring together specialized nursing skills and specialized hospital equipment so that both are ready and available when needed by the accident patient, the stroke patient, the coronary patient, or the patient who is having other serious types of medical involvement.

The second level is acute-care, which Mennonite Hospital has provided during the years.

The rehabilitation beds will provide care for those not acutely ill in need of hospital care so as to benefit from the services offered by the rehabilitation center. Some of these patients will be able to be up and care for themselves while others may be totally bedfast. The common factor for all patients in the rehabilitation unit is that they will in some way benefit from one of the several rehabilitation services to be offered.

The patients who occupy the self-care area may be in the hospital for diagnostic X-ray and laboratory work, or they may be recuperating from a surgical procedure but have progressed to the stage where they can care for themselves. This type of hospital care will be less expensive to the patient since a minimal amount of nursing care will be rendered. The room they will reside in will encourage them to be out of bed and living a life as close to normal as possible.

In addition to these services within the hospital, plans are being made for a home-care service, which will extend the services, personnel, and facilities of the hospital beyond the institution and into the homes of patients.

The programs described above — intensive-care, acute-care, rehabilitation-care, self-care, and home-care— are provided for and covered in the Medicare plan.

GOERING TO BE DEVELOPMENT DIRECTOR

Erwin C. Goering of North Newton, Kansas, will head the new department of development at Mennonite Hospital. Goering has been assistant to the president at Bethel College, North Newton, Kan., and has been granted a two-year leave of absence from that institution.

The appointment of Goering represents a new emphasis placed on the developing of long range goals and programs for the hospital. Included in these goals are the services which the hospital wishes to extend in the future, and necessary plant to accommodate these services, and the need for a sound financial base for the realization of these goals. In addition to assisting in the formation of these goals, Goering will interpret the plans of the hospital to the public.

Erwin C. Goering

Mr. Goering is a graduate of Bethel College, North Newton, Kan., and the Mennonite Biblical Seminary from which he received an MRE degree in 1960.

FOR DISTRICT WOMEN

Theme . . . As the branch cannot bear fruit of itself (John 15:4). . . .

The President's Corner

Presidents of local societies: Have you appointed your delegates for the annual WMA conference session at Fairview, Mich. for May 7? According to our constitution, "Each church represented in the Association shall have one vote for every ten (or fraction thereof) of the women active in the local membership. No one delegate, however, shall cast more than five votes."

Before the conference please discuss with your delegates the merits of the new WMA handbook and the fall area meeting for officers. Should either, or both, of these be tried again? If so, How can each be most helpful?

The first 1966 program booklet to reach my desk was a real inspiration, both in context and appearance. May our reminders bring many more of your societies' program booklets to me so that at conference all societies can share with others in this way. We welcome new societies that are reporting this year. May our relationship with each other and with Christ be strengthened.

We are nearing the close of the first quarter of the year. How are we as individuals, and as societies, measuring up in recognizing opportunities and reaching our goals—both financial and spiritual? Now is the time to encourage and to assist youth in finding their way into service projects in the community, summer service, or voluntary service. This was one of our Central District Conference resolutions last year. *Mrs. Russel Oyer, 617 Sunrise Drive, Chenoa, Ill.*

Let's Share Ideas

The Meadows Mary and Martha Society feels our most interesting project last year was a service project at the Meadows Home for the Aged. Two of our group would go together to visit with the residents in their own rooms, and read to them, or play records for them as a friend.

During the summer the residents enjoyed going for rides to see places of beauty and interest they had not seen for some time. We have felt this project is very worthwhile and plan to continue it this year. *Mrs. Ralph Streid.*

Send news items to Mrs. Eldon Graber, 145 S. Spring, Bluffton, Ohio 45817.

District Advisors' Memos

The General Conference WMA budget has been raised from $84,000 to $90,000 this year. We are going forward rather than remaining at a standstill in the work of the Kingdom. The February issue of *Missions Today* gives the budget, and interesting details concerning the various items included in the budget.

Goals for Central District quarterly budget assignments have been established on a per member quota, based on the General Conference WMA membership of 7203, and a Central District WMA membership of 2013.

The $12.50 per member quota for General Conference causes is divided into three sections, as follows:

Section I. Board of Missions (missionary salaries, missionary travel, and general missions, total budget: $30,000, $4.16 per member.

Section II. Mission fields (Arizona, Colombia, Congo, Gulfport, India, Japan, lower South America, Mexico, Montana, Oklahoma, Taiwan, Woodlawn) $28,500 total, $3.96 per member.

Section III. Other General Conference causes (seminary $35,000, education and publication, $2500, Christian service $7000, General Conference WMA, $8500, undesignated, $3000) $31,500 total. $4.38 per member.

Contributions for these three sections go to our WMA secretary, Dorothea Dyck, 722 Main, Newton, Kan. 67114.

Section IV is set up for our own Central District causes (Meadows Home $360; Mennonite Hospital, $360; Friedenswald, $900; missions and new churches, $900; Bluffton College, $1080) totaling $3600, $1.80 per member. To this should be added ten cents for district dues, making $1.90 per member for Section IV to be sent to our district treasurer, Mrs. Leland Diller, 543 S. Main, Bluffton, Ohio 45817.

These obligations are opportunities to help in building Christ's Kingdom. It is thrilling to know that each individual contribution is helping to fulfill the Great Commission of Christ. Remember also to pray for the work as we support it with our giving. Our workers are depending on us for both prayer and financial support. *Mrs. Leslie Lehman, district advisor.*

We recently learned of the need to re-cover the new cushions in the Woodlawn Church. This would be a good project for our societies to sponsor. The material will cost about $100 dollars. In addition, there will be a seamstress charge. If your society would like to contribute to this much needed special project, please send contributions earmarked for Woodlawn to Mrs. Leland Diller. Your help and support on this project will be greatly appreciated. *Mrs. Howard Ernst, district projects advisor.*

1965 officers: Please transfer the copies of the handbook and the instruction sheet for Congo sewing you received last year to the 1966 officers of your society.

Several societies have inquired whether pieced wool comforters are still wanted for relief. I have written to MCC and they encourage you to continue.

Don't overlook the $1.50 per member needed for leprosy bundles for Taiwan. Send this money to the North Newton cutting room. *Mrs. N. N. Soldner, General Conference projects advisor.*

Thoughts From the Guide To Mission Study

To take our study guidebook seriously as we use it in the monthly meetings of our societies is to gain a real experience in facing the call to a deeper commitment to Christ in home, community, church, and the world.

The purpose for the program on The Christian's Calling illustrates this call to commitment:

Material for this page should be sent to Mrs. Eldon Graber, 145 Spring Street, Bluffton, Ohio 45817.

"1) To review the church's central task in the light of the Great Commission.

2) To broaden and deepen the concept of the mission and ministry of the church to the extent that every Christian can be personally involved.

3) To endeavor to search and discover the dimensions of the church's mission amidst the perplexing and ever-changing world situation." *Mrs. Paul Wenger.*

Standing (left to right): Denny Bowers, Bill Kirkpatrick, Otto Dirks. Front (left to right): Danny Holliday, Dave Burkholder, Dave Bowers.

Why a Church Basketball Team?

Otto Dirks, First Church, Lima, Ohio answers . . .

We have had a basketball team in our church for seven or eight years. Only once did we join an official church league—receiving a prize for good sportsmanship but winning few games. We found the $75 a year too expensive for our small church and the competition with the larger churches too stiff. So now we play unofficially with smaller churches and have won five times recently.

The purpose of our games has been primarily fellowship for the younger fellows, who have no organization like our girls have in their Dorcas society. They were required to have faithful church attendance, join in the devotions before each game, and show or learn good Christian sportsmanship, besides enjoying the informal meeting with fellow church members or attenders.

John Brenneman, our coach for years, points out certain definite problems connected with this kind of unofficial church basketball: the amateur coach is not duly respected, jealousies develop if there are too many players who all think they should be on the first five, church attendance may drop off as soon as the season is over, or it may become a legalistic thing. However several of his former players speak nostalgically of their basketball days at our church, just as they do of Sunday school. Some of them who dropped out of church in their late teens largely because their families did not attend, are married and are again attending church. In one case the reason given was that a certain church had a basketball team.

Whether this is good or bad may be debated, but we have tried since to overcome some of the problems. Last year we had no church attendance rules, except for the general challenge that we would like to see all of them attend *some* church every Sunday. We gave instead a short gospel message at half time, and allowed community kids to play, hoping to reach out to the nonchurched in this way, i.e., simply through personal friendship, invitations to church, and the message on the floor. We also extended the age limit to include young married fellows, since we have no men's fellowship. We soon had too many community fellows playing who had no intentions of coming to church, and sometimes used questionable language or lost their tempers while some of our own players sat on the bench.

This year we again made rules. Players have to attend *our* church at least six out of our sixteen meetings or services a month to be eligible. Every second Saturday we try to play among ourselves, choosing up sides—stressing that this might be an informal time of recreation for all. Some of the girls come out to cheer, and even play. At the end of the season we have a father and son basketball banquet or barbecue. We have kept the message and prayer at half time. We also still have some of John's problems, but there has generally been a real good spirit and I feel we have come closer to one another. I see our basketball as a way of fellowshiping with other churches and as an integral part of the total ministry of our church.

C·E·E·P CORNER

Then whose shall these things be. . . ?

Estate Planning Yields Fruit in 1965

Four of the educational and charitable institutions in our conference district report receipts from estate planning during 1965. They report receiving sixteen bequests amounting to the total of $41,795, and eight annuities amounting to $6100.

In addition the General Conference Board of Missions received a bequest from a member of one of our conference churches in the amount of $10,315, which represented 70% of her entire estate. Also the Congo Inland Mission received bequests to the extent of $11,000 plus, the greater part of which also came from the estate of one of our members.

Thus we have reports of a grand total of $69,210 as having accrued to various phases of work in which we as a District Conference are engaged as a supporting constituency.

Surely the Lord is pleased to see this extended concept of Christian stewardship on the increase among us. Of those who are represented by the gifts listed above, it can be truly said, "Their works do follow them." *R. L. Hartzler, Committee for the Encouragement of Estate Planning.*

EDITORIAL

Believe it or not—I try to read every church bulletin and newsletter that comes across my desk. (By the way, nearly every church now sends in its bulletins. Now you are doing your part to make this paper live up to what its name implies, *The Reporter.*)

From these bulletins I have noticed the effects of Uncle Sam's spiraling draft calls. In January and February I was distressed to run across about fifteen "military pedigrees" for young men from our Central District churches. If you haven't seen one in your bulletin, they look like this:

Pvt. John Yoder Ra14759329
Battery A 3rd D Missle Bn.
H & S Company Flames Section
FPO San Francisco, Calif. 96601

I have also been reading in our church papers (dare I mention this just three lines below the "armored name"?) that our church through MCC is calling for "about five Pax men with mechanical, construction, and agricultural skills." I have been watching our church bulletins for a Vietnam bound Pax man's name. I am still looking. (We came close when I read that Kenyon Aeschbacher was given a farewell service by the Bethel Church, Fortuna, Mo., on Jan. 16, before he left for Pax service in Algeria as a mechanics teacher.)

I am still looking for this address in one of our district church bulletins:

Mr. John Yoder
% Mennonite Central Committee
Saigon, Vietnam

(I don't think MCC insists on quite as much description in the address—but "in the name of Christ" would make four lines, too.)

As I continue to look for this address, I have been encouraged by the January newsletter from the First Church, Wadsworth, Ohio. Others too were encouraged.

"Steps have been taken in the congregation to insure that anyone of our members interested in participating in voluntary service, Pax, or 1-W need not be prevented from doing so for financial reasons. This matter was initiated in the Loyal Workers class and endorsed by the social concerns committee, and discussed by the council. Feeling that the peace witness of the church is a vital responsibility and privilege, a number of families have already pledged this type of financial aid and invite others to join in this kind of support over and above their regular giving. Anyone interested in using such aid is encouraged to contact the social concerns committee."

When Pvt. John Yoder goes to Vietnam, he claims to go for all of us Americans. We are all asked to pay the bill by Apr. 15. If and when Mr. John Yoder goes to Vietnam, he is also very dependent upon the heartbeat of his supporting community. It will depend not only upon his church's money, but more upon its vigorous, obedient faith in Christ, upon its courageous Christian education in home and church, and upon its basic longing to understand and live the ways of Christian love in all human relationships. *Gordon Dyck.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

Topeka, Ind.: To the Michael Seniffs, Jennifer Lynne, Jan. 11.

Apostolic, Trenton, Ohio: To the Richard Gingrichs, Christine Marie, Jan. 16.

Flanagan, Ill.: To the Donald Nesters, Daryl Kent, Jan. 18.

Woodlawn, Chicago, Ill.: To the Neill Von Guntens, Jenny Lynn, Jan. 29.

Grace, Pandora, Ohio: To the Roger Basingers, Stacy Lea, Jan. 23.

First, Bluffton, Ohio: To the Leland Millers, Krystin, Jan. 18; To the Glenn Snyders, Jill Deanne, Jan. 27.

Carlock, Ill.: To the James Whitwoods, Kimberly Renae, Feb. 10.

First, Wadsworth, Ohio: To the Emil Kreiders, a son, Jan. 28.

North Danvers, Ill.: To the Stanley Morlocks, Bryon Lee, Jan. 28; To the Robert Yoders, Pamela Sue, Feb. 7.

NEW MEMBERS

"You are . . . fellow citizens with the saints."

First, Berne, Ind.: Roy Lehman, Mrs. Robert L. Liechty, Judith, Peter, Paul, and Timothy Stucky.

Topeka, Ind.: Sally Castetter, Kathy Fahlsing, Loanna Gingerich, Richard Hostetler, Lloyd Lambright, Floyd Steury, Tom Singard, Bob Zehr.

Apostolic, Trenton, Ohio: Evelyn Schnell.

Hively Ave., Elkhart, Ind.: Jim Berkshire, John Enz, Beth Funk, Ruth Klassen, Bruce Miller, Richard Habegger, Rose Waltner.

Carlock, *Ill.*: Edwin and Alice Williams.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Comins, Mich.: William Rhoads, Jan. 17.

Tiskilwa, Ill.: Josephine Reed, Aug. 25; Edith Zehr, 74, Dec. 26.

Calvary, Washington, Ill.: Daniel King, 99, Jan. 25.

Bethel, Fortuna, Mo.: George Helton, Jan. 13.

First, Berne, Ind.: Mrs. Menno Burkholder, Jan. 30; Sybilla Sprunger, Feb. 4.

St. John, Pandora, Ohio: Frank Krohn, Menno Schumacher.

WEDDINGS

"That theirs may be a love that has no ending."

Tiskilwa, Ill.: Jon Norin, and Eileen Bauer, Dec. 26.

First, Berne, Ind.: Jennifer Wulliman and Dean Beer, Feb. 5; Karen Gerber and Richard Smitley, Feb. 19.

South American Congregations Meet Plan Church Papers and Publications

Mennonites in lower South America are not formally organized into a conference. But they work together informally and meet every other year for a conference. This year they met in Brazil during February. Delegates came from thirteen General Conference Mennonite churches in Paraguay, Uruguay, and Brazil.

Prominent at this year's conference was the time devoted to the Mennonite World Conference and to publications.

Delegates elected Peter Wiens, of Fernheim, Parguay, to be a delegate to the World Conference in Amsterdam in 1967. Plans are in the making concerning a chartered plane flight from Asuncion to Amsterdam. Mennonites from each country will have opportunity to fly at a low rate.

The churches are also anticipating the visit of world conference officials in July of this year; business sessions will take place in Filadelfia, Paraguay, with other meetings taking place in Brazil and Uruguay.

In the publication field, delegates voted—the only vote cast by ballot—to form a publication committee responsible for the production of a conference paper. This committee is to be in charge of all literature production and distribution within the conference churches, as well as being responsible for historical research.

Elected to the publication committee were Klaus Dyck, Uruguay; Andreas Sawatzky and Harry Duerksen, Paraguay; and Waldemar Ens and Bruno Epp, Brazil. These men had earlier served on a study committee that recommended the publication projects.

The conference at Curitiba also heard reports on the new hymnary to be introduced soon, on youth work and on missions in the various countries. The new youth sponsor is Gerd Uwe Kliewer who also edits the youth paper, *Der Jugendbrief*.

Included in this year's conference was a women's meeting, a youth night, and a communion service. Bible studies at each session were taken from the Sermon on the Mount. Ministers present at the conference spent three days previous to the Feb. 10 to 13 meetings in Bible study.

Statistician D. Klassen reported that the conference church membership totaled 4363 members, with 1500 young people and 4250 children. The congregations are being served by nine elders, seventy-nine ministers, thirty-eight deacons, one hundred thirty-six Sunday school teachers, and nineteen choirs. The churches support twenty-eight mission workers among Spanish, Indian, Portuguese, and German peoples.

Elected to the South American conference committee were: Jakob Duerksen, Paraguay, president; Dietrich Klassen, Paraguay, secretary-treasurer; Gerhard Ewert, Uruguay; Hans Regehr, Paraguay; and Heinrich Loewen, Brazil.

An invitation to hold the next conference in Paraguay in 1968 was made by Elder Jakob Isaak, Fernheim. A second invitation was made by the Colony Menno Church, also in Paraguay.

AGRICULTURALIST NEEDED SOON SELF-HELP ON TAIWAN FARMS

The Board of Christian Service is looking for a trained agriculturalist to serve as interim director of the Yushan Agricultural Training School near Hwalien, Taiwan. The school is a recently developed self-help project initiated to serve the tribal farmers in Taiwan. (See News, Feb. 8, "Chang and Lin Go to School," page 97.)

The Yushan Agricultural Training School is trying to provide a trained volunteer extension worker for every 1000 people in the mountain villages. It is hoped that a wide variety of demonstration projects dealing with field crops, fruits, and vegetables might be carried on by the trained workers.

These workers will provide proper vaccines to carry on an effective animal disease control program. An artificial breeding program for swine and poultry is envisioned. They could assist local farmers' associations in extension education. They could supervise setting up locally made incubators for distribution of better chicks in villages.

A skilled and committed Christian fellow or couple is needed for this two or three year assignment. Those interested may contact the Board of Christian Service, General Conference Mennonite Church, Box 347, Newton, Kansas 67114.

WORDS AND DEEDS

The Africa Evangelical Conference was formed in February in a meeting in Nairobi. Sponsors of the organization were the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association. The continent-wide group proposed in its constitution "to manifest before the world the unity of evangelical Christians which is based upon belief in the infallibility of the written Word of God." The continent also has an All Africa Conference of Churches which is related to the World Council of Churches.

Indira Gandhi, India's new prime minister, declared in an interview a few hours after her election that her country's ideal of secularism means India will give "equal respect to all religions" and is "not against religion." This probably means that the government will make no major change in its attitude toward Christianity.

CHURCH RECORD

CALENDAR

General

Mar. 20—Great Hour of Sharing.

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Mar.26 — East Swamp Church, Quakertown, Pa., Mennonite Biblical Seminary choir.

Mar. 27—Deep Run Church, Bedminster, Pa., Mennonite Biblical Seminary choir.

Northern

Mar. 20-23—Bethesda Church, Henderson, Neb., special meetings, the Harold Ratzlaffs, speakers.

Pacific

Mar. 27-Apr. 1—Community Church Fresno, Calif., joint services with First Church, Reedley, Calif., Walter Gering, speaker.

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Western

Mar. 18—Annual Meeting, Bethel Deaconess Hospital Association, Newton.

Mar. 21—Ministers Day, Bethel College.

Mar. 27-30—First Church, Beatrice, Neb., special services, Jacob Friesen, speaker.

Mar. 27-Apr. 1—First Church, Ransom, Kan., special services, Arnold Funk, speaker.

WORKERS

Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., was elected on Feb. 11, to succeed W. A. Visser 't Hooft as general secretary of the World Council of Churches.

Frank Dyck left Feb. 25, to teach mathematics in the school in Menno colony, Paraguay. The oldest son of Mr. and Mrs. Dyck, Paul, remained in Canada to study at Mennonite Collegiate Institute, Gretna, Man.

Henry Duecks left Vancouver on Feb. 22, for Asuncion, where he will resume his work as pastor of the Mennonite Church in Asuncion.

Roberto Elmasian, a student at the Evangelical Mennonite Biblical Seminary, Montevideo, has taken a year out from study to work with a Mennonite church in Anolaima, Colombia. He is a member of the Armenian Orthodox Church. The Board of Missions of the General Conference Mennonite Church will supply Roberto's travel to and from Anolaima and the church in Colombia is supporting him while he is working there.

Frank H. Epp, editor of the *Canadian Mennonite*, began a one-month trip to several Asian countries on Mar. 1. Included on his schedule are Japan, Taiwan, Hong Kong, Thailand, Vietnam, Indonesia, India, and the Soviet Union. He will spend the largest block of time in Vietnam.

First Church, McPherson, Kan., sent the following volunteers to work on the church building project at Phoenix, Ariz., during the week of Feb. 26: Herb Flickinger, Marlo Krehbiel, Art Schrag, Ray Stucky, and Kenneth Hanson.

Erwin C. Goering, North Newton, Kan., will head a new department of development at Mennonite Hospital, Bloomington, Ill. He has been granted a two-year leave of absence from his present task of assistant to the president of Bethel College for this new assignment.

Ernst Harder, the new president of the Mennonite Seminary, Montevideo, and his family, returned on Mar. 7, following a three-month's leave of absence. He succeeds Nelson Litwiller as president of the seminary.

Milton Harder, editor of curriculum for the Board of Education and Publication, attended the sessions of the Uniform Lesson Committee which met Feb. 28 to Mar. 4, in New York City. This committee prepares the outlines used by the General Conference Mennonite Church and many other denominations for their adult Sunday school lessons.

John M. Janzen, a doctoral candidate in anthropology at the University of Chicago, has been named assistant professor of sociology and anthropology at Bethel College. He will join the faculty beginning with the winter quarter in 1966. He is presently doing field work for his degree in Europe and the Republic of the Congo on the religious and political evolution of the BaKongo. His wife, Reinhild Janzen, is completing requirements for a master's degree in the field of art history at the University of Chicago. She will teach a course in art history at Bethel.

The Peter Kehler family will leave Vancouver on March 23 for Taiwan. They will spend their first three months in language school at Taipei. In 1959, after serving the Vancouver Mennonite Mission, the Kehler's spent five years in Taiwan at Hwalien in evangelistic work. They returned to the United States in 1964 to complete training at Mennonite Biblical Seminary, Elkhart, Ind.

J. Harold Moyer was granted a one-year sabbatical leave from Bethel College during which time he plans to write music and do some further study at an American university. He is head of the school's music department.

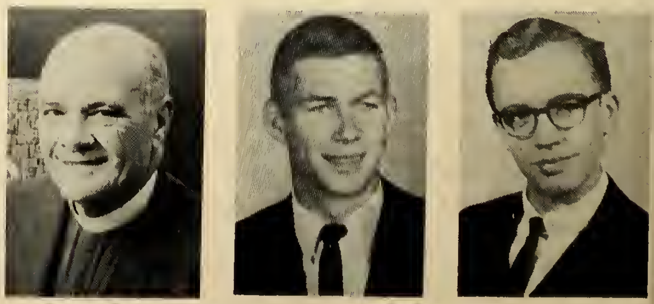
Ronald Rich, Bethel College professor of chemistry, is being given a leave in order to accept a teaching position in International Christian University, Tokyo, Japan. Instruction at the University is in either Japanese or English depending upon the nationality of the teacher.

The LaVerne Rutschman family has returned to Montevideo, to continue teaching at the Evangelical Mennonite Biblical Seminary. Rutschman is a member of the Swiss Mennonite Church, Whitewater, Kansas, and his wife is from Phoenix, Ariz.

Jay Randall Zercher, Manitou Springs, Colo., has been appointed instructor in music at Bethel College, replacing J. Harold Moyer, who was granted a sabbatical leave. He will complete his degree in composition this spring at Union Theological Seminary.

MARRIAGES

Wayne Marvin Goering, First Church of Christian, Moundridge, Kan., and *Danielle Marie Goering*, Eden Church, Moundridge, Kan.



Blake, Janzen, Zercher (Workers).

Orlan Norgaard, Lutheran Church, Sioux Falls, S. D., and *Gloria Berg,* Bethesda Church, Marion, S. D., on Jan. 29.

DEATHS

Marie Brenneman, Hopedale, Ill., a member of the Boynton Church, was born Sept. 3, 1886, and died Feb. 13.

Sarah Ewert (Mrs. Peter), Zoar Church, Langham, Sask., was born Mar. 5, 1887, and died Feb. 3.

Alma L. Holmes, Hopedale, Ill., a member of the Boynton Church, was born Sept. 2, 1885, and died Feb. 8.

Elizabeth Schrag, Eden Church, Moundridge, Kan., was born Oct. 4, 1878, and died Jan. 21.

Phil E. Schrag, Eden Church, Moundridge, Kan., was born Dec. 8, 1907, and died Jan. 12.

Katie Waltner, Eden Church, Moundridge, Kan., was born Feb. 19, 1890, and died Jan. 12.

MINISTERS

Marlin Kim, Newton, Kan., will be the student pastor in the First Church, Aberdeen, Ida., this summer. He is a middler at Mennonite Biblical Seminary, Elkhart, Ind.

NEW ADDRESSES

James Dester, Apt. C, 305 Queensdale Dr., York, Pa. 17403 [26]
Tony Regier, 3305 Farmington Rd., Hutchinson, Kan. 67501 [48]
Ted and Muriel Stackley, Rt. 1, Lecompton, Kan. 66050 [116]
George G. Stoneback, 3218 Willard, Kansas City, Kan. 66106 [10]
Mrs. Myrna Villanueva, 16119 Raven, Sepulveda, Calif. 91343 [48]

LETTERS

THE MIRACLE OF PESTICIDES

The following letter was addressed to the writer of the article, "Will Man Survive This War?"

There is one statement in your article as published in the Feb. 15 issue of *The Mennonite* (page 113), which must not go unchallenged. In the second paragraph you state, ". . . and the contamination of food with pesticides and other substances have not yet shown their full effect." Why, may I ask, do you suggest that our food is contaminated and, if it were, why should there be an effect? Perhaps you are not aware of the value, safety, and necessity of modern day pesticides. Your vaguely drawn implications that pesticides are the sinister companions of air and water pollution (presumably automobile fumes and sewage wastes) are absolutely ridiculous.

America today enjoys the most wholesome, nutritious, and abundant food supply the world has ever known. The fact that it is also the safest food supply has been repeatedly proven by the Food and Drug Administration Market Basket surveys, and repeatedly confirmed by the American Medical Association, the National Academy of Sciences, and Congressional and Presidential Committees appointed to study food contamination.

Admittedly, infinitesimal and insignificant levels of certain pesticides are permitted on some of our foodstuffs, albeit these rarely occur. But let us remember that these are safety levels, not danger levels. (Usually one-hundredth to one-thousandth of known safety levels.) Furthermore, before such safety tolerances are permitted, universities, governments, and industry determine their complete safety. It usually costs from two to five million dollars to bring a pesticide from the laboratory to the field. The fact that there has not been a single instance of illness caused by permitted residues, is a tribute to the thoroughness of such research effort.

I would not like to conclude this letter without listing a few benefits of pesticides, if this is, in fact, necessary. Without pesticides, America could only produce enough food to feed about one-half of her population. Fresh fruits, vegetables, and potatoes would be unavailable. Other foods would be of inferior quality and blemished to the point of being unacceptable by today's standards. Pesticides, therefore, are the very defenders that stand between us and starvation.

It is in the area of human health that agricultural chemicals have, perhaps, made an even greater contribution. DDT, an insecticide, has been credited with the saving of more lives and the prevention of more illnesses, than all the so-called wonder drugs combined. According to the Agricultural Research Service, U.S.D.A., no less than five million lives have been saved and no less than 100 million illnesses prevented, through the use of DDT for controlling malaria, typhus, dysentery, and many other diseases in the U.S.A. alone. In India, the average longevity of the people has been increased from thirty-two to forty-seven years through the malaria spraying programs. The World Health Organization of the United Nations has recently launched a worldwide campaign to eradicate malaria from the face of the earth. The miracle of pesticides has made this great dream possible.

No, Mr. Gormly, the danger lies not in the use of pesticides, but in the hordes of insects and miasma of disease which would sweep over our crops and our animals, denude our forests, and leave hunger, destitution, and want in their wake. Further danger lies in irresponsible legislation generated by scare and fiction writers and an uninformed public, which could prevent the proper use of pesticides for the benefit of mankind. (The recent ban on aldrin and dieldrin is a case in point.)

As one of America's foremost scientists stated recently, "Without pesticides, life here in North America, and indeed all over the world, would return to the Dark Ages. Insects, diseases, and vermin would once again inherit the earth." With this, there can be no argument. *George Friesen, Professor of Plant Science, University of Manitoba, Winnipeg.*

D FOR MILTON'S EDITORS

To the Editor: Since most of the articles in *The Mennonite* are well-written and informative, I was surprised by the appearance of the inept article by Dave Hill on Milton, entitled "Poet Prince of Protestants," in the youth section of the February 22 issue. Not only does it contain inaccuracies and factual errors, but it is so poorly written in several places that the meaning is completely obscured. Awkward syntax and poor punctuation, quotations used indiscriminately and out of context, needless repetition and many cliches—these faults distinguish a composition which is an insult to the high school student's sensibilities and which would earn a D in a composition course for college freshmen.

Apparently the writer of the article is seeking to honor Milton; and some readers may wonder why I am attacking an effort made in good faith. My concern is for the reader. Whether or not the author was trying to give Milton a just and dignified representation, the feeling remains that the language and style of this story are typical of just that kind of irresponsible "journalese" now being applied to subjects of greater and greater moment. It is the "unthoughtful" language of catch phrases and easy generalizations, likely eventually to rob us of our judgment and distort our values. I should think *The Mennonite* would combat rather than abet this kind of deception. *Lucia Galloway Dick, 2331 Russell St., Berkeley, Calif. 94705.*

REFLECTIONS ON A REQUIEM

The following meditation was written by Darrell Fast, Elkhart, Ind.

Is God Dead?
If He is—rejoice that someone has discovered it!
Personally, I don't care
To worship an illusion.
Is God Dead?
If He is not—then who can kill him?
Can Altizer, or Hamilton, or Van Buren?
This is our assurance.
Let them speak on!
Is God Dead?
Which one?
Many gods have died;
Many more need to die.
Thank God!
Is God Dead?
Who told you? God?
How could He,
If He's dead?
Who is closest to His side?
Those who say He is?
Or isn't?
Is God Dead?
To which gospel
Should we hearken?
Take your choice!
Flip a coin!
Is God Dead?
Ah-h-h! Christ told you?
Put back that coin!

Then Philip said to him, "Show us the Father, Lord, and we shall be satisfied."

"Have I been such a long time with you," returned Jesus, "without your really knowing Philip?

"The man who has seen me has seen the father" (John 14:8, 9, Phillips).

"The third tragedy that attends interrupted dialogue as a natural consequence of broken relationship and death of the person is the loss of God. God is dead. He is not really, of course; but to the monological person who, like the Pharisee, stands praying thus to himself, God seems to be dead." Reuel Howe, *The Miracle of Dialogue,* page 87.

REJECTING EMOTIONAL ILLS

Dear Mr. Shelly: I read with interest Philip Anderson's article, "Healing for the Troubled" [Feb. 22]. He had some worthwhile comments to offer, but I doubt very much whether his slant is a good one for Mennonite ministers and churches.

I know his suggestion sounds attractive. It is so neat and tidy and simple, but he leaves some pretty wide gaps in what he is saying. And he obviously does not know Mennonites.

I could just see a lot of good Mennonites reading that article, then sitting back in their self-righteous armchairs, saying, "Aha! I knew it all the time. Mental illness is just the result of secret sin."

They are now automatically justified in their rejecting attitudes toward persons with emotional problems. They no longer need to try and evaluate what there might be in a family or church groups that would add to these problems. They can close their eyes, complacently, to the elements that prevent persons from ever developing good and happy attitudes toward themselves.

Also, they need not challenge the tradition of the fathers. I've been noticing with increasing concern our tendency, as a church, to embrace any theory that supports what we already believe. We thought for years that smoking was a sin, so we hailed with delight research that proved our point. Isn't it time that we looked at facts a little more closely and don't simply accept the point of view that requires the least change in our own attitudes?

Now I would like to also point out what I feel are major gaps in Andersons' presentation. In the example he uses, Bill had been involved in adultery. But what of the persons who cannot light on any such obvious sin to confess? For the conscientious Christian, this develops all kinds of problems. He tends to dig deeper and deeper, to repent of smaller and smaller sins in the hope that he will finally find the one that is responsible. He ends in the same kind of dilemma that hounds the person who listens to some faith healers—a situation that undermines his faith and leads to all kinds of confusion.

Another problem that Anderson ignores is the fact that a person who has been told all his life (by neglect or dominance, if not verbally) that he is no good is not going to find it easy to change that evaluation of himself.

"Good feelings grow out of responsible behavior." But this is not true for the person with emotional problems, who hates himself. When he acts out of character and does better than he thought he could he isn't going to feel good at all. He is going to be frightened and confused. The helper who works with alcoholics can drive such a man right back to drink unless he is aware of this aspect of the experience.

Changes in our attitudes toward ourselves are developed only from a long and gradual process that leads to a little self-respect, which leads to some change in behavior, which leads to more self-respect, and so on. They are not the easy result of a one-two-three, do-it-yourself kind of magic as presented by Anderson.

Then there's his naive comment that the person who reveals himself finds out that he is still loved and accepted by his family, friends, the groups he belongs to, etc. Says who? Every time any of us reveal our real selves to others we risk rejection. I've seen this happen pretty drastically, especially when others in the group had similar feelings that they didn't want to accept or acknowledge. We help troubled persons when we get them to believe that the risk is worth it, not by fooling them about the cost of honesty.

I cannot feel that an article like this is going to help Mennonite ministers help those in trouble more effectively. In fact, I suspect that it will make them even more judgmental and less accepting than they have been in the past. *Elkhart, Ind.*

ABOUT WRITING LETTERS

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor

TEST YOUR YOUTH GROUP

Is it set up to make Christ known?

Marvin J. Dirks, Jr.

RECENTLY I ASKED a few youth leaders to recall the youth fellowship programs which had produced serious study and real personal sharing.

A long and troubled silence followed. Finally one of the older members of the group said, "Well, I guess the youth program in our church isn't set up for that kind of thing."

But what is it set up for?

At least once or twice a year the adults and young people responsible for your church's ministry to youth should sit down together and ask some serious questions.

"What is the purpose of the church?

"Who are we?

"What are we trying to do in our youth ministry?

"What are we supposed to be doing?

"Considering what we are supposed to be doing, how are we set up for getting the job done?"

Write the various parts of your church's ministry to young people down on a blackboard. You just may surprise yourself.

How Much Time Do We Have?

"Let's see now. We have about fifty-two hours a year in Sunday school during which our young people have the opportunity to get acquainted with the Bible and make applications to their everyday lives."

Do you?

Is it not closer to the truth to say that about twenty of those hours are spent in departmental opening exercises, announcements, and moving to classrooms? That leaves about thirty-two hours in a year for actual contact with the Bible.

"We have a youth fellowship which meets once a week."

Better than 50 percent don't meet that often so that already puts you with the good guys.

"At youth fellowship we usually have opening prayer, a hymn, the scripture reading, another hymn (most of the time we take the collection here), and then we get around to the program or speaker for the evening."

If you add a closing hymn and prayer that usually leaves a maximum of thirty minutes per youth fellowship meeting for really digging into the scriptures or the subject of the evening. That is about twenty-six hours in a year's time if you are one of the really active youth fellowships. If you belong to one of the more than 50 percent of the youth fellowships who meet only twice a month or once a month, then you will come out with a

YOUTH

poorer score. How are we doing so far?

What Resources Do We Have?

A simple and meaningful prayer which any Christian can pray is, "Make Christ known through me."

How do we who work in the church's ministry to youth know when we are doing this job? We've just noted in answering the above questions that an important ingredient in any youth ministry is efficient use of an adequate period of time. Sometimes to be perfectly frank, we don't do a very good job in this area.

Let's try to answer these:

Where and how far away from the church do the youth in our church live?

Do they know each other well? Do they have many opportunities to get acquainted with each other in school and community activities?

When can they get together for sufficiently long periods of time so that real encounter can take place?

What methods of teaching and programming will produce the results we want?

How can we best use our resources within these limitations?

Try for Longer Encounters

When a group meets for an hour once a week with almost half of its time given over to announcements and other extraneous matters, very little happens. Real study and sharing take more time and a more relaxed atmosphere. The weekend or even week-long youth fellowship retreat makes this possible.

Our young people may live in different communities and go to different schools. In a weekend retreat they can forget their school rivalries and develop trust and respect for each other. Personal appreciation for each other develops fast in a twenty-four hour a day encounter where you eat, sleep, play, and study together in an unbroken single experience.

In a two-day retreat at least ten to fifteen hours are available for direct study on a chosen subject. On top of that many hours are available for informal conversations among the young people themselves and between them and their adult leaders.

This experience presents a unique listening opportunity for adult leadership because the time period involves a wide variety of life situations.

Many subjects can be discussed in these longer encounters. Various groups can profit from meetings of this kind.

The youth fellowship cabinet may go on an annual or semiannual planning retreat. Here they lay out a program schedule for the youth fellowship for the coming months.

The whole youth fellowship may go for summer, fall, and winter weekend retreats which can combine consideration of a serious subject, such as vocational choice, with recreation.

What Shall We Study?

A well-rounded program of study and depth-encounter is still the most necessary ingredient in our youth ministries. Sharing the gospel with others is the clear mandate of the church. For this reason it is necessary that enough time be allowed for young people to study the Christian gospel, the life and teachings of Jesus Christ, the message of the prophets, Paul and his ministry, and the various other places and times in which God has communicated with man in times past.

An understanding of the social order should also be a part of this study program. Various social problems provide a readiness for the gospel.

It is often said that an understanding of church history provides a key to the present. No doubt this is true especially for an understanding of the present day church denominations.

Young people are perhaps more self-conscious about, and concerned about, their relations with other people than any other age group. Thus they are always interested in any

Vietnam

War is such a cruel thing.
Death comes quickly to many people.
And they don't know why they are dying
Or what they are trying to accomplish.

War is such a cruel thing.
It is like a blazing ball of fire
Sweeping across the countryside,
Destroying everything in its path.

War is such a cruel thing.
Many hearts are filled with hate.
Many minds are filled with the idea
"Kill before you get killed."

War is such a cruel thing.
The beauty of nature is destroyed.
It is replaced by the blood of humans,
And the blackness of ruined scenery.

War is such a cruel thing.
No side can claim a victory,
Because, how can they when they seem
To lose more than they gain?

Dennis Merk

study that deals with the interrelatedness of individuals. While we learn much from experience, we need time in formal situations to learn about ourselves and our relations with other persons.

These formal group studies are more effective if varied techniques of group study are used. Besides using textbooks, consider the use of role-playing, discussion, lectures, drama studies, and buzz sessions.

Learn by Working

Service programs have tremendous possibilities. An imaginative service program takes young people right down into the heart of life. Here they can get a firsthand exposure to poverty and a different value system. They can discover a social climate quite unlike their own home community. Life, reality, stark human need, and exploitation of one human being by another show up in bold clarity.

A service program also fills a special youth need. Young people by naure are action-oriented. They would much rather do something about it, han just talk about it.

Learning to do something well is ts own reward. Simple manual operations such as helping with a cleanup project or painting can be done well by almost any young person with some practice. This sense of accomplishment is a valid source for pride and adds immeasurably to the sense of personal value which young people feel.

Group discipline grows out of servce involvement. Doing something for and with someone underlines the necessity for taking our mutual reponsibilities for each other, both hose within the group and those outide of our group. From mutual reponsibility we learn that times come when the individual will be submerged in the overall goal or the will of the group. Here we learn either elf-discipline or legitimate discipline mposed on individuals from the outide.

A well-planned service program lso serves as a powerful source of motivation for other phases of the hurch's ministry. The young person will begin to raise many questions which he never considered seriously before. A slum clearance project or enovation project, for example, raises many questions which relate to ecoomics, politics, religion, and psychology.

Don't Misuse Worship

No phase in the church's ministry to youth is more often misused or even misnamed than the so-called worship experience. Worship can be meaningful. The difference between a good or a poor worship experience is the degree of creative communication of the worshiper's faith. Nothing is more meaningful to young people than an outdoor communion service on the city dump after they have worked in the slums struggling with dirt, filth, and human degradation.

A young person learns much in planning a worship service if he looks upon it as an opportunity to communicate his faith. He also learns by being involved in the process of carrying out the worship service. His ability to express his faith, to speak in public, to read, and to sing, all can become a part of such an experience.

Even those who join in the well-planned worship service benefit from the chance to look into the lives and the experiences of those who lead worship. They can receive a message of faith if they attempt to understand what is being said.

Experiences of Joy

Group recreation promotes a feeling of belonging among the members of the group. The icebreaker and mixer games force them to become acquainted with those who are outside their usual clique of friends.

Recreation performs different functions. For instance, premeeting recreation such as shuffleboard, Ping-Pong, or small group table games such as checkers, encourage young people to come early for meetings. This forms a transition between their activities before the youth fellowship hour and the hour itself. Formal group recreational activities on the other hand are usually reserved for later in the evening. These develop a group feeling and involvement for all members of the group.

Group singing serves well as a mood-molder. Let the group engage in a period of fun singing, then gradually move over into a more serious type of song more in line with the particular subject of the evening.

The more experiences a group has together, the easier it will be for them to share their feelings and concerns. Joy and active fun help this happen. Vital depth-sharing of personal feelings, questions, and problems of decision-making are the goal.

CONTENTS

*Why Is It So Hard to Find Teachers? 170
Everymon's Church 172
News 174
Church Record 179
Letters 180
Test Your Youth Group 181
Vietnam 182
Editorial 184

*Supplemental reoding for Sundoy school lesson of Mar. 20.

COVER

The future depends upon the Christian nurture of children and so we need teachers. How to find them? See "Why Is It So Hord to Find Teachers?"

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Marco Leeflang, Winkel NH, Netherlands, reports on an experience in witnessing in his community. His article was published first in "A Monthly Letter About Evangelism" by World Council of Churches Division of World Mission ond Evangelism.

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Correction on the identificotion of one of last week's contributors: Poul R. Carlson, himself o recovered olcoholic and o member of A.A., is now pastor of the First Presbyterion Church, Pine Ploins, N. Y. 12567, where he is active in the field of counseling olcoholics ond their fomilies.

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C-287

SOMEONE HAS SURE put a hex on us.

I don't know who did, but I don't like it. They're smothering us with kindness—which if you have to go may still be the nicest way to go. But even mercy killing can make you miserable.

My only clue comes from an Old Testament saint. He's the one who wrote Psalm 17. His enemies really got under his skin. They gave him the business in the usual way. You know how enemies are. What he couldn't stand was their lies and slanders.

Did this make him mad? It sure did. It drove him to prayer, a habit which, of course, needs encouragement. But all his praying didn't keep him from cursing, a practice we deplore especially among the young.

And as if this wasn't bad enough, he mixed the two. After a sober prayer he didn't hesitate to put a whammy on the guys who told those fibs. He reared back and let fly with a blue blast that I haven't seen topped.

Here is what he said: "May their belly be filled with what thou hast stored up for them;/ may their children have more than enough;/ may they leave something over to their babes" (17:14).

Let's give him the credit he deserves. This fellow saw that prosperity is the curse which gets them all in the end. A man can escape from poverty. He can even live with disease. No matter what kind of punishment you invent, he is tricky and can find ways to blunt the blow.

But who can escape the spreading rot of riches? It's a malady that has a high record of fatalities of the soul. Now most of us think we can treat this disorder without seeking professional attention. In the belief of the patient that he is healthy when he is really dying lies the reason for the deadliness of riches.

Who then can save us? This earthy saint gives us no prescription to escape the jinx which he put on his enemies and which—through no fault of his—rests on us. I can only find the wisp of a suggestion that we invest our lives in something outside the world.

For he describes those who are cursed as those "whose portion in life is of the world" (v. 14). No wonder we are in trouble. Most of our investments are in this world.

The saint of Psalm 17 has no appetite for this. "As for me, I shall behold thy face in righteousness," he says, "when I awake, I shall be satisfied with beholding thy form."

To change our desires means major surgery. We need all the help we can get. Let's begin by praying together this prayer, "Save us, Lord, from the curse of our prosperity." READING THE PSALMS—III

THE MENNONITE

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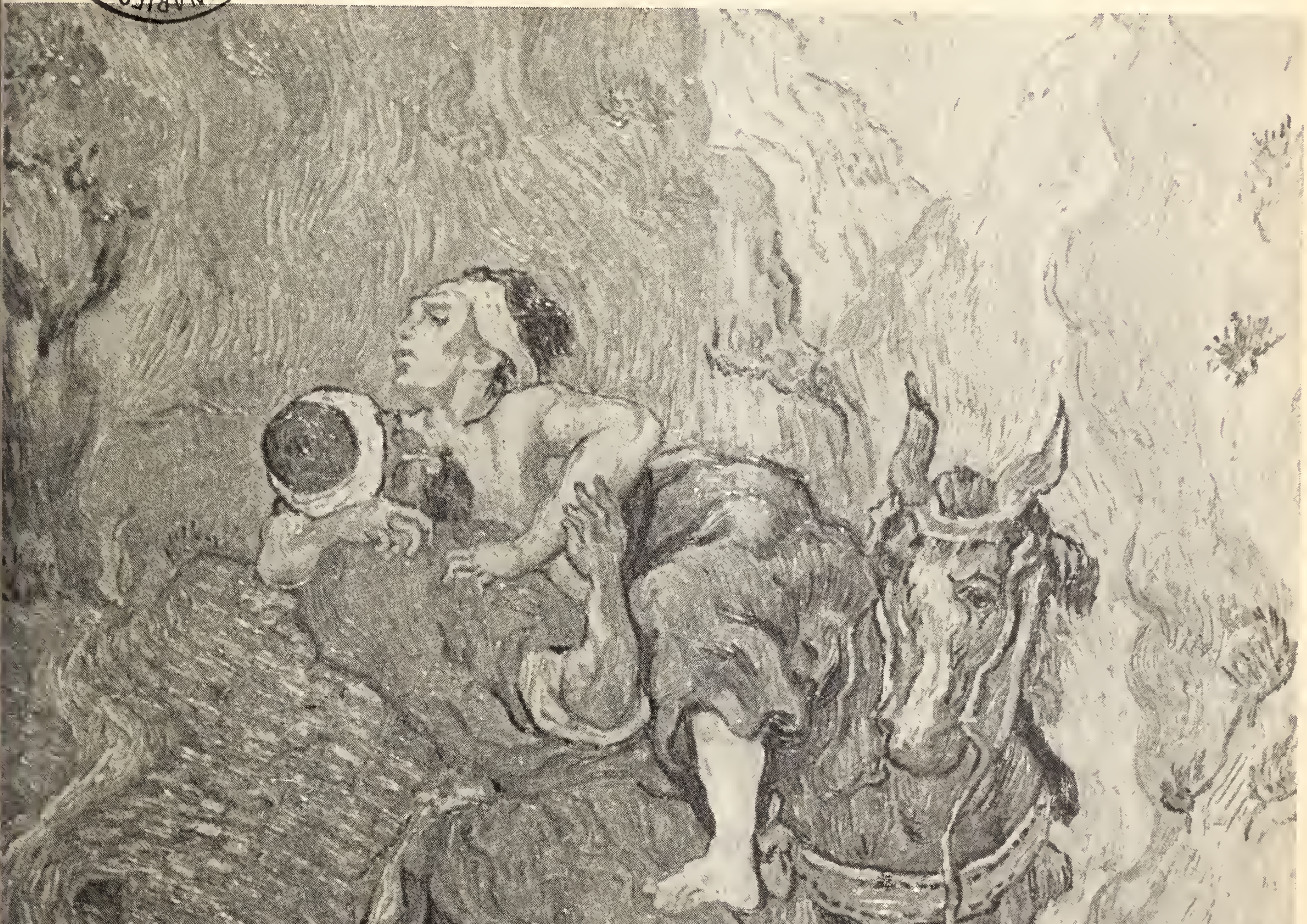


Van Gogh

Rijksmuseum Kroller-Müller

Many Parts of the Body of Christ

Alan Peters

For just as there are many parts
to our bodies, so it is with Christ's
body. We are all parts of it,
and it takes every one of us to make
it complete, for we each have different
work to do. So we belong to
each other, and each needs all the
others. . . . Don't just pretend
that you love others: really love them.
Hate is wrong. Stand on the side
of the good. . . . Work happily
together. Don't try to act big. Don't
try to get into the good graces of
important people, but enjoy the
company of ordinary folks.
And don't think you know it all! . . .
Love is very patient and kind,
never jealous or envious, never boast-
ful nor proud, never haughty nor
selfish nor rude. Love does not
demand its own way. It is not irritable
or touchy. It does not hold grudges
and will hardly even notice when
others do it wrong. It is never glad
about injustice, but rejoices whenever
truth wins out. Romans 12:4, 5, 9, 16,
and 1 Corinthians 13:4-6 from
Living Letters, *Tyndale House, 1962.*

Joe Brown slammed the door behind him, a look of resentment clouding his face.

"What happened?" asked his mother.

"Oh, the pastor said that the church council had decided that the church should choose our youth sponsors, rather than let us do it!" he said bitterly. "We'll probably get stuck with somebody that doesn't understand us or like us at all."

Without another word, Joe stormed off.

With some variation or other, this scene has been repeated time and again, generation after generation, in church after church. We might call it the Struggle of Youth to Assert Its Independence. Or we might call it the Battle by Adults to Maintain Their Authority.

Either way, this power struggle strongly indicates that the congregation involved needs to regain the love, fellowship, and understanding between members, adult and youth, which the New Testament describes as normal in the church.

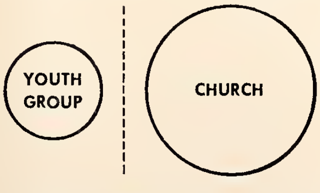
Really, the question is a lot more important than just who selects youth sponsors or teachers. If this were the only problem, it would be quite insignificant. But a bigger question looms over the horizon. Where do youth fit into the church?

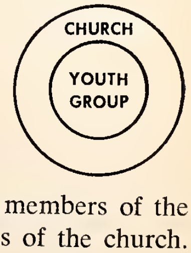
Youth Are the Church

The power struggle mentioned above is already indicating a misunderstanding of youth's role in the church. When Joe Brown talks about the church choosing sponsors or youth choosing sponsors, he is looking at it as if it were like the left illustration below.

On one side of the fence stands the church, in all its splendor and majesty. On the opposite side is the youth group, separate and distinct from the church. Joe seems to have the idea that the church and the youth group are in a state of conflict, with the goal being to see who can control the youth group. This idea is unfortunate, but it exists nonetheless.

A better way to view this is given at the right.





Youth *are* the church. Many of the members of the youth group are also baptized members of the church. You could say that the youth group is church just as much as the ladies aid, or the prayer meeting, or the worship service. All of these are groups of people who are gathering for the purpose of praising God in one way or another, and that is church.

Well, then, what is the problem? Usually the fault lies in the fact that young people do not feel that they actually are a part of the church. Adults treat them as if they are on another side of the fence. People carelessly talk in terms that separate the youth from the church. Sometimes church rules even forbid certain privileges to some members because they are young.

The best way to begin changing this wrong idea is to encourage youth to participate as full members in the church. They should feel at home at worship services, Sunday school, prayer, and business sessions.

Concerning business sessions, many adults somehow reason that youngsters have the spiritual maturity to commit their lives to Christ, but not enough to share in the concerns of the church. In effect they are saying that Christ can make you a member of His body, but we don't allow it! It is right here that the separation between youth and the church begins.

Many churches have promoted youth participation in the business sessions of the church by requesting an annual report from the youth group (as is required of most other groups in the church), by electing youth to some of the responsible positions in the church (ushers, teachers, and even some board members), and by appointing youth to the balloting committees of the business sessions. All these are commendable efforts, but need to be accompanied by a genuine acceptance of the abilities and contributions young people can make in the total program of the church.

Youth Need the Church

It would be a little deceptive to think, on the other hand, that a young person can automatically pick up his share in the concerns of the church without help. Anyone who is living or has lived through the stormy teen-age years knows that growing up is far too difficult a task for a teen-ager to face alone. The Christian teenager needs the guidance and the support of the church.

However, even here adults are tempted to build a fence between youth and the church. How common it is to find the situation where youth groups are planned, produced, and directed by adults because, they say, "The youth aren't able to do it." Any perceptive teenager in this situation will conclude that the adults feel that he isn't capable of governing himself.

How then does the church accomplish the training of its youth? More important, what are to be the attitudes behind this training?

Clearly, this training can't be a condescending, dogmatic, one-way communication from adult to youth, because this is precisely what caused the young people to feel separated from the church in the first place.

The training process must be a step-by-step sharing between youth and adults, and between youth and youth, that leads the youth ever toward the goal of Christlikeness. Through a sharing process, the youth may see that the main idea is not that they must blindly accept everything from someone over them, but that they must carefully choose, like others have chosen before them, and suffer the consequences.

At first, of course, it may be necessary for adults to take a dominant role in the lives of youth, but because this is a step-by-step training, the adults' goal is to transfer responsibility continually to the youth, as fast as they are willing and able to take it.

Since training is to lead toward the ability to make choices, adults should not be discouraged when wrong choices sometimes are made. And teen-agers should not be misled into thinking that mistakes are intolerable. By choosing the wrong person as sponsor once, youth will see the consequences of a poorly-made choice, and they will learn to be more careful in the future. By making a flop of their presentation at a meeting, youth will see the consequences of poor planning and poor preparation. This is youth training at its best!

The Church Needs Youth

The key to guiding youth, then, is to share with them your points of view, to allow them to make their choice, and to help them face the consequences of their choices squarely, giving them as much responsibility as they are able to accept. This is what we expect of all adult church members in their growth.

Perhaps the greatest reason for the increased interest in youth work in the past few years is the worry by many that the church is losing its youth to the world. Whether we like it or not, we all agree that the future of the church depends on how well we reach the next generation.

Adult in the church, share your life with the youth around you. Accept them as your brothers and sisters in Christ. Respect them for the talents they have, and challenge them in the proper use of their abilities. Welcome them into yourself, for it is only then that the fence of separation and suspicion will fall, and youth and adults will join in being the real church.

Teen-ager, you too must share your life with all persons around you, youth or adult. Realize the greater experience of your older friends, and do not reject them when they encourage you. Choose wisely and carefully, and be willing to change your mind if your choice is proven wrong. Search for truth in all you do, and remember, since Christ is the Truth, that this means searching for His will also. Share with others, youth and adults, in serving God. Pledge your life and energies to Him, and by opening yourself to His Spirit, you will find your place in His body, the church.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Idol or Sacrament

The issue is only whether man trusts money more than Christ and thus relies upon money for assurance of his moral significance rather than grace

William Stringfellow

A BANKER MIGHT disqualify me from saying anything about money just because I do not have any. Yet those of us without money know at least as much about its meaning as those with it.

A beggar might complain that it is pointless to speak of money if you are a young, white, Anglo-Saxon, Episcopalian, Harvard attorney. After all, obtaining a position, accumulating money, and acquiring whatever money can buy take no remarkable effort on my part. Yet, just because it is so simple for some to make money and so hard for others, the matter arrests me.

I am also concerned since money is so prominent in the affections of so many Americans. This makes money both a social and a theological issue.

For the Christians of America, money has become a perplexing temptation in the practice of the gospel. It is an imposing obstacle to the church and a deceptive stumbling block in the Christian witness within this society.

Still, I am haunted by the impression that for Christians, if not for other men, the issue of money was settled long ago. Is that not so?

The Ambiguity of Money

I am not attacking materialism in the sense that it is so often placed opposite spiritual values. The gospel of Christ has no division between material and spiritual. Indeed, in the gospel these do not exist separately as the Greeks supposed and as many Americans still vainly assume.

In the gospel these are made one, each indispensable to and inherent in the other. The Incarnation itself reconciles the realities called material and spiritual. Since the Incarnation it is not only confusing but false and profane for us to think and speak of material versus spiritual.

Neither does the gospel imply that money is intrinsically evil. Nothing common to the existence of this world is essentially evil so far as the gospel is concerned. Most religions take a contrary view, but in the Christian faith, money is one of the institutions of this world which, like all other powers, is fallen. That means that money has lost its integrity as an institution. It exists now in a state of distortion as to its real meaning and function. It is a symbol of the alienation between and among all men. Money is not of itself evil, but fallen; it is subject to death along with everything and everyone in fallen creation.

The owning of money is, in and of itself, no sin—if that provides any comfort to those who may own some of it. Where sin enters is, instead, in how men and institutions regard money. How do you use money? How does money use you?

Price Equals Value

We see the problem most plainly in the popular belief that money itself has value. Thus the worth of other things or men is somehow measured in monetary terms, rather than the other way around, where money is considered only to have value rendered to it by things or men. The view that money has a worth of its own, from which other things or for which persons derive their worth, is by now deeply imbedded in the folk mentality of Americans.

One Christmas I gave a book as a gift to a boy of fifteen. He is the son of a family well known to me with whom gifts are always exchanged. The family is not wealthy, but it is privileged, having all the possessions — cars, boats, and appliances, often in duplicate—which are assumed essential to middle class status in America. Both parents are college graduates. They have a modest library in their household; it is not uncommon for each of them to read and to be observed doing so by their children.

The boy himself attends an excellent public school, and, while no genius, is a bright and energetic person. He knows that I write books and I once overheard him brag to a friend of his that he knew me, a real live author, much as he might boast of knowing a professional baseball player. Anyway, I gave the boy a book for Christmas. Later on, he asked me why I had given him a book. Why hadn't I given him something worthwhile? Why hadn't I given him money instead?

There ensued a long and candid and, to me, fascinating discussion about books and money. The boy thought that books are written by people to make money. Books are read if required in school or in a job, in order sooner or later, to make money. If you someday have enough money, you might purchase many books, along with other furnishings, and you might even, then, read books for diversion (presumably to have something to do to break the monotony of counting money). The only book which this boy would have welcomed as a gift was a bankbook.

I do not blame the boy, his parents, or his teachers for this attitude. I am fairly sure much more is involved in his attitude toward money. No doubt, he has learned from stupid movies, and in a host of other ways, that money is the only valuable thing.

Nobody has to mingle with the privileged, however, to learn how fondly money is heeded in American society. We may as well ask the poor about it. The idea that money has integral value is popular among the poor and is, ironically, the incentive for much of their own exploitation.

Some people, for example, have for generations profiteered off the Harlem Negroes by a macabre traffic in phony cosmetics, particularly so-called skin bleaches and hair straighteners. Part of the appeal and economic success of such enterprises has been the very cost of the item. The notion propagated is that an expensive product must surely be worth having.

And while the exploitation of racism in the advertising and merchandising of such cosmetics has now subsided, the practice still survives in the ghetto economy of overpricing goods in order to sell them. The customers believe that price indicates value.

Whether among the prosperous or the poor, the same basic notion usually prevails: *Money equals value*. What something or someone costs is what something or someone is worth. Money can secure status, preference, notoriety, power. Money can open almost any door. Money is all-important because, in fact, almost everyone *does* have a price.

Money is due honor because it is the arbiter of value, not only in tangible ways, where matters of goods or properties are involved, but also in the intangible realms, where prestige and position are at stake. In either case money is the idol.

The Idolatry of Money

Idolatry represents the enshrinement of any other person or thing in the place of God himself. Idolatry embraces some person or thing, instead of God, as the source of this life, at least, for the idolater, though not necessarily for anybody else.

Thus, men, as idolaters, have from time to time worshiped stones, snakes, sun, fire, thunder, and other incidents of nature, their own dreams and hallucinations, images of themselves and of their ancestors. Others have fancied sex as a god; for many, race has been an idol. Some have worshiped science; others have idolized superstition. Within that pantheon money is a most conspicuous idol.

The idolatry of money imputes to the possession of money the present moral worth of a man. The accumulation of money itself is evidence of virtue. It does not so much matter how money is acquired—by work or invention, through inheritance or marriage, by luck or theft. The main thing is to get some.

As a result of this doctrine those without money are seen as morally inferior—weak, indolent, or otherwise less worthy as men. To be poor is a sin where money is an idol.

This crude idea of justification has no biblical merit. In the gospel no man is saved by any works of his own, least of all by the mere getting of money. Moreover, the New Testament shows in many ways that the possession of riches impedes salvation when money is regarded idolatrously.

The notion of justification by acquisition of money is plainly absurd, for it oversimplifies the relationship of the prosperous and the poor. It

"The Last Supper" (detail) by Peter Paul Rubens: Money used sacramentally—"a sign of the restoration of life wrought in this world by Christ."

Donations for the upkeep of the ecclesiastical establishment too often really mean the sale of indulgences.

overlooks the dependence of the rich upon the poor for their wealth.

In this world men live at each other's expense. The affluence of the few is supported by the poverty of the many. Americans are tempted to forget this since so many Americans are prosperous.

But in our day, as in earlier times, vast multitudes of men are consigned to poverty for their whole lives without any serious prospect of change. Their hardship allows the comfort of those who are not poor. Their poverty maintains the luxury of others. Their deprivation purchases the abundance Americans take for granted.

Let any who would vainly account for American prosperity by easy rationalizations about individual ingenuity, free enterprise, the favor of God, or those who credit their own wealth merely to their own diligence, remember how dependent investments are upon labor made cheap and plentiful by the prevalence of poverty in Africa, Asia, Latin America, and for that matter, Alabama.

The idolatry of money has its most grotesque form as a doctrine of immortality. Money not only proves the present moral worth of a person but also gives significance to his life after death.

If a man leaves a substantial estate death is cheated, if not defeated; because the money he leaves will sustain the memory of him and his fortune, while the poor die and are at once forgotten. It is supposedly important to amass money not for its use in life, but as a monument in death. Money thus purchases a certain survival of death; money makes men both moral and immortal: that is the most profound idolatry of money.

But all ideas of immortality, just as all other notions of self-justification, including those associated with the idolatry of money, are anathema to the gospel. The gospel is concerned not with immortality in any sense, but with the resurrection from death; not with the survival of death either in some afterlife or in the memorialization of life, but with the transcendence of the power of death here and now within the common life of men.

The gospel recognizes and exposes all forms of idolatry as the worship of death. The gospel discerns that idolatry of money is false because it preempts the place of God himself. It is futile since money and anything that money can buy or build, like the men who lust after or gain money, die. The gospel is concerned with the resurrection—that is, with the available power of God's grace to emancipate men in this life from death and all idols of death, even money.

The Sacrament of Money

Christ offered the rich young man in the parable freedom from idolatry of money. Money is not inherently evil; neither is the possession of money as such, sin. The issue is only whether a man trusts money more than Christ and thus relies upon money for assurance of his moral significance rather than grace.

Freedom from idolatry of money means that money becomes useful as a sacrament, as a sign of the restoration of life wrought in this world by Christ. The sacramental use of money has little to do with supporting the church after the manner of contributing to conventional charities. It has even less to do with the self-styled stewardship which solicits funds mainly for ecclesiastical salaries and the housekeeping of churchly properties.

The church and its mission do not represent another charity to be subsidized as a convenient benevolence in order to reassure the prosperous that they are either generous or righteous. Donations for the upkeep of the ecclesiastical establishment too often really means the sale of indulgences. Appeals for church support as either charity or maintenance end up abetting the idolatry of money.

This is weekly dramatized in the offertory when it is regarded as the collection and as an intermission in the worship of the congregation. Actually, the offertory is integral to the sacramental life of the church. It represents the total gift of life to God.

No more fitting symbol of the involvement of the Christian people in the everyday life of the world could be imagined, in American society at least, than money. Nearly every relationship in personal and public life is characterized by the obtaining, spending, or exchanging of money.

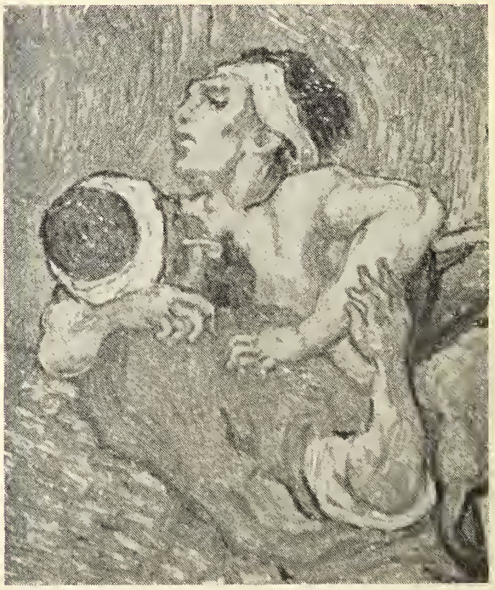
If, then, in worship men offer themselves and all of their decisions, actions, and words to God, it is well they use money as the witness to that offering. Money is used sacramentally within the church and not contributed as to some charity or given because the church has any need of money.

The sacramental use of money in the formal worship of the church is authenticated in the sacramental use of money elsewhere, just as all churchly practices are validated in involvement of Christians sacramentally in the common life of the world.

No end of ways exists in which money can be sacramentally spent: but, whatever the concrete circumstances, the consistent mark of such a commitment of money is the freedom of a person from idolatry of money. That includes not simply freedom from an undue affection for money but, much more than that, freedom *from moral dependence upon pursuit, acquisition, or accumulation of money for the sake of justifying himself or his conduct, actions, or opinions either to himself or anybody else.* It means the freedom to have, use, and spend money without worshiping it, and thus to do without money if need be, or having some, to give it away to anyone who needs it.

The charity of Christians in the use of money sacramentally in both the worship and in the world has no similarity to conventional charity. It is always a specific dramatization of the body of Christ losing its life in order that the world be given life, and hence, for a member of the church, always a particular confession that his money is not his own, but belongs to the world.

No doubt, some will think this imprudent, impractical, and in any event, difficult to practice, and apt to be unpopular. But the answer is that fidelity to the gospel is not measured by the affluence of the church but rather by how the church loves and serves the world in deploying and spending its wealth. And for an individual Christian the answer is, though money is a beguiling idol which is easy to reverence, money has yet to justify a single human being or secure for him the freedom to be a person, while many men, having feared that money is a god, have found it worthless except as evidence against themselves.



Insensate

Three donkey hours away
From Zion City lay
A beaten man.

Levite and priest espied
And heard the man who cried,
But passed him by.

A few jet hours away
From San Francisco lay
More sore-beat men.

We fly too high to hear
The cry and see the tear.
We eat our lunch.

Norman Wingert

MCC
Annual
Report
1965

FOOD FOR RELIEF
USE NO HOOKS

Introduction

William T. Snyder
Executive Secretary

"If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness . . . "
Isaiah 58:10

The Mennonite Central Committee in 1965 continued serving as one of the Mennonite brotherhood's channels through which individuals and congregations could "pour themselves out for the hungry and . . . the afflicted" in the name of Christ. It was a turbulent year both in North America and abroad, but, in retrospect, we are thankful to God for the way in which our people have been able to get involved in the problems and needs of those who hunger for food, shelter, health, learning, and, most important, for the Christian Gospel of love and reconciliation.

It is impossible, of course, to assess fully the accomplishments of this past year because the results of our work are in the hands of God. It is our prayer that the expenditures of energy, time, talent, and resources may in small measure at least have lifted the crushing burden of fear, doubt, and despair from the shoulders of those whom we tried to assist.

The following are some of the trends and events of 1965 for which we are especially grateful:

First, the relationship between the MCC and the Mennonite and Brethren in Christ mission boards is growing continually more close. We meet with the secretaries of these boards once or twice each year to consider matters of mutual interest. As we have opportunity, we try to strengthen the work of the mission boards by providing assistance in times of emergency and skilled personnel.

Second, it appears to me that the formation and outworking of MCC (Canada) has been an exceedingly constructive development in our brotherhood. A more detailed report on its first full year of operation appears elsewhere in this report.

Third, support of our program no longer comes exclusively from North America. In 1965 the European Mennonites contributed $23,000 to our overseas relief efforts, including donations for the parcel program to the Soviet Union and other East European countries. And the Mennonite churches of Japan and India want to offer volunteers for an enlarged program in Vietnam.

Fourth, we cannot forget that the work our organization is doing is possible only because committed Christians in our churches are giving generously of themselves and their resources. At present 765 people are serving in the various programs. This is an increase of 56 over a year ago.

The past year, however, was also a time of sorrow. Harvey W. Taves, who served as one of our administrators in Canada for 12 years, died unexpectedly May 11, 1965. We have already missed his contribution these months since his passing, and we will continue to miss him.

In February, 1965, Paxman Leon Yoder was forced to return to the United States from his assignment in Indonesia because of cancer. He passed away April 5.

Overseas projects are usually short-term undertakings, but the phasing out or refocusing of any project always brings special problems with it. During 1965 steps were continued to turn projects in Greece and Indonesia over to local private, church, or government organizations. Our relationship to the Paraguayan Mennonites, likewise, is in transition as the report on South America on a later page points out.

The decision during 1965 to enlarge our relief and service program in Vietnam was difficult because of the unpredictability of the war situation, the possibility of having our efforts identified with U.S. military actions, thus negating our projects' effectiveness as a peace witness; and the need to set up a program through which other American Protestant groups could also channel their relief workers and funds. We believe we have made the right decision in planning a four-fold increase in the number of volunteers and a ten-fold increase in the Vietnam budget.

Financially, one of our biggest disappointments during 1965 was the $36,000 year-end deficit in our overseas program fund. The problem of too little giving for the overall relief and service program abroad was caused in part by the marked increase during the year of donations which were designated for special projects, leaving the main overseas fund short.

The Peace Section, with its multifaceted work in the field of reconciliation, received strong financial support in 1965 after weak contributions in 1964. However, this urgent endeavor will need even more financial support in the coming years if it is to carry out its unique task successfully.

The following reports, written by administrators as well as observers of our program, give the reader a good overall summary of what the Mennonite Central Committee attempted to do during 1965.

Contents

Africa and Middle East, *Vern Preheim*
Asia, *Robert W. Miller*
Europe, *Peter J. Dyck*
South America, *J. M. Klassen*
Summary of Overseas Activity
Voluntary Service, *Edgar Stoesz*
Peace Section, *Edgar Metzler*
Mental Health Services, *William Klassen*
MCC (Canada), *Frank H. Epp*
Disaster Service, *Delmar Stahly*
Financial Summary

Africa and Middle East

Vern Preheim
Associate Director,
Overseas Services

"In a world of rapid change," wrote Herbert Swartz, MCC Jordan director, recently, "it seems easier to study past progress than to accommodate to present evolutionary development. Beneath the surface of Jordan's deserts and hills yesterday lies safely hidden. In the minds and hearts of Jordan's people, today must accommodate the promises of tomorrow."

Yesterday MCC tried to respond to the urgent needs for food and clothing by Jordan's thousands of refugees. Today the need of this country is for steady economic progress. To achieve this goal, there must be a gradual curtailment of the large material aid program of former years in favor of self-help undertakings which will benefit individual families.

In 1965 Ernest Lehmans supervised the distribution of clothing to approximately 2,000 refugee families, and David Ott was in charge of the flour distribution to 14,000 social cases. More than 500 Jordanian women are now able to supplement their family income through the self-help needlework program which has grown significantly in the past year.

Our interest is not only in the economic development of Jordan; we are also interested in building the church here. Schools offer an excellent opportunity to work at both concerns.

The boarding school at Hebron, with 92 boys enrolled in 1965, and the preparatory boarding school at Beit Jala, which served 58 boys, will be consolidated into one program to be located at Beit Jala beginning in 1967.

Our diversified efforts in Algeria must be seen against the backdrop of a country which is economically on an austerity budget, socially in the process of arabization, and religiously leaning toward secularism with considerable religious freedom.

In a community development project in an eastern Algerian valley, agriculturist John Rohrer has taken steps to integrate our efforts more closely with the leaders of the community. For this purpose a community council was formed. It has representatives from each of the major family groupings in the area and will give direction to MCC's efforts in dairy farming, poultry and rabbit raising, gardening, crop improvement, and a mechanical training center. Any major changes in our program will be made in consultation with this council. In the first meeting of this group there was strong feeling that the community's educational facilities needed to be improved. We are convinced that involving the community leaders in the decision-making process will make our work in this community more effective. Approximately 30 workers are involved in the various phases of the MCC program in Algeria, which is part of the Christian Committee for Service in Algeria.

Burundi is an African county of turmoil and crisis. It is estimated that during an October uprising 3,000 people were killed and 7,000 left homeless. Some relief supplies were used in meeting the resulting emergency needs. MCC volunteers Menno Hildebrand and Stanley Freed have channeled material aid to Protestant mission schools, dispensaries, and hospitals. A rehabilitation center for handicapped people has been teaching trades such as carpentry, weaving, and sewing.

Substantial supplies of clothing, food, and medication were shipped to the Congo during 1965 for distribution to the more than 400,000 Angolan refugees in the lower Congo and to Congolese fleeing the rebels in the Kwilu province near Kikwit and eastern Congo. Many villages were destroyed and mission stations burned in Kwilu during 1964. At that time many people went into hiding. They are only now beginning to come out, and most of them are in pitiable condition. There are more than 118,000 such needy people in Kwilu. John Kliewer, Mennonite Brethren missionary located at Kikwit, says that half the population will die prematurely because of severe malnutrition.

The dozen MCC Paxmen in the Congo are assigned to mission organizations. Not only do they render a valuable service to these groups, but they also help tie the more than 40 mission groups more closely together in a common Christian fellowship.

The Teachers Abroad Program, now in its fourth year, expanded to 60 teachers in Africa in 1965. These volunteers have significantly strengthened Christian education in Nigeria, Kenya, Tanzania, Zambia, Malawi, and the Congo. In several instances they made it possible for schools to meet the staff requirements necessary for government financial assistance.

The case of John and Joann Smith at Bbuji Mayi in the Congo is a dramatic illustration of how TAP is responding to the push for education in Africa. In 1960 MCC played a major role in the relocation of 6,000 Mennonites who were forced to leave Kwilu province and resettle at Mbuji Mayi, then known as Bakwanga. Under the leadership of Archie Graber, MCC helped them to build homes and to establish a church. In 1965 when they, together with the Presbyterian Congolese church, needed to add higher grades to their secondary school, MCC again came to their assistance and assigned John and Joann Smith to their school. The Smiths are the only expatriate teachers here. Were it not for their presence and their carrying of a heavy teaching load, this school would likely not function. As one might expect, this newly formed institution is at times somewhat disorganized and it does not have all the equipment which might be considered even minimally essential. These circumstances, however, make the assignment all the more challenging.

Over 1,050,000 lunches were provided to children in Hong Kong and India by MCC during 1965.

Asia

Robert W. Miller
Director, Overseas Service

During 1965 the people of Asia experienced even more than their usual share of suffering—the escalation of the war in Vietnam, the border clashes between India and Pakistan, the widespread famine in India, and an attempted coup in Indonesia. One encouraging development was the signing of the Japan-Korea normalization treaty.

The flow of refugees into Hong Kong has been stopped, but there are still many needy people on the hillsides, rooftops, and in the musty tenements of this colony.

One of the main aspects of the MCC's effort in Hong Kong is a feeding program for school children. Seven hundred thousand warm meals were provided last year. North American sponsors provided financial support to 250 school children who would not have been able to go to school without this assistance. Sponsors also helped 200 families in the Family-Child Assistance program. Ten thousand Christmas bundles were distributed.

The MCC's work at the Laskapur and Sripur refugee settlements near Calcutta, India, is focused on health, education, self-help, and some emergency relief activities. Five thousand chickens were distributed to help families get started in poultry raising. An average of 1200 children received milk daily through two milk kitchens. The embroidery project through which women were given part-time employment to make items for sale in North America expanded. Three hundred children were helped to go to school here through the Educational Assistance sponsorship project.

MCC personnel work in close cooperation with the Mennonite Christian Service Fellowship of India (MCSFI). Much attention was given in 1965 to plans for a hospital to be built north of Calcutta in an area where refugees have been resettled. The hospital will be the responsibility of MCSFI. MCC will provide some medical personnel and financial support.

Four Paxmen served in Nepal with the United Mission to Nepal during the year. One young man served at Okhaldunga, an eight-day's walk from Kathmandu, the capital. He supervised 70 workers in the construction of two dispensaries. And four Paxmen served in Pakistan. Two of them have been operating tractors in land-leveling projects, making it possible for fields to be irrigated. Another Pax fellow was given major administrative responsibility in the relief program in East Pakistan and later in the year in West Pakistan in the absence of the regular directors of these programs.

A significant development in Indonesia during the year was the establishment of a Mennonite seminary at Pati. It is a joint project of the Javanese and Chinese Mennonite churches, with support from the Mennonites of Europe and North America.

MCC personnel continued to help in the medical program of the Javanese Mennonite Church. On the island of Timor they assisted the church in an agricultural training and extension program. Assistance to the church on the island of Halmahera in medical and agricultural work is being brought to completion.

One of the newer aspects of the work in Taegu, Korea, is the Family-Child Assistance plan in which North American sponsors help support a child in a family and provide benefits for other members of the family as well. One hundred and thirty families are receiving such assistance. This is one way to prevent destitute families from abandoning children to orphanages. To qualify for help, a family must plan an acceptable project for becoming self-supporting. Loan funds are then made available to them.

Another project is designed to provide better care for children who are in orphanages. This is the Child Care Training program which trains orphanage personnel. Two courses were given last year to 49 persons. City and provincial governments are cooperating in this effort.

The Mennonite Vocational School at Kyung San near Taegu has four main divisions—orphanage, school, farm, and extension work in 10 villages surrounding the school. The school has been accredited by the government as a technical high school. About 200 boys live and study there.

In Vietnam the number of refugees increased from 80,000 at the beginning of the year to 750,000 by the end of 1965. MCC expanded its program in this country to meet some of the growing needs. Church World Service gave the MCC program a boost by making personnel, supplies, and funds available. The number of volunteers in Vietnam increased from five to eleven during the year.

Material aid distribution in and around Saigon increased significantly. About 160,000 loaves of bread were given to needy families in Saigon each month. MCC was not able to arrange for transportation of large quantities of supplies into the interior, but it did arrange for the U.S. Agency for International Development to airlift smaller quantities of supplies into highland regions to aid needy mountain tribespeople.

The medical work at Nhatrang in cooperation with the National Evangelical Church was also expanded. Over 40,000 persons were treated in the outpatient clinic program during the 12 months. The 35-bed hospital consistently registered a census of over 50 patients. After some delay, a medical team was also sent to Pleiku.

Europe

Peter J. Dyck
Director, MCC Europe

"When the time comes that we no longer need the material help of MCC," said a leading German Mennonite, "we will still need MCC." Material aid was no longer given in Europe after 1962, but MCC has stayed on and feels that it is both needed and welcome.

With the changing economic situation, our program emphasis has also shifted. Our unofficial motto is not *for* but *with* the European Mennonites. *With* them we work in underdeveloped countries, especially North Africa and Greece, *with* them we gave 134 young people the chance last year to participate in 12 workcamps and in year-round service. *With* their participation in the trainee program, 37 European young people are in North America now and 27 North Americans are living and working for one year in Europe.

But perhaps one reason why we feel our presence is still, or again, needed and wanted has to do with material things after all. A professor of one of the universities with which we have fruitful contact recently wrote, "Unfortunately one faces indifference! I do not blame our young people for having become selfish. We do not give them a better example. God is not blessing our effort because more is needed on our side."

The late C. F. Klassen, foreseeing this development 15 years ago and casting about for a possible solution, used to say, "They must come under the Word." One attempt to give young people an opportunity to come "under the Word" was made in the founding of a Bible school which today is the Bienenberg. MCC is happy to be a part of this institution, providing teachers, Paxmen, occasionally cash, and sharing in the administrative responsibilities.

Another attempt is made through the production of Christian literature. European book shelves are full and yet there are some serious gaps, not in the volume but in the emphasis. Agape publishing house tries to fill some of these gaps with DVBS and Sunday School material, peace literature, a book on ethics, and others. A biographical novel on Menno Simons is to be published early in 1966. Agape is only ten years old now and still needs our support.

The professor complained, "Unfortunately one faces indifference." That is very true. Nevertheless, there are young people with a concern for church renewal and some of them are helped to find handles through the trainee program. Some of them return to Europe, not to catch up on time and money "lost," but to volunteer a year or two in MCC service. When they sign the record of agreement to serve in Algeria or Greece, in Frankfurt or the Congo, and their churches support this decision, something very wonderful has happened to the individual and to his church. The churches also collect clothing and blankets for the poor and make cash contributions for the ongoing program.

Politically, the Berlin problem is as unresolved today as it was 20 years ago even though Vietnam and Rhodesia capture the headlines. The situation is bad and the attitude of many people is worse. Many believe a violent conflict is inevitable and one must argue from a position of strength. Consequently the military build-up is evident everywhere. In the midst of this, we take seriously the charge as "ambassadors of Christ" (II. Cor. 5:20) seeking ways for an effective ministry of reconciliation. Conversation with brethren in socialist countries include participation in the Christian Peace Conferences (Prague) and a team of nine last June going to East Germany and Czechoslovakia prepared to discuss "Christian Obedience in a Divided World." In Western Europe the dialogue is with leaders and ministers of the non-Historic Peace Churches which recently led to the publishing of a popular "Confession of Peace."

One of the few, possibly the only, places where Mennonites have a direct encounter with the Orthodox Church is in Greece through our volunteers in Macedonia and Crete. After more than 12 years of agricultural demonstration and experimentation, teaching home economics, and more recently Bible distribution, MCC feels the time has come to move on. It is gratifying to know that the work begun will be continued by the Greeks.

Of the Crete program, Bishop Irineos who invited us there, writes, "Not only myself but my assistants and all the people here are very pleased with them (MCC volunteers). Please convey our thanks and congratulations to their families and MCC offices. I hope that we will have God's blessing in this work which is inspired by His love and serves the love, cooperation, and peace of our people and churches."

Beyond Greece in far-away Siberia a family knelt down to give thanks for a parcel received through MCC-Frankfurt, which last year handled about $18,000 for this service. "Before mother opened her parcel," writes her son in the West, "she knelt down with her son and daughter-in-law to thank the Lord for the wonderful gift. The children also wept. The men have not had such shirts before and are very thankful. The children jumped with delight at the sight of the toys and the women are so pleased with the sewing materials and the winter clothing."

South America

J. M. Klassen
Executive Secretary,
MCC (Canada)

When an Indian brother in Paraguay comes and requests an interpretation of Matthew 5:42 where Jesus says, "Give to him that asketh of thee and from him that would borrow of thee turn not thou away," what do you say? This, and other similar questions are on the minds of Mennonite church members in Paraguay who live in close proximity to new Christian Indians who have been settled and are being shown how to earn a livelihood from the soil.

The Indians, who not too many years ago were not even counted among the citizens of Paraguay, are now teachers in day schools, teachers of the Word, farmers, and homemakers in their own right. There are more than 1,700 baptized Indians and more are being added annually to a church that shows life and promise. Already the Indians are talking about forming a conference. (Why not? Mennonites have conferences, don't they?)

Why not an Indian conference?

Missions and colonies are trying to find the right balance between the extremes of paternalism on the one hand, and indifference on the other in their attitude toward the Indians. More attention needs to be given to church and religious leadership training, education in health and hygiene, homemaking and child care, as well as education in the responsible management of finances. And this needs to be done without making the Indian dependent on the white man for leadership and counsel.

MCC is entering a new era in its relationship to the Mennonites of Paraguay. Talks begun over a year ago have matured to the point where the Paraguayan Mennonites have formed a consultative council consisting of the committees of colony administrators and church and conference leaders. This council will serve as MCC's point of contact with the "church" and "state" of Mennonite communities in Paraguay. All questions and problems that MCC workers encounter may be brought to it for consideration. As this relationship matures, it is hoped that the council will assume an increasing number of administrative responsibilities and functions.

Only 15 percent of the patients treated by the two nurses at the MCC health center in Tres Palmas, Bolivia, are Mennonites, the rest are Bolivians. Although the Mennonites cannot be considered as being wealthy, the majority of Bolivians are poorer, and medical care, if it were not provided by MCC, would be out of reach for many of them. Patients that require more extensive treatment are referred to doctors and hospitals in Santa Cruz. On weekends MCC workers here have Sunday school classes for Spanish speaking children.

Several Paxmen in Bolivia are involved in a heifer and hog project and they also provide seeds to farmers. Others work in agriculture extension projects under a Methodist mission.

The 770 Mennonites in Bolivia are not a very homogeneous group and it is difficult to know how to relate to them all. Steps have been taken to involve the Tres Palmas and former Menno Colony people in the work of the health center. The leaders of the "Canada" Mennonites are reluctant to relate to MCC or to the other Mennonite colonists.

Uruguay is in a crisis. The peso is one-third of its former value and the government has not been able to cope with the country's economic problems. As one drives on paved highways through the beautiful countryside dotted with groves of planted trees, one is amazed at the large flocks of sheep and sprawling herds of high quality cattle. The sleepy towns of the interior are a sharp contrast to the hustle and bustle of modern Montevideo. It is hard to believe that conditions are as critical as they are made out to be, but Mennonites in Uruguay are deeply concerned about the future. Import restrictions have delayed progress in developing the dairy industry. Cash crops are the chief source of income for most of the rural Mennonites.

A year ago it was decided at a meeting of Mennonite Brethren and General Conference church leaders in Brazil to work with MCC in sending volunteers to the Gurupi Colony in the northeastern part of the country. Five Mennonite workers are serving at the colony now. They are providing nursing services, mechanical, and agricultural services, home economics training, kindergarten, and any other types of assistance that will help the families in the settlement get established.

Paxman Daniel Gingerich, an agricultural extension volunteer, fords one of the many streams in Bolivia. The bicycle is well suited to this region. He assists Mennonites and Bolivians.

In Korea MCC coordinated Food for Work projects during 1965. Several dams were built in rural areas. Workmen were paid with U.S. surplus commodities made available by CWS.

A handicapped African, a former beggar, arrives at Project Handicap in Burundi on a donated cart. He is receiving instructions in needle craft. He made the shirt he is wearing.

Henry Friesen completed a three-year term under the Teachers Abroad Program in Kenya in 1965. He returned for a second term, this time as inspector for the Kenyan Education Ministry.

The Mennonite boarding schools at Hebron and Beit Jala, Jordan, enrolled 150 boys during 1965. These schools strive for academic excellence and seek to provide a Christian home.

Three happy Calcutta boys with their Christmas bundles. They are all from very poor families, and are supported by MCC's educational assistance plan. MCC received 40,665 bundles in 1965.

An egg incubator at Henchir Toumghani, Algeria, is operated by John Bert. Five Paxmen and an agriculturist are engaged here in the popularization of better farming techniques.

Here's an everyday scene at the MCC clinic in Tres Palmas, Bolivia. Nurse Mary Willms hands a newborn baby to a proud Bolivian mother. Eighty-five percent of her patients are Bolivians.

Antje Lijsbeth Koopmans of the Netherlands is a trainee assigned to the VS unit at Mennonite House, Atlanta, Ga. She works with pre-school children at a low-income, integrated housing project.

Summary of 1965 Overseas Activity

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing[1]	Food[1]	Govt. Surplus[1]	Special Projects[1,2]
Algeria	26	$ 368,422.48	$ 31,162.48	$ 337,260.00	$ 233,416.50	$ 1,295.75	——	$102,547.75
Argentina	2	6,869.31	6,869.31	——	——	——	——	——
Austria	1	3,943.10	3,943.10	——	——	——	——	——
Belgium	14	18,915.52	18,833.02	82.50	82.50	——	——	——
Bolivia	13	18,849.46	18,849.46	——	——	——	——	——
Brazil	4	5,664.31	3,854.31	1,810.00	——	——	——	1,810.00
Burundi	2	50,880.73	2,688.23	48,192.50	26,949.50	16,500.00	——	4,743.00
Congo	27	197,923.96	53,861.56	144,062.40	61,079.55	49,500.00	——	33,482.85
Germany[3]	19	60,439.25	60,439.25	——	——	——	——	——
Greece	14	26,699.17	26,699.17	——	——	——	——	——
Guatemala[4]	1	490.00	490.00	——	——	——	——	——
Haiti & Dom. Republic[4]	20	50,789.57	31,472.92	19,316.65	1,120.50	5,580.50	——	12,615.65
Honduras	—	47,068.02	526.17	46,541.85	30,982.00	3,240.00	——	12,319.85
Hong Kong	3	310,822.46	53,046.46	257,776.00	86,018.50	97,956.80	——	73,800.70
India	7	80,230.20	53,012.50	27,217.70	——	——	——	27,217.70
Indonesia	16	79,141.50	45,878.13	33,263.37	1,204.50	16,500.00	——	15,558.87
Japan	1	5,300.51	5,300.51	——	——	——	——	800.00
Jordan	15	328,544.60	84,365.88	244,178.72	112,555.50	9,700.32	96,398.40	25,524.50
Kenya	17	38,657.95	38,657.95	——	——	——	——	——
Korea	7	251,181.91	71,727.56	179,454.35	65,558.50	72,082.35	——	41,813.50
Malawi	2	8,442.13	8,442.13	——	——	——	——	——
Mexico[4]	5	6,424.73	6,424.73	——	——	——	——	——
Morocco	2	2,238.93	2,238.93	——	——	——	——	——
Nepal	4	1,896.53	1,896.53	——	——	——	——	——
Nigeria	16	28,849.94	28,849.94	——	——	——	——	——
Pakistan	4	3,973.16	3,973.16	——	——	——	——	——
Paraguay	9	259,751.65	117,607.52	142,144.13	31,408.00	900.00	51,205.59	58,630.54
Somalia	—	13,886.53	——	13,886.53	——	——	——	13,886.53
St. Lucia[4]	1	1,119.95	289.45	830.50	——	——	——	830.50
Switzerland[5]	1	24,403.18	24,403.18	——	——	——	——	——
Taiwan	—	63,302.50	——	63,302.50	8,647.50	29,767.22	——	24,887.78
Tanzania	10	65,606.52	22,569.52	43,037.00	21,844.00	2,832.00	——	18,361.00
Uruguay	—	5,000.00	5,000.00	——	——	——	——	——
Vietnam	11	587,711.71	33,038.51	554,673.20	95,231.00	50,700.00	357.075.18	51,667.02
Zambia	7	15,195.00	15,195.00	——	——	——	——	——
Miscellaneous		1,038.44	238.44	800.00	——	——	——	——
Indirect Expense		184,081.68	184,081.68	——	——	——	——	——
Administrative Expense		202,658.50	202,658.50	——	——	——	——	——
Totals	281	$3,426,415.09	$1,268,585.19	$2,157,829.90	$ 776,098.05	$356,554.94	$504,679.17	$520,497.74

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[1] Conservative market value.

[2] Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

[3] The cash item of $65,097.65 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

[4] Administered by Voluntary Service.

[5] Includes MCC's cooperative share in the Agape-Verlag publishing program.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Voluntary Service

Edgar Stoesz
Director, Voluntary Service

Poverty is a word which has been used by Canadians and U.S. people often to describe the plight of other nations. Only in recent years has there been a significant recognition of the poor among us. Researchers have concluded that poverty—a poverty no less painful or demeaning than that of underdeveloped nations — enslaves one-fifth (40 million) of the American people. For millions of our fellow country men, talk of vocational and social opportunity is little more than a mockery. They are trapped in the vicious cycle of poverty which makes them forever outsiders in an affluent society.

As painful and inhuman as poverty may be, Voluntary Service is not a broad-scaled, general attack on poverty. VS is simply an effort to help needy individuals and families where they are.

VS focuses on such individuals, for example, as the woman who came to a hospital to deliver a baby. Previous hospital practice had been to refuse patients who had not had prenatal care. A VS doctor who had been assigned to the hospital recently weighed the options. The pregnant woman looked anemic and frail, the likelihood of complications was great. He realized that his professional services were urgently needed in this situation. But what if serious complications should arise? This could seriously jeopardize his professional standing, and it might encourage other women to neglect prenatal care. Furthermore, he was not officially on duty, and this was not his patient. While fellow staff members and members of the hospital board debated what would be the proper course of action, the young VS doctor quietly delivered the baby.

Another example of the type of person who receives VS assistance is the mother of seven children whose husband had just died. Among other things, she expressed concern about the harvesting of her garden, knowing how urgently this food would be needed in the long, lonely winter ahead. Her nurse and a VSer walked up the winding dirt road, through several hollows, to see if they could help. They found a 12 year old boy carrying the family water up a difficult, half-mile trail. The water was muddy and had given the family stomach cramps. But with their own well dry, it was the only water available. The mother had left lunch for the children, and had taken the vegetables to her parents' home because she did not even have the necessary facilities to can them. The family was touched by the interest which had been demonstrated in their welfare.

VS is a Christian ministry to people such as the woman from the Appalachian mountains who was dying of cancer, but who, in spite of her illness, gave as much as she received. Although she had strong family ties like most of the people in that area, most of her relatives had moved north to look for work. She spent many lonely, painful hours in the hospital. She never complained even when she was unable to eat her food. On such occasions she would attempt to arrange her plate so that it would cheer the kitchen workers when it was returned. Smiling, she would greet the VS worker who came to visit her as a member of the hospital auxiliary with a "howdy, honey." To the hospital she was a welfare patient, but to the VS worker she had given a priceless memory.

Fred Dick works with young fellows at Junior Village, Washington, D. C.

VS aims also at individuals such as the young boy who grabbed a basketball and climbed up a tree to shout at full lung pressure, "Go tell all white people I hate their guts, I hate their guts, I hate their guts . . . " Only through love and patience was it possible for a VSer to establish a meaningful relationship with this young man.

A VSer during 1965 also had the experience of working with an alcoholic, bootlegging father who was dangerous to his family. On this occasion it was necessary for the volunteer to testify in behalf of the family and thereby participate in the process of sending the man to prison.

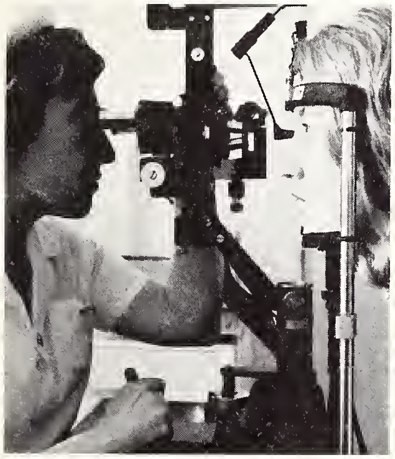
Still other examples of the individuals with whom VSers worked during the year are a mental hospital patient who was very depressed and who attempted suicide —only after the VS worker had spoken to him at some length was the patient able to regain his composure—and a 13 year old boy who was committed to a correctional institution because of his deviant behavior. The latter case presented a continuous challenge as the staff tried to direct him toward constructive citizenship.

VS is a ministry to "the least of these." During 1965, 120 volunteers served at 24 locations—hospitals, children's centers, schools, etc. — in Canada and the United States. Another 30 volunteers under the VS department were assigned to projects in the Carribbean.

"Inasmuch as ye have done it unto the least of these ye have done it unto me."

A VS teacher at St. Anthony, Newfoundland, instructs a Sunday school class as part of her "extra" services to the church in the community. Thirteen VSers are teaching in this province.

Jay Springer checks on a joint chicken project he has started with a would-be farmer in the Dominican Republic.



Mary Pauli undergoes some eye tests as a VS normal control patient at the National Institutes of Health.

Robert Souder helps with pre-schoolers at a low-income Atlanta housing unit.

Dr. John Engle, one of three VS medical doctors serving in Appalachia, examines a miner in the 90-bed Appalachian Regional Hospital at Whitesburg, Kentucky.

Peace Section

Edgar Metzler
Executive Secretary, Peace Section

When the nearby courthouse clock struck midnight the cluster of debaters on the sidewalk finally dispersed. The discussion had started after a regular 2½-hour meeting of a study group on church-state relations.

What question held ten people busy for four hours? That night it was this: How much should the church attempt to influence public morality through support for legislation, such as liquor control or Sunday closing laws?

This study group was one of twelve that met during the past year to struggle with problems of church-state relations, an area of growing complexity. In October representatives of these groups and others involved in church administration met in Chicago to draw together conclusions.

This concern to discover the relevance of biblical faith for the practical problems of Christian life in today's world and to bear witness to it by word and action is what brings together the peace committees of the Mennonite and Brethren in Christ churches in the work of the Peace Section.

What are these problems in today's world? Conflict, revenge, violence, suspician, pride, discrimination, exploitation, and greed, to name a few. To these the Gospel has a ready answer: reconciliation, forgiveness, nonresistance, trust, humility, love, acceptance, service, and generosity. But the problems and answers rarely confront each other in the simple contrasts of these labels. The task of Christian peace and social concerns is first of all to sensitize the eyes of faith to see the problems and then to confront them with the Gospel answers in ways appropriate to our calling. That response was made in numerous ways during 1965, of which the following are illustrative.

One of the highest walls of suspicion in our world is between Communist and non-Communist nations. Five Christians from the Soviet Union visited Mennonite communities in Kansas. After an evening of frank discussion, one of the host ministers said, "The cold war can never again chill me as it has in the past because now I know that those on the other side are human beings like myself."

The walls built by mistrust are even higher between the West and China. When Ferd Ediger represented the Peace Section at a Washington conference on China, he was told, "It may be that only those Christians who have rejected the national idolatry of militarism can mediate the gulf of hatred on both sides." That is the record of a challenge, not an accomplishment.

Between the Christians of Japan and Korea are deep-seated resentments because of past hostilities between the two nations. But at a work camp arranged by peace worker Carl Beck from Japan and the MCC Korea staff 23 young people from both countries discovered that genuine reconciliation can be experienced.

Mental Health Services

William Klassen
Director, MMHS

The disciples of Christ were given authority and power to cure diseases and Christ sent them forth to heal. This commission has never been revoked. Diseases have changed, greater knowledge about what causes them has been developed but the basic commission has never changed.

For the mentally ill, however, there were centuries of hopelessness. Even today mental illness is often seen as hopeless. Take John Simons who could not adjust to his teen-age struggles and was placed in a state mental hospital. In this hospital two physicians cared for 3,000 patients and as a result John received no medical attention. After nine years he died. Some felt that he died out of sheer neglect.

Someone in a similar position was brought to a mental hospital built by the community and the church and staffed with people who are committed to the idea that if people are given a chance, if the best of medical skill is combined with Christian compassion, hope can be rekindled in their lives. Within six weeks this patient was returned to society and at present is functioning in society. Not all of her problems are solved—nor will they ever be! She sees a psychiatrist once a week and is still on medication but because the family has cooperated with the healing process, and because the church has not rejected her even while she is a mental patient she has received new hope for life. The healing resources of scientific knowledge and the church are working together to rebuild her life.

Problems vary with each individual. Some are far more difficult to solve than others. Yet the church has an obligation to help to bear these burdens and it does so willingly because there is remarkable evidence to indicate that where hope abounds there new life is created.

Take the Yoder family. They have a mentally retarded child. A child psychiatrist and their pediatrician had spoken compassionately yet clearly about the future. Now the pastor also related himself to this situation. They discussed various organizations in the community to which they could relate and they also talked about how they felt towards God in the light of this experience and how the church people were receiving them and their newly born child. They were told that camps exist for families with retarded children. Here families discover how many of our population have similar burdens and they share in worship and fellowship as family units. In this way the church becomes a healing and sustaining community even in cases where there is little hope for change or cure.

Not all ills can be cured. Yet the hope that comes to us through someone greater than we are makes it impossible to label any illness as incurable. The One to whom all authority in heaven and on earth has been given is the One who sends us forth to heal.

MCC (Canada)

Frank H. Epp
Editor, Canadian Mennonite

It wasn't Christmas like usual in the small rural Manitoba community of Homewood. There were the usual larger and smaller family reunions, to be sure, but the occasion for at least one of them was unique.

Members of the H. E. Friesen family had come from Prince Albert, from Portage la Prairie, and from Pauingassi to bid farewell to sister Susan, a nurse, and her husband, David, a minister and social worker.

The David Neufelds of Leamington, Ontario, were preparing for an early 1966 departure for Vietnam to enter the rapidly expanding Mennonite Central Committee relief program in that war-ravaged southeast Asia country.

Their December 26 hometown commissioning symbolized the way in which Mennonites in Canada were joining their American and other brothers around the world in the international ministry of compassion.

Actually, they had been working together with Mennonite Central Committee ever since its founding 45 years ago, but the year 1965 meant a special kind of participation for it marked the first full year of operation for MCC (Canada).

Organized in December of 1964, MCC (Canada) united about 56,000 baptized Mennonite and Brethren in Christ people in about 450 congregations and 10 conferences for more effective witness and action.

From the central office of MCC (Canada) in Winnipeg the ministry of compassion was promoted. Funds amounting to about $402,619.18 were collected. Clothing and other material worth about $367,331 was collected and dispatched from the eastern and western shipping depots at Kitchener and Yarrow, respectively. About 350 one-horse cultivators were sent in aid of Indian resettlement in Paraguay. A total of 170 MCC workers from Canada were serving. Thus, in many and varied ways the churches of Canada joined in the international relief mission. But they also took a closer look at domestic needs, largely through the reorganized provincial MCC organizations.

PEACE IS THE WILL OF GOD

Thousands of persons attending the national exhibitions in Toronto (above) and Vancouver were reminded of the world's needs and that "peace is the will of God."

In Ontario, for instance, 85 young people from 52 congregations took a week-end off to discuss Christian imperatives for peace at the Chesley Lake campgrounds. Said one teenager:

"Pacificism is a Christian virtue and not only a Mennonite doctrine. As a result our response should be a voicing of our opinions and beliefs in present-day world situations."

And in Manitoba 40 Mennonite businessmen, imagining themselves to be Fred Schroeder, president of the Schroeder Pen Manufacturing Company, wrestled with some of today's thorny moral issues in business, while on the west coast a special committee studied labor relations.

In Saskatchewan, the establishment of a treatment center for emotionally disturbed children was approved for study and the supervision of the Montreal Lake Children's Home was continued.

In Alberta some Roman Catholic Cree Indian children in the northern community of Anzac added their $78.56 to the material aid and cash donations of the MCC (Alberta) constituency.

In the province of British Columbia, a peace witness booth was set up for the first time at the Pacific National Exhibition in Vancouver after the manner of a similar veteran project in Toronto.

A witness at Expo'67, the world's fair to be held in Canada's centennial year at Montreal, and a contribution to other centennial projects was under consideration.

The work of Mennonite Disaster Service likewise entered the orbit of MCC (Canada) activity, whose rapidly expanding program at the end of 1965 may make necessary more adequate facilities and additional staff.

Disaster Service

Delmar Stahly
Executive Coordinator, MDS

There were a lot of next-door neighbors in the United States who needed Mennonite Disaster Service help during 1965. Floods in the Pacific Northwest raged during December, 1964, and January, 1965, and homes close to rivers and streams suffered untold damage. In response to these emergencies our congregations sought out those who needed help, and assisted them in sorting through their mud-soaked belongings, cleaning up the dirty mess, and on a few occasions even rebuilding their homes and other structures.

A volunteer cleans up "muck" after the Dodge City, Kans., flood in July, 1965.

Then the late spring thaws brought record-breaking floods to the Mississippi river valley from northern Minnesota down to Hannibal, Missouri. All along this line, Mennonites swarmed in from both sides of the river to help sandbag levees, patrol the dikes to discourage looting of evacuated homes, and then to dig through the grime and muck to help clean out the dwellings after the waters had subsided.

The tornado season came early, even while the rivers were still flooding, and reached a climax on Palm Sunday, when 43 individual twisters were recorded. The heaviest damage and loss of life occurred in northcentral Indiana. Many Mennonite families were directly affected by the disaster. The intense need brought brotherly assistance into the picture from all sides during the emergency handling of the wounded and the dead and the feeding of those left homeless. Then Mennonite Disaster Service systematically set up a convoy of workers from ten surrounding states and provinces and maintained an organized operation of cleanup and rebuilding throughout the spring and summer months.

Meanwhile, other tornadoes were cropping up at irregular intervals, and individual units responded often to stricken areas near their homes. And then came the flash floods, mostly in Kansas but also in Missouri and Colorado. Farm work was again pushed aside as Mennonite, Brethren in Christ, and Amish volunteers responded to the calls for aid from unknown neighbors.

The count of man-hours spent in cleaning up was forgotten as the disaster-weary MDSers labored. Eventually they were able to lay down their emergency gear and go back belatedly to the sowing, cultivating, and harvesting of their own crops.

The Mississippi church rebuilding program was closed out in April after MDS had worked with the Committee of Concern in the erection of 26 churches damaged by bombings or fires. Most of the participating Mennonites were from the northern states or Canada. Their initial appraisal was that their service in the name of Christ had enabled them to become well recognized throughout that part of the racially tense Southland as emissaries of reconciliation.

Then to climax the year, late in the hurricane season, "Betsy" swung across the tip of Florida and carried a tidal wave into sections of the Gulf coast surrounding New Orleans. Thousands of homes were left uninhabitable. Again Mennonite Disaster Service organized a convoy of help from nine northern states to help southern Mennonites respond to this need in the name of Christ. Here the work was that of rebuilding houses. MDS spent $13,000 on its projects in Louisiana, and the government poured millions of dollars of additional funds into the state, illustrating the intensity of the need. In this situation about 160 MDS volunteers each gave one or two weeks of personalized help to selected families who were unable to repair their damaged homes.

MDS is not an isolated witness. It is a new cutting edge, as one person has said, but it also undergirds the total ministry of the church. The following paragraph from a letter received by the Mennonite Hour, Harrisonburg, Virginia, from a listener in Ford, Kansas, illustrates this point:

"I hear and enjoy your program every Sunday . . . before I attend church. I would like very much to have a copy of the sermon. . . . Your people do a wonderful work. During the bad flood in Dodge City this past summer, the Mennonite people from a neighboring town left their wheat standing in the fields and came to help clean up the homes."

MDS volunteers from many regions used their skills to help tornado victims in Indiana. They provided an estimated $175,000 worth of labor.

Financial Summary

For the Year Ended November 30, 1965

WE RECEIVED		
Gifts of Cash	$1,260,181.71	
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	1,669,840.43	
Gifts of food items from the United States Government	504,679.17	
Receipts of the four mental hospitals	1,924,615.74	
Other Income (Note 1)	576,129.29	
		$5,935,446.34
WE SPENT		
Overseas Services	$3,371,499.89	
Voluntary Service	194,626.29	
Peace Section	54,906.23	
Mennonite Disaster Service	54,611.54	
Mennonite Mental Health Services	21,003.20	
Mental Hospitals	1,949,538.00	
Other Expenditures (Note 2)	433,811.18	$6,079,996.33
Gross Receipts Over Expenditures		$144,549.99*
Change in Funds Expended or Held for Specific Purposes		$135,800.99
Net Resources Over Expenditures		$8,749.00*
Available Fund Deficits, December 1, 1964		$143,711.71*
Available Fund Deficits, November 30, 1965		$152,460.71*

Note 1: Material aid repayments, trainee repayments, Teachers Abroad Program salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense, and depreciation, as well as headquarters housekeeping and housing expenses are included in this amount.

*Indicates red

BOARD OF CHRISTIAN SERVICE

BOX 347, NEWTON, KANSAS 67114

Gifts to the Board of Christian Service help maintain the work of the MCC—relief services, peace witness, and the varied ministries of help and healing. This work of love counts you in. Give generously.

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Life for the Cuban People Is Drab But Their Revolution Continues

The following report appeared recently in Quaker Life. It was written by Hiram Hilty, Guilford College, Greensboro, N.C., a former missionary to Cuba for the American Friends Board of Missions. He visited Cuba in January with the approval of both the U.S. State Department and the Cuban government.

Cubans are often heard to sigh: "Aye, Cuba!" The cry denotes weariness, discouragement, despair — and many Cubans are probably saying it today.

Life in Cuba today is unmistakably drab as the island nation tightens its belt to cope with a trade embargo now more than five years old. Buildings go unpainted year after year, since paint is almost nonexistent. Ancient automobiles clatter along in defiance of any learned estimates of their life-expectancy.

And people do complain about food. I saw no evidence of starvation or even serious malnutrition, but shortages are annoying and the fare is often dull. They have bread—and cake—for flour seems to be abundant and sugar is plentiful. Beef and pork are scarce, but poultry and eggs are a little easier to get. But most foods are strictly rationed. This is fortunate for there would certainly be hunger if it were not.

All this is for a cause which many Cuban citizens consider to be worth any sacrifice. Those who believe this are bound together in a pledge of mutual loyalty which gives them strength and encouragement.

On the other hand, those who are less enthusiastic about the theories of Marx and Lenin simply find these hardships to be clear proof of the inability of the new system to cope with the problems of supply and distribution. It is always safe to say that every Cuban has an opinion on the matter one way or the other, for neutrality is not prominent among the many virtues of the Cuban people.

Cuban Friends represent something of a cross section of the present civilian population. In the socialist (we would say communist) state nearly everyone works for the government in one way or another. Most of those who taught in our Friends schools, for example, continue to teach in the same buildings as before, now under state auspices.

EXTRA COPIES

Featured in this issue is the annual report of the Mennonite Central Committee. If you would like to have an extra copy of this report it may be secured free of charge from the Board of Christian Service, Box 347, Newton, Kan. 67114.

Juan Guzman and I walked freely into the old Los Amigos school in Holguin and visited with Friends who still teach there. In another of our former schools the present principal is a Friend who had taught there before. He remains active in the Meeting.

One young Friend told me that he works in a government office and manages to get along well with his superiors and fellow workers. Everyone knows, however, that he is a believer and they respect him when he refrains from taking part in certain activities. For one thing, he refuses to sing the Internationale because it asserts that God does not exist. He does this openly and is not persecuted for it.

In 1964 Friends presented a statement asserting their opposition to military service, to the Minister of Religions in Havana. Concern about the draft continues to be high among Friends and non-Friends alike. Actually, much of the activity of the draftees is in the form of work rather than military training or service. In the past, however, most Latin American countries have been free of really effective universal conscription and it is accepted with considerable reluctance in Cuba.

Life in the urban Friends Meetings goes on in almost normal fashion in most cases, although tension with local officials is present in some places and at some times. It is no longer possible to carry on the work in the rural centers, of which Friends had quite a number, and other denominations have had the same experience.

In the cities, the rule applied in Mexico and in the other socialist states, is now in force: religious services can be held only in temples. The faithful little group that met in homes in Havana for many years, now meets in a room made available by the Episcopalians.

Even so, Friends frequently speak of renewed dedication in the life of their meetings, and several new families have begun attending recently. Unfortunately, these are balanced out by other families which are emigrating. The five stated pastors are still carrying on their work, even though they are somewhat restricted.

Eventually, all Friends who see no hope for the future in a socialist state will probably emigrate, but it seems clear now that a core will remain, and perhaps new leadership will emerge that will be more flexible. Friends, more than any other group, have the possibility of adjusting to this new environment.

As always, the apparently monolithic state has its cracks and its flexibilities. There is much anxiety about the young men in labor camps, and some report the impossibility of visiting their relatives, but one man told me of visiting his brother and spending the night inside the camp. Some categories of men have free weekends and visit their families. Some officers are less inflexible than others.

Verbalizing about religion is as strongly disapproved in the schools in Cuba as it is here, and some teachers have complained about pressure to disavow religious belief.

In a Havana school, a principal asked a teacher if she believed in God, and the teacher replied that this was a private matter which was no concern of the principal. As a result, she lost her job. The matter, however, came to the attention of a superior in the department of education and he was so indignant that he fired the principal and restored the teacher.

The presence of Russian civilians offers an interesting situation—and I say civilians advisedly because they are the only ones visible. They, with Czechs, Poles, and Germans, perform many of the tasks formerly performed by Americans and highly trained Cuban technicians.

Their wives are said to arrive quite innocent of the vain habits of western women, but in the less severe atmosphere of the Latin tropics they gradually begin to drift into the beauty parlors and affect stylish clothing.

Although they are presumed to be atheists, one Cuban woman told me of a Russian woman who visited a bereaved Cuban neighbor and with tears in her eyes pointed toward heaven and in her limited Spanish repeated, "Dios! Dios!"

People are moving to distant Russia as well. When I went to retrieve my passport in Havana I talked with a young Cuban woman—a mere girl—who was getting her papers to go to the Soviet Union to join her Russian husband. The prospect of abandoning the tropics in January to settle in snowbound Russia seemed to me a rather bleak one.

While American newspapers speak of the imminent collapse of the Cuban economy, it is clear that what is taking place instead is a deliberate, if somewhat hit and miss, transformation of society from private enterprise to socialism-communism. For example, with all sugar mills now belonging to the government, equipment in the Holguin area, such as tractors and trucks, is being pooled and stored in an enormous new warehouse where it can be used as needed during the many months between sugar harvests.

Modern methods of raising cattle and poultry are in evidence, and if supply is low now because of international commitments and poor distribution, it may be that the groundwork is being laid for something better. One interesting development is the appearance of haystacks to carry cattle over the annual dry season. Formerly, they just got thin until the rains started again—or starved.

In the cities, retail business is indeed in poor circumstances. All major businesses have long since been nationalized, but even these are now so short of consumer goods that most of them are open only a few hours a week.

One senses, however, that there is more to it than merely shortages. In a workers' society, retail trade is necessarily de-emphasized. With production in the hands of the state and prices controlled at a uniform level, it becomes illogical to go from store to store in search of better merchandise or lower prices. One suspects that many stores will eventually be closed permanently.

The general proletarianization of society is evident. Habits of dress are more relaxed. Havana used to be an elegant city and the old promenades on the Paseo exhibited the latest and most sophisticated fashions. Today, the proletariate sets the style, and elegance has moved up the Calecon to La Rampa, but even there it is more like the relaxed styles of tourist Miami than the stiffer habits of old Havana.

In provincial bus stations, and to a degree at the airports, the carefree habits of workers and peasants set a new tone of relaxation, which was formerly found only on the remote *bateys* of the sugar plantations.

Those who look forward to a thoroughly socialist-communist state will find much to gratify them even in the midst of the grave handicaps imposed by a hostile hemisphere.

But those in charge of the Cuban revolution never expected that there would be no opposition. In a very real sense they still regard loyalty to the revolution to be the first order of the day. The militia stands guard night and day and the printing presses regale the citizens daily with accounts of the malicious deeds and intentions of enemies domestic and foreign.

On the back of a bus ticket I found a quotation from Prime Minister Castro which read: "If there is a technician available who is also a revolutionary, that is fine. But if the only technician available is not a revolutionary, it is better that a revolutionary committee take over the job." This principle explains many of the things taking place in Cuba today.

Many sensitive people are caught in the meshes of the loyalty question. One church leader (not a Friend) complained that 100 Protestant pastors are eager to leave the country, but to this another leader replied: "You say this reflects on our government. I say it reflects on our theology. Christian leaders should read the Epistles of Peter and take courage."

Yet, whether leaders or not, many Cubans do feel they must leave, and we must respect their reasons. Both the American and the Cuban government accept their decision and 4000 a month are leaving Varadero for Miami. Friends must, at the very least, take care of their own.

Standing as mediator between Cubans and Americans in this humanitarian movement of people seeking a new home, is a very wonderful man, Swiss Ambassador Emile Stadelhofer. He was of great service to the Quaker relief mission in 1963 and he was most gracious to me as a lone American in 1966.

CENTRAL CONGO RELIEF PLANS

REBEL RUIN STILL EVIDENT

Rebels control most of the distance between Kandala and Mukedi along the west side of the Loange River and on to the north. Dr. and Mrs. Merle Schwartz and James Bertsche flew over the area the last week in January. They noted large new holes in the road on the Mukedi side of the Nyanga-Mukedi road. Thus, return to this area for other than relief purposes is delayed.

Archie Graber with a team of Pax men from MCC is now organizing the relief and rehabilitation effort. Graber returned to Congo, Feb. 8.

James Bertsche reports, "The price of the Kwilu rebellion is high at whatever level it is evaluated. For the central government it has cut a swath across the palm belt wiping out a significant segment of vegetable oil production by both independent commercial men and larger companies. It has thrown the Kwilu province into bickering and turmoil from which it has yet to recover.

"But it is at the grass roots level of the common man where the losses are the most poignant and the suffering and disorientation the acutest."

Bertsche notes the damage done during the rebellion in one mission community. "In years past I watched the Congolese community grow and develop around Mukedi. Stone-walled, metal-roofed homes, stores, and workshops dotted the hillside. In the valley below were fish ponds and fields of long-term produce. This is all now shambles."

All about the mission station he saw the grim reminders of rebellion and anarchy. "The veranda of the roofless Roth house of Mukedi is blood-spattered to this day. It apparently served as the executioner's block after the massive rebel attack on the Mukedi people following their rebellion. The briefest detour from the beaten paths around the station brings you upon scattered, bleaching bones. And to this day the lingering stench of death is to be detected if the breeze varies from the right quarter."

The shock of the experience still weighs heavily on the people. They are also in ruin. "Some are now content to sit in the shade of meager little grass and mud huts—others are doggedly starting to rebuild on larger scales—others with resentment smoldering deep in their eyes. All share sentiments of gratitude at still being alive and at being released from the strangling sense of having been used and betrayed by tribal leaders in whom they had placed a blind and total trust."

Young Ontario School Probes Its Goals Seeks Dialogue With University

Conrad Grebel College is unique among North American Mennonite institutions of higher learning of its kind. The Waterloo, Ont., school is supported by four different Mennonite groups, a significant breakaway from the usual practice of each group looking after its own educational needs.

It is also a residential church college affiliated with and located on the campus of the University of Waterloo—a publicly-funded provincial university. This means that all college students must be received through the admissions office of the university before they can take up residences at the college. Although Mennonite in name, Conrad Grebel accepts a mixture of students from all the major Canadian denominations. The only stipulation is that the applicant express agreement with the college's objectives.

However, in Canada it is customary for church colleges to associate with provincial universities. For example, three other residential church colleges operate on the University of Waterloo campus sponsored, in turn, by the Roman Catholics, Anglicans, and the United Church of Canada. Conrad Grebel, then, is not a new development in the field of Canadian higher education, but it is a venture never before attempted by Mennonites.

Thus Conrad Grebel has no precedent to follow in formulating its policies. Now in its second year of operation, the school is studying both its short past and making plans for the future.

In February its faculty, governing boards, and student and church representatives sat down with invited consultants to work on this job. Present for the task were: Paul Bender, Goshen, Ind., educational coordinator, Mennonite Board of Education; Ernest Boyer, Albany, N.Y., executive assistant to the dean, New York State University; Waldemar Janzen, Winnipeg, registrar, Canadian Mennonite Bible College; Robert Kreider, Bluffton, Ohio, president, Bluffton College.

They noted that in this kind of educational setup there are advantages both to the university in question and the church college. The university benefits from having living and dining facilities and religious nurture provided by the church college. The church college is saved the tremendous costs involved in building, equipping, and staffing a large university. Duplication is held in check while the church college is in no way obstructed in pursuing its objectives. Often, in fact, nonresident students become involved in the varied social and religious activities offered by these colleges. Appealing, too, is the climate of community and closer identification possible in the more intimate setting of the church college on a university campus.

Conrad Grebel does not wish to repeat what is already being done by the University of Waterloo. But does it have an *X* ingredient which it can offer to its residents in particular and perhaps to the university program in general?

The college and its consultants believe that man must be seen as both a spiritual and intellectual being. Out of this concept can come a fuller understanding of our own culture and civilization. For a complex view of man and the universe, a knowledge of church is also important.

Dialogue between Christian faith and the academic disciplines can reduce the fragmenting of knowledge. Because the University of Waterloo itself is still a young institution, Conrad Grebel and the other church colleges can help develop this aspect of the University. This calls for the opening of conversations, particularly of an inter-disciplinary nature, where little or no conversations are taking place.

Within its own framework Conrad Grebel plans to sharpen issues with which it is primarily concerned through contact with scholars in residence, dramatic performances with social import, and week-long discussion seminars dealing with life's meaning, themes from great books, and possibly a Grebel seminar on liberal learning.

At all times an attitude of self-examination must continue. One way of doing this is to have a Harvard-style board of visitors, comprised of a selected group of laymen, spend a week on campus to observe and report.

Because the climate and environment of the living unit directly influences a student's scholarship, the nature of the community and the counseling resources of the school merit attention.

One of the consultants referred to his own experience as a college professor. He found that counseling is usually related to those levels of contact in which teachers and students meet during the day—questions and concerns are naturally attached to those levels of encounter. This intimate relationship, he felt, worked better than bringing in a professional counselor and telling the students, "Now he is the person to see, don't come to me."

Other consultants argued for a wholistic approach to guidance treated in terms of the whole man: "What should I be doing? What should man be doing?" Under the best of circumstances counseling provides for a deeper and more personal level of inquiry; counseling becomes teaching at its very best.

Resources for answers are also found in the peer group, termed a "great unpaid faculty." Rather than institutionalizing a counseling program, Conrad Grebel ought to cultivate the counseling program in among the students themselves so that questions can be raised in the context of a believing, accepting community.

WITNESSING CAN BEGIN SIMPLY

"The biggest obstacle to church extension today is the Christian's fear of witnessing," said Nelson Kauffman recently.

Most Christians think they have to reach a certain level of maturity to share their spiritual experience, he said. They fear being dubbed radical, not having sufficient Bible knowledge, or not knowing all the right answers.

Kauffman, home missions secretary for the Old Mennonite church, explained that no one can possibly have all these things in hand before beginning to witness. The solution is simply to start where you are in your experience.

He also pled for a better understanding of our society. Mobility, anonymity, and secularization are the most outstanding characteristics of our world. These are bringing on a rapid change of church forms. We need to understand that the church is designed for our day, not for some past age.

He said that the criterion for success of the congregation is its ability to reproduce. The church needs to search out new ways in which congregations are meeting the world. Congregations which brought five or more non-Mennonite adults into their fellowships during the past year are being solicited for ideas.

LIBRARY FILES 74 BOAT LISTS EVIDENCE OF 12,000 MIGRANTS

Some 12,000 Mennonites came to America in seventy-four different groups in the twenty-year period from May 29, 1873, to April 23, 1893, according to the findings of J. A. Duerksen, Washington, D. C., and John F. Schmidt, of the Bethel College Historical Library.

Through close cooperation, with Duerksen scanning the records of National Archives, and Schmidt supplying clues as to names of ships, dates, and places of arrival, the two were able to locate seventy-four passenger lists which include two or more Mennonites on each list.

Microfilm copies of these lists, the majority of which were donated by Duerksen, are now on file at the Bethel College Historical Library and may be consulted by researchers.

The list included ships which carried a full load of Mennonites, such as the Teutonia with 966 Mennonites, to the Helvetia with only two Mennonites. The ship carrying the most Mennonites was the Vaderland which in five voyages carried 1823 Mennonite passengers. Ships carrying more than 500 Mennonite passengers were the Teutonia, the Switzerland, the Vaderland, Strassburg, Cimbria, Neveda, and Hammonia.

Besides the Vaderland which carried Mennonites on five of its voyages, popular ships were the Nederland, the Hammonia, Holsatia, City of Chester, City of Richmond, and the Main. Popular embarkation points were Hamburg, Bremen, Liverpool, and Antwerp.

The big year of the migration was 1874 with twenty-five ships docking. In 1875 only nine ships arrived while in 1876 twelve brought Mennonites to America. The last busy year was 1878 with nine ships landing. The migration was now practically over except for a few large groups coming in 1879 and a fresh movement in 1884 and 1885 when several groups of the Central Asia movement came to America.

Copies of the list of passenger ships giving the name of the ship, city of departure, date of arrival, number of Mennonite or Hutterite passengers, and some typical names of the group are available from the Bethel College Historical Library. This list is still incomplete and the interest and help of people who may have pertinent information is eagerly sought so that the list may become as complete as possible.

WORDS AND DEEDS

Medical doctors for relief work are in short supply. The Mennonite Central Committee needs eleven during the next six months for Vietnam, Haiti, Algeria, Congo, Tanzania, and Appalachia.

Lithographs, woodcuts, and etchings from the print studio of the University of Illinois are currently on display (until Apr. 3) in the Bethel College Fine Arts Center.

The Choristers Guild, 440 Northlake Center, Dallas, Tex. 75238, will sponsor seminars for the leaders of children's choirs this summer in Denver (July 11-15) and in Winston-Salem, N. C. (Aug. 8-12).

Parcels to Russia is a program begun by MCC in 1959 to help Mennonites in Paraguay to send food and clothing to relatives in Russia. North American and European Mennonites also share in this program which in 1964 forwarded 344 packages. Articles are usually purchased in Frankfurt and shipped from Basel.

An institute on evangelism is being planned by the seminary of Eastern Mennonite College, Harrisonburg, Va. Lecturers for the two-week program from June 27 to July 8, include Donald Jacobs, Myron S. Augsburger, and Rufus Jones.

Norman J. Baugher, executive secretary of the Church of the Brethren feels the U.S. military involvement in Vietnam may defeat rather than win its announced purpose of containing communism. The destruction of land, villages, institutions, roads, and crops are blamed on the Americans, "which leaves the Vietnamese vulnerable to the appeals of the communists."

The Bethel College Historical Library has acquired the books, manuscripts, and correspondence of Ludwig Keller, a Reformation historian and pioneer in Anabaptist research who died in 1915 after service as the archivist of Muenster and Berlin. Housed for many years in Berlin, the collection was finally released and sent to the Kansas library which regards it as its most "miraculous acquisition." Contact with Keller's family was made through the relief activities of the Mennonite Central Committee during World War II.

The Paraguayan mission to the Indians, Licht den Indianern, recently sponsored a music teachers' course for members of the Chulupi and Lengua tribes.

German Mennonites who once received aid when in need are now contributing to the relief of Algeria. Since the first of the year they have sent 81 sacks of clothing. They have also contributed horse-drawn farm machinery which is no longer used in Germany to Algeria.

The Mennonite Chaplains Association notes isolation, lack of knowledge, and lack of understanding in the relationship of the hospital chaplaincy and church officials. The inter-Mennonite group with seventeen members is preparing a booklet describing the chaplain's role.

Bethel College has granted membership in its corporation to all individuals who contribute $100 to the school. Membership in the corporation had formerly been restricted to Mennonites.

A summer theater workshop will be held in Bethel College's Fine Arts

Center from June 6 to July 15. Director of the project sponsored by the college and the Newton (Kan.) Recreation Commission is Arlo Kasper.

The Witmarsum, Bluffton College campus paper, received a first-class honor rating from the Associated Collegiate Press. Mary Lou Bleam, Quakertown, Pa., is the editor.

Twenty men and women in southwestern Ontario have successfully completed a two-year course for lay preachers and have been certified to act in that capacity. The special course was sponsored by the Essex Presbytery of the United Church of Canada.

First Presbyterian Church, Medford, Ore., voted to send five hundred dollars to the City of Medford to pay for part of the benefits it receives from local government. Under Oregon Law, property and improvements used by religious groups are exempt from tax assessments. Officials of the Medford congregation, in forwarding the five hundred dollars to the city treasurer, made special mention of the services received from police and fire protection. City officials expressed surprise and satisfaction when informed of the church's voluntary action.

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton, College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Mar. 26—East Swamp Church, Quakertown, Pa., Mennonite Biblical Seminary choir.

Mar. 27—Deep Run Church, Bedminster, Pa., Mennonite Biblical Seminary choir.

Apr. 3-6—Grace Church, Lansdale, Pa., special services, Leon Ravenhill, speaker.

Apr. 5—Deep Run Church, Bedminster, Pa., Bluffton College chorus.

Northern

Mar. 20-23 — Bethesda Church, Henderson, Neb., special meetings, the Harold Ratzlaffs, speakers.

Apr. 3-7—Bethesda Church, Henderson, Neb., special services, Albert Gaeddert, speaker.

Apr. 3-8 — Salem-Zion Church, Marion, S. D., special meetings, Orlando Waltner, speaker.

Apr. 5-8—Salem Church, Freeman, S. D., special meetings, George Groening, speaker.

Apr. 7—Bethesda Church, Henderson, Neb., "Christ in the Concrete City," Bluffton College.

Pacific

Mar. 27 - Apr. 1 — Community Church, Fresno, Calif., joint services with First Church, Reedley, Calif., Walter Gering, speaker.

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Western

Mar. 27-30—First Church, Beatrice, Neb., special services, Jacob Friesen, speaker.

Mar. 27, Apr. 1—First Church, Ransom, Kan., special services, Arnold Funk, speaker.

Mar. 27-Apr. 3 — First Church, Pretty Prairie, Kan., Bible Conference, Paul Miller, speaker.

Apr. 3-6—First Church, Halstead, Kan., special meetings, D. C. Wedel, speaker.

Apr. 3-8—Bethel Church, Inman, Kan., special meetings, William Regier, speaker.

DEATHS

Kathryn Bean, Grace Church, Lansdale, Pa., was born Apr. 29, 1899, and died Jan. 19.

Henry E. Dyck, First Church, Halstead, Kan., was born Sept. 23, 1884, and died Feb. 21.

Kate M. Krehbiel, First Church of Christian, Moundridge, Kan., was born Aug. 24, 1863, and died Feb. 28, at the age of 102.

Ella L. Moser, Hereford Church, Bally, Pa., was born Dec. 14, 1882, and died Feb. 28.

Jacob B. Reddicopp, Clearbrook (B. C.) Church, was born Feb. 14, 1902, and died Feb. 23.

Edna Viola Weyland, First Church, Lehigh, Kan., was born Mar. 23, 1920, and died Feb. 28.

BAPTISMS

Grace Church, Lansdale, Pa., on Feb. 27: Helen Benner, Paul Benner, Ruben Berrios, Francisco Cruz, Ana Mendez, Efrain Mendez, Sr.

MARRIAGES

Raymond Mendez Crespo and *Alicia Rivera,* Grace Church, Landsdale, Pa. on Jan. 29.

Roy Krehbiel, First Church, Pretty Prairie, Kan., and *Marie McCullum,* Christian Church, Great Bend, Kan., on Feb. 26.

Jack Ray Weve, Hutchinson, Kan., and *Judith Kay Graber,* First Church, Pretty Prairie, Kan., Mar. 5.

NEW ADDRESSES

Roger Blumenshine, 502 Rodd St., Midland, Mich. 48640 [257]
Lizzie Deckert, Route 2, Atlanta, Mich. 49709 [187]
Ruby Dyck, Ste. 41, 11620-79 Ave., Edmonton, Alta. [192]
Henry Hamm, Box 1163, Omak, Wash. 98841 [44]
Edwin H. Schellenberg, Route 3, Kelowna, B. C. [247]
Paul R. Winkelman, 1848 Ingman Rd., Salina, Kan. 67401 [293]

WORKERS

Mr. and Mrs. Larry Landis, Grace Church, Lansdale, Pa., are in Indianapolis, Ind., where he is doing 1-W work at Marion County General Hospital.

Mr. and Mrs. Lowell Moyer, Lansdale, Pa., will enter voluntary service at the Welfare Public Training Center in Washington, D. C., on Apr. 15.

MINISTERS

Peter Buller is serving as interim pastor of the Deep Run Church, Bedminster, Pa. A native of Mountain Lake, Minn., and a missionary to the Congo under the Congo Inland Mission, he is studying at Princeton Theological Seminary while on furlough. Former pastor of the Deep Run Church was Ronald Krehbiel now serving the Bethel Church, Mountain Lake.

William Ernst, formerly pastor of the Napier Church, Bedford, Pa., is now living in Paonia, Colo.

Norman Geissinger, Zionsville, Pa., is serving as supply pastor of the Emmanuel Church, Reinholds, Pa. He is deacon and lay minister in the Upper Milford Church, Zionsville.

Paul Wikerd, Sinking Spring, Pa., formerly pastor of the Emmanuel Church, Reinholds, Pa., is now serving as the pastor of a newly-developed Mennonite congregation in Kempton, Pa.

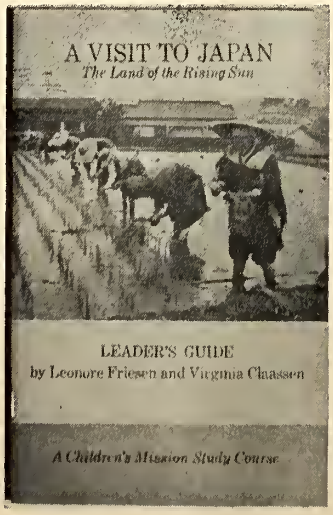
AUDIO-VISUALS

MDS—1965 is a set of 80 slides showing Mennonite Disaster Service activity in the last year. Reservations for the use of the filmstrip can be made by writing to the Audio-Visual Library, Box 347, 724 Main Street, Newton, Kansas.

Vietnam: Christian Service in a War Torn Land is a sixty-frame filmstrip produced by the Mennonite Central Committee describing Mennonite relief and refugee services. The General Conference Board of Christian Service has made a copy available to each of its congregations in the United States. (Congregations in Canada may secure the filmstrip from MCC — Canada, 104 Princess St., Winnipeg 2; 50 Kent Ave., Kitchener, Ont.; Yarrow, B. C.; or Faith and Life Bookstore, Rosthern, Sask.)

PUBLISHED

A Visit to Japan, the Land of the Rising Sun is a mission study course for children. The course, written by Leonore G. Friesen, General Conference missionary in Japan, has been published by Faith and Life Press.


A VISIT TO JAPAN
The Land of the Rising Sun
LEADER'S GUIDE
by Leonore Friesen and Virginia Claassen
A Children's Mission Study Course

A VISIT TO JAPAN
The Land of the Rising Sun
Leonore G. Friesen

The course consists of a pupil book, leader's guide (by Leonore Friesen and Virginia Claassen), and twenty activity sheets. The teacher's material (manual and activity sheets) sells for $1.50 and the pupil's book for $1.00. The eight lessons can be used for summer Bible school, evening, or midweek classes.

LETTERS

INVITATION TO WORLD WITNESS

The following letter was sent on Ash Wednesday to the members of the General Conference Mennonite Church by the Board of Missions.

Dear Christian Friends: Today marks the beginning of one of the largest evangelistic endeavors ever to be sponsored by the General Conference Mennonite Church. From Ash Wednesday to Pentecost Sunday (Feb. 23 to May 29) churches large and small, in city and in country, at home and abroad, will make special efforts in various ways to witness to the gospel of Chirst and to win the lost—Simultaneous Evangelism it is called. It began with a resolution passed at the General Conference sessions at Estes Park, Colo., last summer.

History shows that God honors special efforts and special seasons. Such times serve to remind us of the basic, ongoing mission of the church. It is a witness upon which the sun never sets. It reaches to the "uttermost part of the earth" (Acts 1:8).

This is to thank you for your faithfulness in prayer and financial support. Your response to the challenge of our mission outreach in 1965 was a miracle of God's grace. When it was made known early in November that gifts would need to increase by at least 30 percent in order to meet our commitments you responded. The needs were met. The work goes on. To God be the glory!

For 1966, we invite your continued prayerful and financial undergirding of this worldwide witness. You will want to keep informed of the work and workers through reading our church papers, special brochures, etc. Are you reading *Missions Today?* We believe that information with dedication is the channel through which God's Spirit can do mighty things.

As an executive committee, meeting recently, we have noted that for 1966 there is a monthly need for $94,750. About $85,000 of this is for regular monthly or quarterly payments. Some of the other is seasonal, such as missionary travel to and from fields which comes primarily in the summer.

Special gifts now will lessen the need to borrow later on. We are sure you do not wish the mission treasury to go as low as it sometimes has. Many of you have expressed appreciation for the use of very economical ways we have chosen to let you know of the need. Some are giving regularly: a boy gives 20 cents a week; a family gives $10 a month; another family gives $50 a month; and still another $75 a month.

As a Board of Missions we need your prayers. The Lord has honored our united prayers, giving, and witness. Our office staff, mission workers, and national Christians around the world need your prayers. With you we are working together to make Christ known.

May the Lord come upon us all with the power of His Spirit in 1966, enabling us first of all to witness in our own communities, and then to other areas of the world—together! *Willard Wiebe, Chairman; Andrew R. Shelly, Executive Secretary.*

GOD'S SNOW

Dear Sirs: I sat by my window watching the snow and these thoughts seemed to come with the falling flakes. Perhaps others too feel the thrill I did when they recognize God revealing himself in some everyday commonplace thing.

Silently, with whispered feathery touch/ Comes the snow/ Out of nowhere—from everywhere./ And all around, as each minute, white, crystal finds its settling place.

There comes change./ The dull drab landscape wears a strange/—A new unblemished face/ All things old and ugly — broken, bare—/ Yield themselves to that soft white touch,/ And suddenly they wear/ A loveliness, quite hidden till the snow/ Revealed the beauty that lay waiting just below.

Even the tortured twisted cottonwood by the lane/ Bowed down in shame/ Its back broken by the fury of some summer storm/ Now dares to lift its new white form/ With grace, and dignity;/ And proudly lend its bit to share the harmony/ Of winter's muted symphony.

Suddenly—this white-winged messenger/ Shouts its inaudible tidings to my soul!/ "God is like that when He forgives!/ He makes me whole!"/ He covers all my lack with whitest purity./ With tender touch—His gentle healing touch of love,/ He transforms the ugly barren twisted form that's me/ Until the broken image I no longer see./ I, too, can stand and take my place/ With joyous lifted face/ And sing—"I am a child of God!" *Erlene Unruh, Rt. 2, Box 56A, Newton, Kan.*

MAN-MADE MIST

Dear Editor: In regard to the editorial in *The Mennonite* of Mar. 1, "What is man? Little less than God" it seems to me the answer given is obscured in mist, and that cloud of mist is that which man made and not what is revealed to us by God about our Lord Jesus Christ. That this Son of Man—the real man was only man—is far from revealed truth. John 10:30: "I and my Father are one." Romans 1:4: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." John 1:1: "In the beginning was the Word and the Word was with God, and the Word was God."

That Psalm 8:5 does have reference to Christ in His humanity is quite evident. So we are faced with the doctrine of incarnation. That Christ (Divinity) was foreordained before the foundation of the world, was to be made manifest in these last times in the flesh that He might redeem us with His precious blood as a lamb without blemish and spot. According to 1 Peter 1:18, 21 the divine can become altogether human (yet without sin) and the altogether human can still retain the divine can only be understood by faith. Reason says it is impossible; faith says it is the only way God had to reach down to redeem us sinful men. And this is the gospel, that God did reach down and provided a ransom for us.

Now a word yet about the last paragraph. "If Christ was a man as we are men, and this happened to Him, perhaps it can happen to us. Indeed this is the gospel. God loves man. He loves you. I am a member of the family of God." This statement raises a few questions. First, "It happened to Him; perhaps it can happen to us." Does this imply that Christ too needed redemption? This the Bible-believing Christian vehemently refuses because it would reduce our Lord and Saviour to a mere sinful man.

Second, what must I do to be saved? "Perhaps it can happen to us." Is that sufficient or can we know? Acts 16:31: "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Third, is it enough to know that "God loves man. God loves you"? Let's look at John 3:16: "For God so loved the world [man], that he gave his only begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life."

In conclusion I would like to quote 1 John 4:1, 3 "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: And this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." *Harry Kaufman, Marion, S. D.*

ABOUT WRITING LETTERS

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

CONTENTS

*Many Parts of the Body of Christ....186
Idol or Sacrament 189
Insensate 192
MCC Report 193
News 209
Church Record 213
Letters 214
Editorial 216

*Supplemental reading for Sunday school lesson of Mar. 27. This is also our youth article for this issue.

COVER

The Mennonite Central Committee serves as a channel for the Mennonite brotherhood's service to the hungry and the afflicted.

CONTRIBUTORS

Alan Peters, 1543 N. Willow St., Fresno, Calif. 93702, has served as executive secretary of the Mennonite Brethren Board of Youth Services. His article appeared first in the Christian Leader.

William Stringfellow is as he reports in his article "young Anglo-Saxon, Episcopalian, Harvard attorney." He is also a Christian prophet heard around the world in his lectures, through the pages of national magazines and through his books: "A Private and Public Faith," "Free in Obedience," and "My People Is the Enemy."

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Cover, The Good Samaritan by Vincent van Gogh, Rijksmuseum Kroller-Müller, Otterlo (G) Post Harskamp, Holland; 186, left to right, top to bottom, Raleigh (N.C.) Times from Unicef, Williams R. Simmons from Ford Foundation, Max Tharpe from Monkmeyer, David Harris from Kodak H. S. Photo Awards, Shelton from Monkmeyer (2), H. Amstrong Roberts, Harald M. Lambert, Max Tharpe, Hays from Monkmeyer; 190, Samuel H. Kress collection, Seattle Art Museum, Seattle, Wash.

THE MENNONITE

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READING THE BIBLE has one thing in its favor. It makes you stop and think. For me, it does even more than that sometimes.

Take this word in Psalm 27: "Though a host encamp against me,/ my heart shall not fear;/ though war arise against me,/ yet I will be confident" (v. 3).

War caught my attention. That word brings this psalm up to date. But the word confident stops me.

It's not easy to be confident in times of crisis. The saint of Psalm 27 knows that for a fact. Sometimes he got scared enough to pray, "Give me not up to the will of my adversaries;/ for false witnesses have risen aganist me,/ and they breathe out violence" (v. 12).

And we, like him, find ourselves in a crisis of confidence. This is especially true in our support of the Vietnam war. We fear communism as we fear the devil; even more so. This fear falls over us like a blanket. Trying to find a way to the light we lash out in every direction. All actions are justified in an effort to thrash the communists or anyone that looks like one. We see these folks as persons so evil that all actions—war, poison, fire, bombs—seem virtuous by comparison. The dropping of a nuclear bomb is made an act of Christian charity—presumably for us, not for those at ground zero.

Where is our faith in God? Is not the LORD our light and salvation? Do we not believe that the LORD is the stronghold of our life (v. 1)?

The idea that we must fight communism in Vietnam to avoid fighting it on the shores of California and Oregon is more than a political opinion. It is a theological judgment and betrays the quality and the quantity of our faith in God. (The quantity is mighty low.)

Yes, Vietnam is complicated. And we have many other reasons to justify this inhumanity of man to man. But don't most of them reckon without the God of history and the God of our Lord Jesus Christ?

God, we believe, is the Lord of the world. He is in control. We proudly see America as God's chosen scourge for the communists. But we must approach God's plan more humbly, for God surely has a whip in reserve for America. But I do not see the present war as a part of God's plan. We usurp the place of God if we feel we must destroy a portion of God's world to serve Him. This cannot be.

For we believe that Christ died for all men. What right do we have to place men beyond the reach of redemption? We do this not only when we kill with gun and bomb. We do it also when our hate for others becomes so intense that we fail to see the communist as a potential brother in Christ.

It is not enough to stop and think about our faith. The time has come to stop and pray. "Wait for the LORD;/ be strong, and let your heart take courage;/ yea, wait for the LORD" (27:14). For the facing of the political problems of our day we need this personal faith.

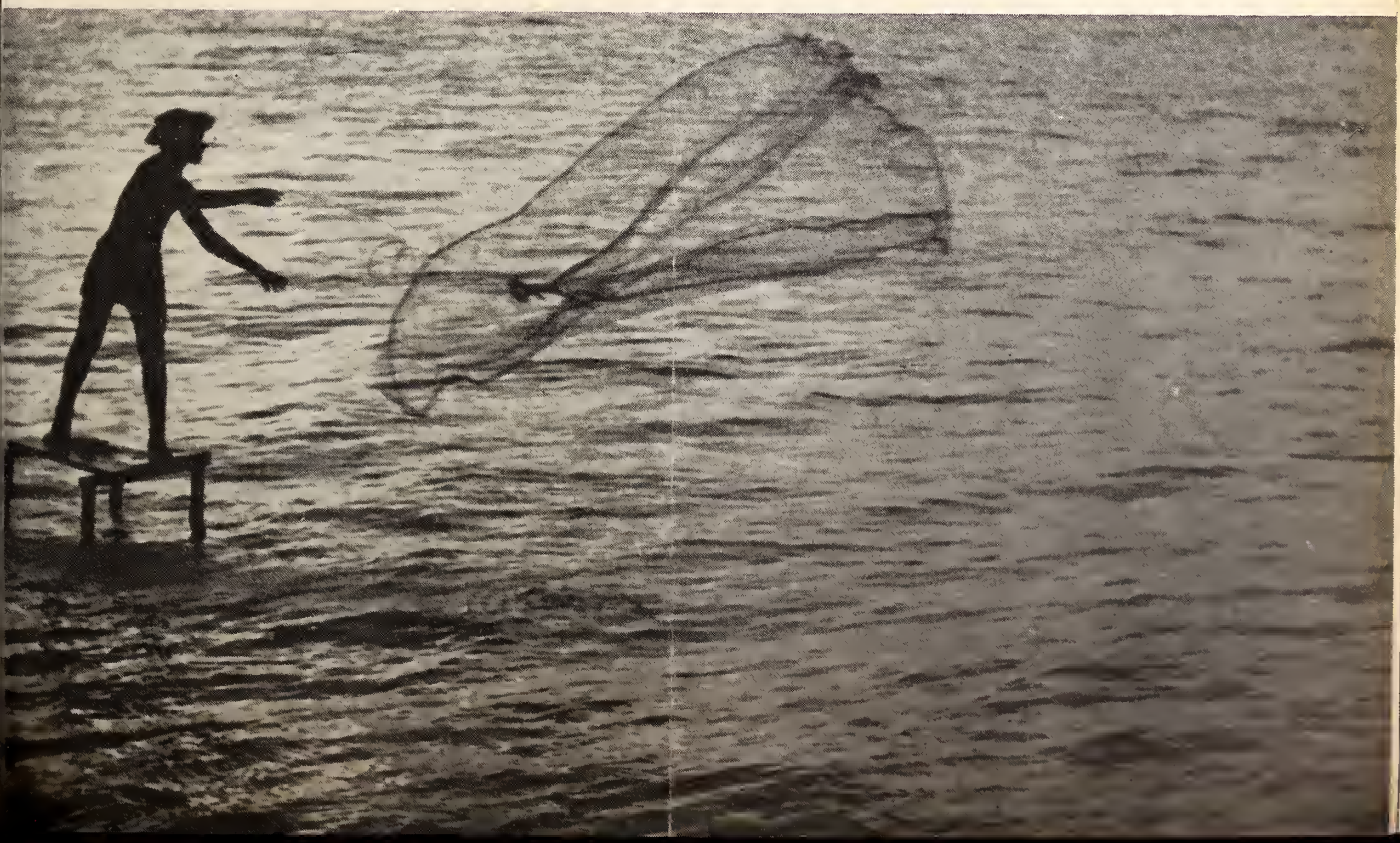
READING THE PSALMS—IV

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

81:13 MARCH 29, 1966



always been true of the Christian cause, but the events of our bad time make the truth unusually evident.

We usually need to see more than one thing in order to tell the truth, because the truth is essentially complex. This is especially so when we talk about the prospects for the Christian faith. The coming years will be dark times and they will be bright times, and they will be both at once.

Bound to Be a Minority

The Christian cause in the time immediately before us is bound to be a minority movement. It is important that we should know this because any failure to know our true situation will lead to weakness. As Lincoln taught us, we are more likely to know what to do if we know where we are and whither we are tending. Nothing makes for weakness more than does optimism or complacency when the conditions do not sustain it.

In the superficial judgment of most of our people Christianity is strong. This judgment is based upon the number of church buildings and the number of members on the church rolls. We do not need to have very much experience, however, to know that this strength is not as great as it appears to be. Vast numbers who call themselves Christians are not participants in the ongoing work at all. Most are not regular in prayer or Bible reading, or do not think of themselves as called upon to minister for Christ and their fellowmen.

The majority of people in any large city quite evidently think that what goes on in the churches is truly irrelevant to their lives. The church is ridiculed more openly now than it has been for many years. The characteristic faculty members in characteristic universities are openly contemptuous of any one who takes the gospel seriously. The general idea is that those who do so are back numbers.

Some have supposed that the protest marches about the war in Vietnam were chiefly an evidence of Christian opposition to war. This, however, is a really erroneous judgment. A great many protesters against the war are openly atheistic and some are frankly communists. For example, the leadership of the protest at Berkeley, California, is now known to be admittedly communist, with no reference to the Christian faith whatever.

If Christians know they are in a minority they will be better prepared to take their right places in the struggles of the coming days. The most glorious periods of the Christian faith have often been those in which the faith has had a minority status. This is conspicuously true of the Christianity of the New Testament period which has, in many ways, never been equalled.

If we know that we are surrounded by many enemies, we are far more able to understand the words of 2 Timothy 2:3, "Take your share of suffering as a good soldier of Jesus Christ." Our great call is not a call to popularity or to ease, but to loyalty in the face of persecution. It is important to know that persecution can be real, even without physical violence. At many places, especially in the intellectual life of America, it takes real courage to stand up as a loyal follower of Jesus Christ.

I do not mean that Christians should get out and wave banners and draw attention to themselves by letting their beards grow. One does not make his Christian witness by drawing attention to himself or by censorious and self-righteous judgment of others. But humbly and quietly he does a decent job in the ordinary world and puts as much of the spirit of Christ into his daily conduct as he can.

Increased Use of Print

As we face our minority status we shall soon learn that we have to carry on Christian work in new ways—or at least in ways new to *us*. I believe we shall carry on for a long time the Sunday morning gathering of the Christian forces. For this I am glad since it is better than nothing, but my prediction is that other expressions of Christian life and thought will tend to be relatively more important.

One is the increased use of the printed word. Churches have long had libraries, but only a minority have had regular book tables presided over by knowledgeable persons who make the spread of good books a genuine ministry. In the coming years we shall see a significant growth of this form of Christian ministry.

Most people do not know how to buy books and very few ever order them. The only practical alternative, therefore, is to put books where people are almost forced to encounter them and buy them. Ownership is important because it permits both marking and loaning to others. The really vital congregations will be those in which members build up excellent libraries. Only by such an operation will they be able to have answers for those who challenge them about the hope that is in them.

Important as book tables in church buildings may be, they will never be sufficient, because great numbers of those who need the ideas represented in the books will never darken the doors of the church buildings. Therefore, the Christian book service must be taken to the places where the people are.

Perhaps these will be airports, perhaps shopping centers. A Christian book center in a busy airport in which people are often forced to spend unexpected hours may become a far more effective way of penetrating the world than is the conventional building on the corner with the pointed windows and the doors locked on weekdays. Effective Christianity will be the Christianity which can learn imaginative ways of making its message understood.

An ideal setup, which we are already beginning to see in a few places is that of a lounge-bookstore. It is a combination of a Christian Science reading room and commercial bookstore minus any denominational label or intent. Many will respond in a situation in which books *can* be purchased, but need not be. Those who do not wish to buy anything may sit and read, wholly without embarrassment, while, for those who want to buy there will be the possibility of frankly commercial transactions.

Of course, a good many Christians will try to proceed with business as usual, ignoring the cultural storm, but their effectiveness will be less and less. Effective will be those who, on the one hand, are firmly rooted in a living connection with the Living Christ, but, on the other hand, are not willing to keep this experience to themselves. The novelty, which is important, will not lie in the field of theology, but in the field of effective witness. Enough of this is already evident to make ours a time of greatness.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

But, Peter, foolish boy why do you weep?
It really doesn't matter that you said
A few stray words to keep
Your reputation up.
He'll understand.
He always did you know.

Through all these years He's worked out miracles
All by himself, or with our help
If He saw fit.
With messianic power He drove the demons out.
Remember how they writhed and spat
Whenever we would smite them with our palms?
Today they'll wriggle like a worn-out snake
And slide their slippery sides into the pit.
How I will laugh and mock at them because they
   thought that evil too has power.
But it has none. I'll prove you that.
You see we've watched and waited long enough
It's my turn now.
Thy kingdom come.

And just to think that I should be the one
To usher in
The king.
Ah, there he comes. Hosanna! Hosanna!
My vision washes up and down,
Has everyone gone blind,
From too much Light?
A king-messiah—shout you fools.
Hosanna! Hosanna!
But, no, it cannot be
He's bound, delivered unto death.
Thy kingdom come.

judas

Anne Neufeld

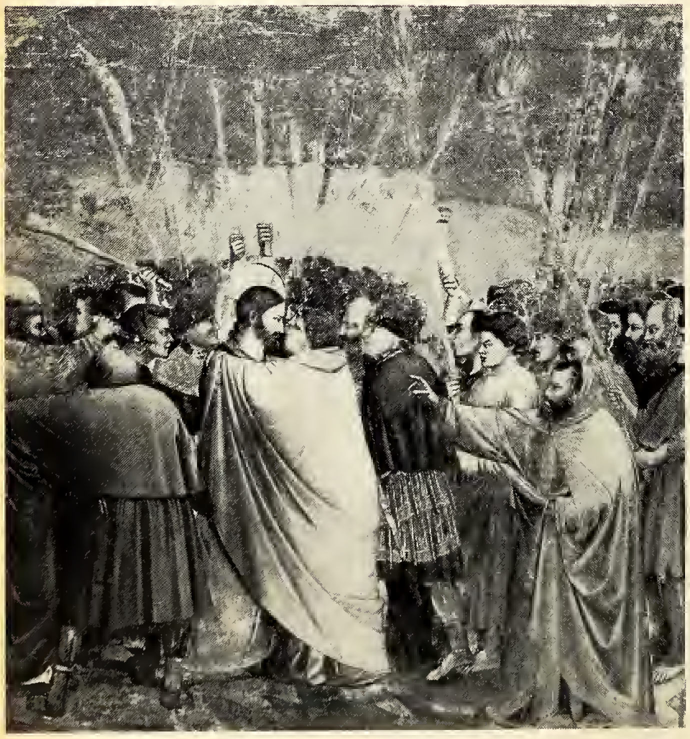
What have I done?
O God, what have I done?
I run
Where to? I must away . . .
If only death would walk with me
But I'm alone.
I feel the road that puffs up little clouds
Of dust on feet and cloak
Is choking out my soul
Chafing its sides with sinews
That stretch and creep like fingers through my mind
Drying and wringing it out by turns
Until I cannot think.
Where shall I go?

Thy kingdom come on earth.
No, not to you.
I cannot cry for mercy where I know no mercy's due.
I'll pay it back in silver or in gold

Through ransom justify my stand
And work out reconciliation.

Thy kingdom come in heaven or on earth.
O, Highest Priest Above, before thee I have sinned
And heaven curses me
No longer am I worthy to be called Thy son
He answers not. He's dead.
Where shall I go? To church?
O priest, forgive me, holy priest
It seems that life I've sinned away.
[Here is my money.]
An olive from the mount I took
And smeared its face with kisses.
I cut and crushed it till it bled
Its blushing juice into my hands.
See yet how stained they are?
O holy priest, forgive me. I have sinned
[Here is my money.]
The blood of one who like a whitened Lamb
Went to His death and died there like a dog
On naked wood
Spills red across my hand.
The blood of innocence have I betrayed
You hear?

THE BLOOD OF INNOCENCE HAVE I BETRAYED.
Here is your blood-cursed money.
I want it not. It's God I want.
Has anyone seen God?


Giotto

My vision washes up and down
Has everyone gone blind
With too much night?

Caiaphas, you're not God, whose power has the strength
To bind in heaven and on earth.
You laugh and mock at me through shrivelled mask
And say, "What's that to me, your sin?"
You dare to laugh at sin and holiness
Looped through a silken thread that struggles in midair
And smells of death.
You laugh at that?

O mountains fall on me and cut me into shreds
With craggy sides that burn and burst my soul.
Come caves and crush this heavy emptiness
Of disillusioned life into your mold
Of nothingness.
No God . . . nothing.
No priest . . . nothing.
No kingdom come in heaven or on earth
Only nothing.

NEWS

Virginians Work for Racial Harmony

The following report appeared recently in the Messenger, publication of the Church of the Brethren.

Rockingham County, Va., was settled by Germans who moved southward into the Shenandoah Valley from Pennsylvania and by Scotch-Irish who crossed the Blue Ridge Mountains from the east. Together they formed a community of peace-loving and industrious farmers.

While historically a part of the rebel South, the soil and climate of the Shenandoah Valley was distinct from the cotton and tobacco economy of southside Virginia. "Rockingham County does not fit the Dixie image," it often has been said.

For one thing, there has been no apparent "Negro problem." The nonwhite population has been small, numbering today only 1.8 percent in the county and 6.2 percent in the county seat of Harrisonburg. For years, the Negro children attended their own schools in Harrisonburg and Elkton. "Separate but equal" was accepted as the way of life. Rockingham County has no record of ugly incidents.

Yet beneath the facade were questions. Barriers and discrimination were apparent to anyone who cared to look; not all prejudices were underground. Although schools were separate, equal educational opportunities did not necessarily follow. The nonwhite were denied certain public places and services. The community was slow in implementing federal rulings and legislation on civil rights. For all of this, men and women of goodwill were concerned, both white and Negro.

With the spontaneity characteristic of creative endeavor, four men met on a wintry evening three years ago to look at the racial picture of Rockingham County. The group was comprised of Charles E. Zunkel, then pastor of the Mill Creek Church of the Brethren; two Eastern Mennonite College history professors, Samuel Horst and John A. Lapp; and Mennonite Broadcasts executive, Eugene Souder.

As others joined in subsequent meetings, the group began to visualize its role of helping to foster favorable climate for change in the community. Its tasks included discovering the social ills, popularizing what is going on, and acting to illuminate. Seven areas identified for investigation, and work if necessary, were schools, housing, churches, hospital, employment, public accommodations, and recreational activities.

The group soon became interracial, working not only for Negroes but, more importantly, with Negroes. "An integrated lay group of this kind was a novelty in Rockingham County," said one backer. "Any patronizing or condescending approach was ruled out."

In time the group discovered that a similar organization was already established in Virginia, a state Council on Human Relations founded in 1955 and affiliated with the Southern Regional Council of Atlanta, Ga. The local group became one of the twenty-some chapters in Virginia, taking as its name the Rockingham Council on Human Relations.

To begin the job of fact-finding, the council's hospital committee checked out complaints of discrimination at Rockingham Memorial Hospital in Harrisonburg, a hospital which generally serves the community well. The complaints centered around confinement of Negro patients to one ward in the old section of the hospital, denial of certain maternity and nursery ward services to Negroes, employee and nursing education inequalities, and segregated eating facilities. Investigation revealed some ambiguities in the situation.

However, in general, hospital officials did not feel strongly on racial matters. Their attitude was one of awaiting the movement of public opinion.

The committee met with the hospital administrator and presented its request for complete integration in the use of facilities and in equal employment privileges. After a session in October 1963 the hospital board indicated that it did not discriminate in employment and that it was changing its policy with respect to maternity and nursing services. Other modifications have followed, with the hospital now operating as a fully integrated institution.

Also of immediate concern to the human relations council was the school situation. As an aftermath of Virginia's unsuccessful massive resistance to the Supreme Court's ruling on school integration, the placement of every schoolchild in Virginia became the prerogative of a pupil placement board in Richmond, making the transfer of a Negro child to a white school virtually impossible.

Dean R. Neher, associate professor of physics at Bridgewater College and past president of the Rockingham council, and his school committee worked hard to acquaint themselves with the Negro school population in the county. They interviewed school administrators and board members. They tried to sense the interests of Negro parents concerning school integration. The council sought to help create a climate for accepting change in the public schools.

The county's public schools were integrated at the beginning of the 1964-65 term without any unfortunate incidents. Rockingham County school superintendent Wilbur Pence and his school principals prepared well for the shift. Total integration of both county and city schools followed by last September. Several Negro teachers have been employed in the city and the county schools.

In public accommodations, employment, and voter registration, separate committees of the human relations council have been at work, studying, prodding, commending progress by the community.

One of the persistent problems is housing for Negroes. While Harrison Heights, a public housing project, has replaced run-down housing for Negroes who lived in northeast Harrisonburg, restrictions still are tight on purchase and rental of homes by Negroes. The housing committee of the council has helped instigate a broad program of self-help in community improvement in northeast Harrisonburg, including the renovating of an old building for a community center.

The council's membership of from fifty to seventy members is one-third Negro. Heavy involvement also comes from three area colleges, Bridgewater, Eastern Mennonite, and Madison, and representatives of Catholic and Jewish groups are included. Few pastors, however, have become identified with the program. Monthly meetings, open to the public, usually feature reports but have included such speakers as Vincent Harding and Sarah Patton Boyle.

Occasional social activities have been sponsored by the council. In June 1964 a potluck picnic was attended by 125 persons in Harrisonburg's Morrison Park, integrating the park for the first time. The apprehensive city fathers sent a police cruiser on frequent rounds, though everyone was having a good time. An interracial banquet was held last winter in the Asbury Methodist Church and a second picnic in the park last June.

The council has not been without opposition. A small but vocal group, Defenders of Constitutional Government, was organized in direct opposition to the progress of integration. Their reactions, primarily in the press, have helped to sharpen issues for the community.

"While the council has been a force in the community, it cannot take credit of itself for the integration moves in Rockingham County. But it has acted as a catalyst for progress." So summed up Harold D. Lehman, council secretary-treasurer and Eastern Mennonite College registrar.

Added spokesman Lehman:

"While the task of desegregation has been largely accomplished, the work of integration has just begun."

Publishing Pioneer Notes Progress
Andres Aided Cause for 24 Years

H. J. Andres has followed the development of Mennonite publishing over a period of more than two decades. He served first as a publication member for twelve years and then as a committee member for another twelve years.

"One of the benefits of serving on a board for this length of time is the association with various conference leaders which formed the basis of many hours of enjoyable Christian fellowship," says Andres. "As chairman of the Board of Publication, I automatically was a member of the executive committee of the conference. My interest was extended beyond the work of education and publication into the other areas of conference work."

Early in 1941 C. E. Krehbiel, president of the conference, appointed H. J. Andres, then administrator of Bethel Hospital and the Home for the Aged, to fill the vacancy in the Board of Publication created by the death of J. R. Thierstein. At the Souderton (Pa.) General Conference session, which convened later in 1941, he was elected to fill the vacancy caused by the resignation of Jacob H. Janzen of Kitchener, Ontario. Another board member elected was C. Henry Smith.

Andres said, "I didn't feel qualified to fill the shoes of people of this stature."

Even though a junior member of the board, Andres became the chairman because it was thought that the chairman should live in Newton, Kan., where conference activity was beginning to be centered. He continued on the Board of Publication until the Freeman Conference in 1950 and then became a member of the newly-formed Board of Education and Publication for another three years.

Some important developments took place during the twelve years Andres served on the board. For a while the conference had both a board of publication and a board of education. In order to do good work in publication, the board of publication had to cooperate closely with the board of education in the preparation of educational materials. This experience of cooperation between the two boards was largely responsible for the creation of the Board of Education and Publication as it now exists.

Andres, now president of the Schowalter Foundation, views the establishment of the Newton and Rosthern bookstores and the opening of the General Conference headquarters at 722 Main in Newton as major developments in the church's life. To get the 722 Main building ready for occupancy, President C. E. Krehbiel, H. E. Suderman, and H. J. Andres were appointed to a consultative committee to take care of details for the preparation of the building and for engaging the office staff. P. A. Penner was the first office manager and Mrs. Adam Mueller the part-time secretary. J. M. Suderman was in charge of the publication office, which occupied the front part of the building.

Also significant was the developing cooperation with the Old Mennonite Church. The first venture with their Mennonite Publishing House, Scottdale, Pa., was the revision of the summer Bible school series to fit General Conference purposes. This proved successful both from the standpoint of educational values at a more economical cost and from the standpoint of Christian fellowship with another Mennonite conference. This opened the way for other joint publication ventures.

To facilitate the work of publication, the Mennonite Press was established jointly by the Board of Education and Publication and Bethel College in North Newton, Kan. The two agencies had enough printing work to support the establishment of a printery.

When recalling the work and cost of publishing the *Mennonite Encyclopedia,* a joint effort of the Old Mennonites, the General Conference, and the Mennonite Brethren, Andres says, "Fools rush in where angels fear to tread."

Because of the editorial work and type of printing involved, the cost far exceeded the early estimates. "However at the completion, I am sure that all felt it was a project which was well worth the effort expended."

Another important endeavor to which Andres gave his support was a program to place the church periodicals, *The Mennonite* and *Der Bote* into every church home with the support of the local congregation. This was known first as the One Hundred Percent Plan.

This plan proved so successful that its basis of support was enlarged to include the total conference. It was called the Every Home Plan.

Andres said, "In reviewing my experience on the Board of Publication and one term on the Board of Education and Publication, I would consider this the most significant development of our work."

Andres recalls many lighter moments. "I remember well an executive committee meeting at the home of the late C. E. Krehbiel whom we all remember as a very punctual man. When the clock struck eight, he called the meeting to order. All were present except one who was known to be habitually thirty minutes late at every meeting. The first resolution passed (off the record) was that the secretary should advise the delinquent member that the meeting would begin thirty minutes earlier. Hopefully all would be there."

In reviewing the scope of his service, he says, "I would count the personal experiences which I have had with the conference boards and committees not only as belonging to the most productive areas of my life but also as being among the very happy experiences of my life. They gave me a deep interest and concern for the General Conference and its relationship to the kingdom of God."

TEN STEPS TO VIETNAM PEACE NONE INCLUDE ESCALATION

The United States cannot expect to achieve peace in Vietnam while it continues to escalate the war by deeds and words.

This is the verdict of an eight-man working party appointed by the American Friends Service Committee to report on the situation in Vietnam. The findings of the group are spelled out in *Peace in Vietnam: a New Approach in Southeast Asia*, published recently by Hill and Wang (paperback, 120 pages, 95 cents).

North Vietnam will not believe United States peace bids while this country increases its military preparations in South Vietnam and while it refuses to deal with the National Liberation Front, the AFSC group believes. In North Vietnamese eyes, United States peace overtures to date have seemed a propaganda ruse.

Similarly the United States has rejected peace feelers from Hanoi on seven separate occasions, claiming that they were insincere.

Peace in Vietnam documents peace overtures and other aspects of the history of negotiation. The present negotiating positions of the United States, North Vietnam, and the National Liberation Front are quite close to each other, the working party has noted, but false premises and mistaken assumptions held by the United States prevent a closing of the gap.

The false premises enumerated by the working party are: that this "dirty little war" can be won; that this is a war of aggression by the North Vietnamese, instigated by China, against the South; that if Vietnam becomes a communist state, all other countries in Southeast Asia will follow like a row of dominoes; that if the United States reneges on its commitment to the Saigon regime American credibility will be questioned elsewhere.

The AFSC group concludes instead: that the zeal of the North Vietnamese and the National Liberation Front renders victory impossible in any complete sense, considering the limitless possibilities of increased commitments from the Soviet Union and China;

THE CRUELTY OF THOSE WHO REFUSE TO WITNESS

The following expression of concern was written by E. Stanley Bohn, secretary of the Committee on Peace and Social Concerns.

PEACE AND SERVICE staff of both the Old Mennonite and General Conference Mennonite churches have urged local congregations to make their witness to legislators about Vietnam. If persons have not written their legislators about the injustice of fighting our war with China on Vietnamese soil, while we and China live in war-free lands, it may not be too late. Policy has already been shaped for some time but news articles indicate that the government might still be testing to see how much escalation the American public will permit.

As Mennonites who have done relief work in MCC programs in Vietnam for the last twelve years we have a special obligation to say what we know about the destruction and waste of American and Vietnamese teen-agers in search-and-destroy missions. Our MCC experience and the further experience of many American soldiers tell us the futility of United States military efforts in winning people to the government we have set up in Vietnam which we hope the South Vietnamese will support. Our fighting forces are viewed as bringers of war, a booming tavern business, the development of prostitution as an industry of gigantic proportions, destruction, and death, no matter what noble names we give to our efforts.

Many Vietnamese are sure that their own brand of communism which they might get if we reduce our military efforts, would certainly be better than what is happening now under the domination of a foreign power like ours or what they might get if our efforts continue and drive them into a kind of communism dominated by China.

Any person who cares about this nation should give all support and encouragement possible to save it from mistakes. Mennonites especially, who have reaped so many benefits from living in this land, should now be willing to share from their own heritage and not keep silent any longer. Mennonites know from their own history the foolishness of trying to stamp out an idea like communism by force. Many of us can point to ancestors who were killed for their faith and the witness and encouragement they gave to their descendants to maintain their beliefs. This heritage should not be kept from a nation that has given us so much. If Mennonites are not willing to share this by writing their legislators frequently, they are being ungrateful to the land that has welcomed them

Call your local library for information as to how to get in touch with your congressmen. Don't be an unfit neighbor having no concern at all for your community teen-agers who are sent off to die in a futile war.

that this is essentially a civil war, although supported by North Vietnam; that the rise of nationalism throughout Southeast Asia makes the domino theory inapplicable; that our original commitment to Diem's government was in no sense a pledge of military support.

"It destroys both confidence and credibility when America pursues a mistaken course doggedly, regardless of the consequences, and regardless of the human suffering we inflict," *Peace in Vietnam* states.

The United States course is mistaken, because it is impossible to achieve the objective of a viable political regime in South Vietnam by military means.

Once negotiations are undertaken in good faith, the job of securing a political settlement will have to be faced. *Peace in Vietnam* lists ten major steps in such a settlement, including the supervision of a cease-fire by an international body, the calling together of a Geneva-type conference, the creation of a new body of citizens to represent South Vietnam in direct negotiations with the NFL, the phased withdrawal of United States forces, the protection and resettlement of refugees, a guarantee of future neutrality, and the provision of massive economic aid.

These recommendations for negotiation and settlement are based on an analysis of current perspectives on South Vietnam, the rise of nationalism in Southeast Asia, the need for socio-economic change in that part of the world, and the role of China.

An appendix includes a text of the 1954 Geneva Agreements relating to Vietnam, the program of the National Liberation Front of South Vietnam, and the South Vietnamese "Decree Law Outlawing Communism and Procommunist Neutralism." There is also a bibliography.

EX-PRIEST KILLED IN COLOMBIA WAS MEMBER OF REVOLUTIONISTS

Camilo Torres was shot and killed by government soldiers in the mountains of northeast Colombia. Formerly a Roman Catholic priest, he was reduced to the status of layman at his request so he could take an active part in politics.

Torres, a sociologist and former university professor, had declared that revolution was the only way to secure social justice in Colombia. In January he announced he had become a guerrilla and joined the antigovernment National Army of Liberation. He said then he would fight the government until "liberation . . . or death." He was killed while taking part in a guerrilla ambush of government troops.

When news of his death reached Bogota and Cali students rioted in the streets shouting, "Liberation or Death." Army units were called out to prevent serious incidents.

According to the National Catholic Welfare Conference, the Colombian government has sought to silence another Roman Catholic priest who made a radio talk critical of the Torres slaying.

Communications Minister Alfredo Riascos sent a letter to Luis Cardinal Concha of Bogota asking that "pertinent measures" be taken againt Father Eduardo Arango, O.F.M.

Father Arango declared in his radio talk that both the church and state must bear the blame for the slaying. He said members of the church were guilty "from the moment when they ousted him from the cardinal's residence, afterwards persecuting him like a rat, closing all good roads before him."

Church officials have not directly answered the government's letter asking for Arango's suppression.

Last September Father Torres took part in a meeting on church and society held at Barranquilla, under the auspices of Latin American Protestant churches. He was reported to have had strong contacts with Protestant social reformers.

Recently the Roman Catholic hierarchy of Colombia told citizens that they have a moral obligation to vote in crucial elections which began in March. They, however, warned against voting for communists or others "who eulogize violence or threaten to destroy the social order." The order was interpreted as a warning to followers of Torres.

WORDS AND DEEDS

Jacqueline Beaujeu-Garnier, a professor at Sorbonne University, Paris, asks in her book *Three Thousand Million Men*, "How can we continue to live with a clean conscience when we learn that even our pigs are better nourished than the children of countless regions of the world, or that the garbage cans of New York would yield enough food to feed the hungry of Bombay?"

The Mennonite Camping Association is sponsoring regional conferences in Oregon and Pennsylvania during April. David Mann, 3405 Kinzer Ave., Albany, Ore., is planning the meeting at Camp Tapawingo, Fable City, Ore., Apr. 1 to 3. The eastern region meets Apr. 15 to 17 at Laurelville Mennonite Church Center under the leadership of Edith Herr, Route 1, Charlotte St., Millersville, Pa.

"*The Evangelical Faces the Challenge of the Race Problem*" will be one of the subjects discussed by the National Association of Evangelicals when it holds its annual convention in Denver, Apr. 19-21.

Howard Bracewell, an Anglican missionary, walked one hundred and fifty miles in two weeks last summer to carry out his pastoral work some five hundred miles north of the Arctic Circle. On the trip he baptized ninety-two Eskimos, conducted four weddings, and supervised the building of All Saints Church on Arctic Bay. Accompanied only by an Eskimo guide, he started the trip over the high Arctic's rugged terrain with a dog team but it was left behind at an Eskimo settlement only a short distance from the starting point. The dogs found the going too rough.

Brook Lane Psychiatric Center, Hagerstown, Md., admitted 490 patients during 1965 and discharged 479. The average patient census was thirty-five, or 95 percent of capacity. Average length of stay was twenty-seven days. Less than 7 percent of the patients belonged to Mennonite groups.

Home Economics education at Bethel College will be integrated with the curriculum of the Kansas State University College of Home Economics. Under the proposed program students could study two years at Bethel and in two additional years at the state school complete any of the latter's degree programs.

Vietnam was the subject of a dialogue between students of Mennonite Biblical Seminary, Elkhart, Ind., and ministers of the community on Feb. 15. Leaders in the discussion were George Schmidt and Philemon Titus, students, and Ronald Brown, Jimtown Methodist Church pastor.

A Mennonite church building used by an Indian congregation in Neshoba County, Mississippi, was bombed and partially destroyed by unknown persons on Feb. 19. The church had been similarly destroyed in 1964 and had been rebuilt in a project in which Mennonite Disaster Service shared.

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminister, Pa.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967—Mennonite World Conference, Amsterdam.

Eastern

Apr. 3-6—Grace Church, Lansdale, Pa., special services, Leon Ravenhill, peaker.

Apr. 5—Deep Run Church, Bedminster, Pa., Bluffton chorus.

Northern

Apr. 3-7—Bethesda Church, Henderson, Neb., special services, Albert Gaeddert, speaker.

Apr. 3-8 — Salem-Zion Church, Freeman, S. D., special meetings, Orlando Waltner, speaker.

Apr. 3-8—Salem Church, Freeman, S.D., special meetings, George Groening, speaker.

Apr. 4-10—First Church, Mountain Lake, Minn., special meetings, Vernon Duerksen, speaker.

Apr. 7—Bethesda Church, Henderon, Neb., "Christ in the Concrete City," Bluffton College.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, peaker.

Western

Mar. 27-30—First Church, Beatrice, Neb., special services, Jacob Friesen, speaker.

Mar. 27-Apr. 1 — First Church, Ransom, Kan., special services, Arnold Funk, speaker.

Mar. 27-Apr. 3 — First Church, Pretty Prairie, Kan., Bible conference, Paul Miller, speaker.

Apr. 3-6—First Church, Halstead, Kan., special meetings, D. C. Wedel, speaker.

Apr. 3-8—Bethel Church, Inman, Kan., special meetings, William Regier, speaker.

DEATHS

John F. Goertz, Johannestal Church, Hillsboro, Kan., was born May 12, 1894, and died Mar. 11.

Anna M. Stauffer, First Church, Halstead, Kan., was born Mar. 25, 1872, in Summerfield, Ill., and died Mar. 9.

Maria J. Sawatzky, First Church, Mountain Lake, Minn., was born Apr. 29, 1875, and died Feb. 26.

Alvin J. Stoll, Hope Church, Columbiana, Ohio, was born Apr. 5, 1893, and died Mar. 11. He was a deacon in the church.

MARRIAGES

Dennis A. Lindschied, Arlington, Kan., and *Karen Kay Ewy,* First Church, Hutchinson, Kan., Feb. 12.

Kenneth Daniels and *Jane Neufeld,* First Church, Mountain Lake, Minn., on Mar. 5.

Steve Friesen, First Church, Mountain Lake, Minn., and *Jane Hotzler,* Mountain Lake, Minn., on Feb. 18.

WORKERS

Leslie W. Flaming, son of the Jacob J. Flamings, Newton, Kan., began a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., Mar. 21. He is a member of the Alexanderwohl Church and has attended Bethel College.

Jake Giesbrecht, General Conference missionary to India, attended a seminar on extension education for overseas rural church workers, Feb. 22 through Mar. 4, sponsored by Agricultural Missions, Inc., New York, and the U.S. Department of Agriculture. The purpose of the seminar was to help participants evaluate their programs, develop realistic plans, and improve their performance in working with rural schools. Giesbrecht is in charge of the rural church in Saraipali, M.P., India, as well as the pastors' retreats, the Christian Nurture Program, and the rural Bible school in the area.

Isaac Klaassen, retired farmer and minister, Laird, Sask., began a short-term voluntary service assignment on Mar. 3, at the National Institutes of Health, Bethesda, Md.

H. W. Meihuizen, Amsterdam, has accepted an appointment as professor in *Mennonitica* at the Mennonite Seminary in Amsterdam. He is author of a biography, *Menno Simons,* published by a Dutch publisher in 1961.

Mr. and Mrs. Gerhard Wiens, Beatrice, Neb., have begun a three-month voluntary service assignment as houseparents at the Institute of Logopedics, Wichita, Kan.

Larry and Norma Jean Koehn, First Church, Mountain Lake, Minn., began a voluntary service term in Akron, Pa., on Mar. 1. He will do maintenance work and she will do filing.

K. C. Mathew, dean of Union Biblical Seminary, Yeotmal, India, spent ten days recently on the campuses of the Associated Mennonite Biblical Seminaries in Goshen and Elkhart, Ind. He lectured in seminary classes and preached in community churches.

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Flaming (Workers).

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Ethics in Business

Forty Mennonite businessmen from southern Ontario met at Conrad Grebel College to discuss ethical and moral ideas in modern business from a Christian point of view.

John Sawatzky, Toronto, an independent management consultant and active church member familiar with the problems of business executives, led the seminar through a series of group discussions which got under way on Friday evening, February 4, and continued on through the morning and afternoon of the next day.

Sawatzky, a former professor of Industrial Psychology at the University of Toronto School of Business, began by saying, "I have sometimes said to students at the university that Jesus was the first case-study-method teacher that I know about." With that he introduced material that could be looked upon as parables: memos to the general manager of the hypothetical Schroeder Pen Manufacturing Company, from the production, personnel, and sales managers and from the chief accountant.

From that point on the seminar participants drew upon this theoretical company's problems to discuss how best to bring the Christian ethics to bear on their own non-theoretical difficulties in the areas of employer-employee relations, management and organized labor, suing to recover money, and advertising.

A question which was discussed was whether a businessman was a good steward in the Christian sense of the word if he failed to keep up to date in personnel relations, efficiency, and forward-looking planning.

Advertising was another prickly question: How can you be entirely honest without some exaggeration or misrepresentation? In dealing with the Christian dimensions of organized labor the group could not help wondering why they and other Mennonites were prejudiced against labor unions.

"The whole fabric of living has changed drastically," said Sawatzky. "The urban kind of community is very different from the rural pattern we are commonly used to. The work is more specialized, it is done in bigger organizations." Because of the new circumstances businessmen find it hard to talk about their business decisions to other people — they are rather specialized problems, especially the ethical dilemmas.

He expressed the hope that the seminar would encourage the men to speak more freely to one another about themselves, about their work, and about their problems as they relate their Christian faith to the decision-making required of them in the modern business world.

Participation was extraordinarily good, responses were quick in coming, and ideas were freely exchanged. Those present expressed a desire to have more seminars of this nature. Suggested themes for such seminars were: "The Ethics of Advertising," "Christian Implications of Modern Litigation," "The Ethics of Organization for Employer and Employee."

After the seminar some of the men shared their views concerning the two-day meeting. They felt that getting together, becoming acquainted with businessmen they ordinarily would not meet, and discussing common problems, had been important and worthwhile.

The seminar was sponsored by the academic affairs committee of Conrad Grebel College and the meeting followed much the same pattern as an earlier Winnipeg seminar on business ethics.

Resource leaders for the conference were Gerald Musselman, a Brantford architect; Jacob Hildebrand, a St. Catharines attorney; Al Weber, a Waterloo businessman; and J. Winfield Fretz, Conrad Grebel College president. Serving on the planning committee were Fred Pfisterer and Fred Schneider of Kitchener; Al Weber, Etril Snyder, and J. W. Fretz of Waterloo.

CHRISTIAN SERVICE SCHOLARSHIP

The Pacific District Mennonite Men are preparing to grant the sixth annual Christian Service scholarship. This scholarship will be available to a qualified student preparing for either ministerial, educational, or medical missionary service supported and approved by the Board of Missions of the General Conference. Any senior, graduate, seminary, or medical student now enrolled in an accredited college or university planning for a life of Christian service is eligible to apply.

In the past five years the Pacific District Men have awarded a $500 scholarship each year to a student of their district who qualified. All of these recipients are serving in the ministry or in other church-related services. This year, the Pacific District Mennonite Men have for the first time budgeted enough, and plan, to award two $500 scholarships to eligible students. Frank J. Schmidt of Dallas, Ore., is chairman of the scholarship committee.

Officers of Mennonite Men of the Pacific District are: president, Gay Rempel, Dallas, Ore.; vice-president, Dan Shank, Filer, Idaho; secretary, Clarence Schmidt, Ferndale, Wash.; and treasurer, Herbert Franz, Ritzville, Wash.

LETTERS

THE MYSTERY OF BEAUTY

The following inspiration was submitted by Mrs. Galen B. Harms, Route 3, Newton, Kansas.

What beauty lies
  In a tender suckling?
Or the content
  Of its Mother?

O unseeing eyes
  Will you not pray
For vision of some
  Humble magnificence?

The flight of all
  That fills the air;
The perfume of endless
  Blooms that share

A reverent praise
  For His timeless glory.

Europe's Volunteers

An American Idea Catches On

Jaap Rem

MANY DUTCH MENNONITE young people devote four weeks of their summer vacation to work camps organized by Mennonite Voluntary Service. Young men and women work together wherever their help is needed. They help less fortunate people both through word and deed.

Each summer brings seventeen or more work camps to Europe and North Africa. Volunteers from the various countries number about 250. Not all are Mennonites. Many come from other denominations to work side by side with us.

Volunteers pay for their own travel to the work camps which last for four weeks. English or German is the language spoken in the camps.

What kind of work do the work camps do? They do many things: irrigation work in Greece, repairing a children's home in France, aiding

mennonite
voluntary
service

in the erection of a church in the Netherlands, taking care of patients in a hospital in Germany.

Often the work in a camp is hard. Just imagine a university or a high school student digging a ditch for a water main, or helping the sick and aged people in a hospital.

The high cost of living makes it increasingly difficult to find suitable work projects in northern Europe. So MVS has organized a new kind of work camp for Amsterdam. Here young people help poor women, widowed or living alone, by repairing and painting their houses. This work developed out of earlier weekend voluntary service projects. The Salvation Army supplied us with addresses of families in urgent need of help. Since very much work needs to be done, one work camp group can spend four weeks with about three families.

Mennonite Voluntary Service also has longer term projects—one year or longer. In the Johannes Stift Hospital and in Lazarus Hospital, both in West Berlin, groups of young people help care for aged persons. The work is hard, but the satisfaction is that much greater. These volunteers have the opportunity to learn to know each other better than in a work camp. Berlin also offers a chance to study the problems which exist between East and West.

Beyond the rendering of an important service, the volunteer has the joy of being obedient to Christ's command to help his neighbor. Personal contact with young people from other countries is also a reward. After having worked hard during the day, they have time for conversation, for singing, for sports, for walking.

Bible study periods provide opportunities to study the Bible together. This international contact brings understanding of people from other countries. The work camp experience builds a unity of mind and spirit among its participants.

How did Mennonite Voluntary Service get its start? After World War II Germany had many refugees. Mennonites were among them. American conscientious objectors serving as relief workers came to Germany to help build houses for these refugees. These Americans were impressed by Europe's great need. When they had finished their first two-year term of service, many felt a call to remain longer. They usually helped in short-term projects. In this way the work camps began.

Mennonite Voluntary Service started with two work camps per year. Slowly this program grew so that now we have about seventeen each year.

In the beginning only Americans worked in these camps. But European Mennonites became interested in this ministry.

It took the breaking of a dike to dramatize the value of work camp volunteers. In the flooding of Zeeland in 1953, and the significant relief given there, Mennonite Voluntary Service proved itself.

Mennonite Voluntary Service maintains an office at Kaiserslautern, Germany. Here two young people are employed—a young woman from Switzerland and a young man from Germany. They care for the day-to-day business. They are also volunteers and every two years new volunteers take their places in this year-round office assignment.

They correspond with the supporting organizations and with the volunteers. They duplicate the diaries kept in each work camp and send them to the work camp participants. They also edit a monthly newsletter as well as serving as leaders of two of the work camps. They must also prepare for leadership conferences and publicize the program. Films and slide-sets are prepared. The office maintains contacts with UNESCO, of which MVS is a member.

Mennonite Voluntary Service receives its support from the Doopsgezinde Jongeren Bond (Dutch Mennonite youth group) and from the Mennonite churches and youth groups in the Netherlands, Germany, and Switzerland.

But we don't have to travel to other countries to offer our help. Need exists nearby and we can meet these needs. Just imagine all the lonely, sick, aged, and poor people. This is not only a task for MVS, but for the local youth groups.

He's One of Us

Ivan D. Friesen

HE CAME TO our church last October and he was with us during my senior year in high school. No one said that he was coming. One Sunday he was there sitting near the back. He kept on coming.

He was white, the only white person in our church. He didn't say much at first. Actually he acted as if he also had a dark skin. He simply came—and soon he was teaching a Sunday school class and working with my youth group.

He must have thought our service strange at first. When all the deacons and choir members and people were making a lot of noise during the sermon, I looked out of the corner of my eye to see what he was doing. His expression would change from serious contemplation to puzzlement to silent affirmation. But he didn't join in—he just sat there, quiet and attentive. (Sometimes he fell asleep though.)

It was *after* the service, I noticed, that he really enjoyed himself. Many of the people greeted him and he would talk with them. Some Sundays he would go out with one of the families for dinner. We invited him to our house once, but my mother was sick and he couldn't come after all.

I remember once when our young-adult choir gave a program at another church. Mrs. Sheppard (she's our choir director) introduced him by saying, "He's one of us!" He just beamed! On the day that he left us he said that the statement by Mrs. Sheppard was the greatest honor he had ever received.

He told me once, I think it was while we were returning from a program in a church in Chicago, that he really liked the singing of the young-adult choir. I was surprised and pleased that he said this. He said he didn't think it was very good theology, but it sure sounded good. In fact, as I think about it, you could always tell that he enjoyed himself when we sang. He would sit in the pew smiling and tapping his feet.

He was with us for less than a year. But during that time he tried to become one of us. I guess we will never really forget him, nor he us.

CONTENTS

*An Open Door for the Church 218
Judos 221
News 223
Church Record 226
Letters 228
Mennonite Men 228
Europe's Volunteers 229
He's One of Us 231
Editorial 232

*Supplemental reading for Sunday school lesson of Apr. 3.

COVER

A wide door for effective work has opened to the church.

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SAY IT—SAY it, no matter how strong.

This seems to be the canon of modern speech. The man about town doesn't flinch from the earthy and pungent words in his vocabulary. He speaks to be heard and to make an impression.

But the strongest words are not always those fearsome four-letter words. A combination of simple household words often proves to be a mixture so potent and explosive that to repeat them —and repeat them full meaning—can only shake our souls and the souls of those about us.

"My God, my God, why hast thou forsaken me?" was spoken by Christ on the cross. Dare we repeat it?

Can any other description of the bottom of the Pit bring more shudders than this? He who feels deserted by men is indeed miserable. Day by day men are ground and crushed by this rejection. And at the bottom of their despair they feel abandoned by God. They bear life's heaviest load.

This was the experience of the ancient psalmist. To God he cried, "Why art thou so far from helping me, from the words of my groaning?/ O my God, I cry by day, but thou dost not answer;/ and by night, but find no rest" (Ps. 22:1, 2).

It was he who was also first to say, "My God, my God, why hast thou forsaken me?"

So broken was he that he no longer saw himself as a man. "But I am a worm, and no man;/ scorned by men, and despised by the people" (v. 6).

Many are the things in our day that rob men of their humanity. Racial prejudice, poverty, and war are among these. So often they are beyond the control of the sufferer. The world can be cruel to all of us, but on some it never relents.

When we are brought low, nothing is safe from attack. The innermost sanctuary of our soul is assaulted. Our faith in God is placed under seige. "All who see me mock at me . . ./ 'He committed his cause to the LORD; let him deliver him,/ let him rescue him, for he delights in him!' " (22:7, 8).

The same spear pierced the soul of Christ when those who saw Him in His misery said, "He trusts in God; let God deliver him now, if he desires him" (Matt. 27:43).

If ever the suffering man would want to turn on his attackers it is now. He cannot defend himself, but he desires to justify God.

"See, God stands by me," he wants to say. But he cannot. The sky—or wherever he may look for the sign of God's presence—is silent. He is alone, deserted by man and God.

And so the awful word, "My God, my God, why hast thou forsaken me?"

But the bitter word is not the last word. The resurrection follows the crucifixion. Psalm 23 follows Psalm 22. It is to this psalm that we must look if we would understand the Shepherd Psalm.

Psalm 22 can be read at two levels. It is the story of a man's suffering. Few are those among the sons of men who cannot read it and say, "This is my story."

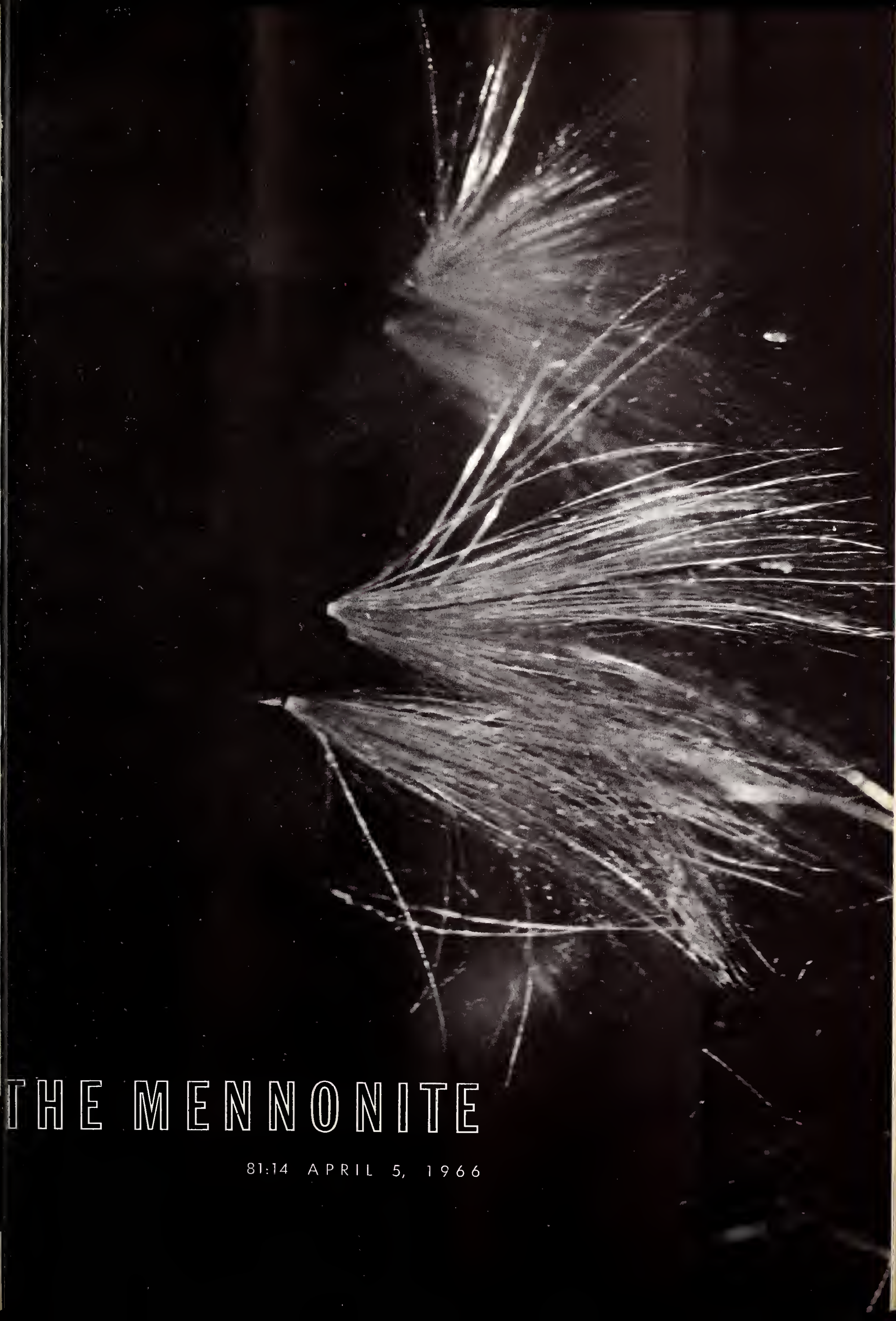
But the church has found in Psalm 22 the figure of Christ on the cross. Here is the chronicle of the abuse and torment that He bore for us.

And these two stories are really one. Christ made them one. In His dereleetion He remembered the words of the ancient saint. And He cried out. What caused the heavens to darken? What made the earth shake? Was it not that cry, that most fearful cry that men can utter? "My God, my God, why hast thou forsaken me?"

Man's suffering becomes in that cry God's suffering. Here as never before Christ reached out to touch us in our despair. He became God's man suffering with us and for us.

May God deliver us from the horror of feeling the depth of desertion. But if that time does come and we do cry out in those black words, we are then one with Christ who also cried out in despair.

READING THE PSALMS—V



THE MENNONITE

81:14 APRIL 5, 1966

The Body Broken

Herbert F. Brokering/Photography by Sister Noemi

He suffered.
He suffered for the sevenfold sins
of the demon-possessed.
Seven times He cried out
into a deaf world,
and seven times they ignored Him.
From every direction
He was opposed
as He did the will of the Father
in broad daylight.
His work and words were with clay,
bread, water, the sick,
the lonesome, the imprisoned,
the proud, the diseased.
They considered Him an enemy,
cast stones at Him,
cast Him out of their midst,
cast hate and evil glances upon Him,
and cast their lots against Him.
On the cross
He had seven things to say,
and each saying crashed to the ground
into broken smitherings.
The foot of the cross
crackled like a carpet
of shattered glass.
A life was a wreck
on a hill noted for wreckage.
Golgotha was a dump heap
for life,
a refuse of the refused.
Jesus had come to the end
of the road.
He was fatally wounded.

Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
Isaiah 53:4

He was dead.
He was wounded
mortally.
The seven sentences He said
at last
were now in smitherings.
The Door of the Sheepfold
was dead as a doornail.
Life was not foolproof,
bulletproof, fearproof, painproof,
or murderproof.
He was born into a gun-happy world
and the young man
was added to the casualty list
of the state of Judea.
Jesus had come to a dead standstill.
A total loss.
He could not be repaired, revived,
or kept.
Quickly He was buried by nightfall.
Jesus was dead
and buried.

This is my body which is broken for you.
1 Corinthians 11:24

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

He arose.
The Father sent the Spirit
into the broken body.
The Spirit is life.
He visited the wreckage of Golgotha
and walked through the broken places
and the broken spirit
shattered to smitherings,
and began again.
He and the Father
were at the first beginning,
this beginning,
and all new beginnings.
There came a new light and life
and the scarred body of Jesus
arose.
The sores were healed;
the scars remained.
The thorns were crowns.
The wounds were signs.
The grave was an altar.
The food was sacrament.
The story was a miracle.
The prophecy was fulfilled.
The man was Lord.
The life
beat.

But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ. Ephesians 2:4,5

He ascended.
Life sent down
ascends.
In His wounds
He was healed.
Each of the seven wounds
is healed.
The sevenfold suffering
is become a sevenfold gift,
the seven new ways of the Spirit.
Life is sent down
where men are wounded.
Mortality takes on immortality.
Suffering and death receive forgiveness.
The Spirit is the Great Healer.
He heals disease, sin, and death.
He gives forgiveness
for disease, sin, and death.
Jesus ascended, and He is near.
He continually ascends and descends.
The distance is destroyed
between mortality and immortality,
earth and heaven,
now and forever.
The shattered and brokenhearted
need not be afraid.
Jesus ascends
and descends.

I will not leave you desolate; I will come to you.
John 14:18

NEWS

Japan's Pacifism Is Under Fire

Frank H. Epp, Winnipeg, editor of the Canadian Mennonite, visited Asia during March. The following report was written after interviews in Tokyo.

Japan's strong post-World War II pacifism is not getting any stronger. It may even be getting weaker. But changes in its national policy will not come without vigorous resistance.

This nation, which in 1945 lost 45 percent of its territories and was the first to experience nuclear bombs, provided for complete disarmament in its new 1947 constitution.

Numerous memorials were dedicated to the search for a lasting peace. Now, twenty years later, however, a change is being sought by some politicians. The business community is giving them considerable support.

The economic benefits of the United States military presence—about 60,000 Americans are here and Tokyo is surrounded by military bases — are being felt and favored. Direct pressure to rearm is also coming from the United States which believes that Japan should assume greater responsibility for Chinese containment.

Opposition to any such move is coming from most of the press, a strong opposition in the National Diet, many church leaders, and not least of all from the young people.

Thirteen thousand seven hundred members of the younger set, for instance, recently participated in a competition which produced the winning slogan "World Peace Through the Courage of the Press." The press, at least at the moment, is courageous and major newspapers are not supporting the war in Vietnam.

Two journalists, one American and one Japanese, with long experience in Asia expressed unalterable oppoition. Sengen Saito, a former United Press correspondent in Vietnam, claimed the U.S. bombings in North Vietnam had already leveled over 200 schools and hospitals, including a large hospital for leprosy patients.

And David W. Conde, a free-lance writer claiming pride in his American citizenship, simply said, "American foreign policy is bad for it permits the cooking of people with napalm and the restoration of militarism in Japan."

The feelings of Japanese churches were stated by engineer Reijiro Shito, part-time executive secretary of the Fellowship of Reconciliation, and Jin Masaike, a leader in the nonchurch movement.

The 1965 Japan Christian Peace Mission—a delegation of five church leaders to America—had the support of most Christians, they said.

Upon their return, the delegation registered its disappointment at the United States' anticommunism attitude and their anti-red China stance by their too-self-justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian problems, and finally their overswollen sense of responsibility toward international problems, and their implicit approval of power politics.

However, some Christians in Japan think otherwise, not least of all among the missionary community.

A breakfast prayer meeting of the Japan Missionary Fellowship, for example, said that "We have no alternative to offer President Johnson."

That view, however, does not appear to be representative of Japanese society, in general, or of the church in particular. One cannot help but wonder about the great harm to the Christian cause of such alien missionary attitudes.

Whether Japan can make its convictions known and its influence felt in international affairs is still an open question.

Some here feel that Japan has an unusual opportunity to represent to the world the feelings of Asia, since nations like Korea and Taiwan are handicapped by their dependence on the West. Making use of that opportunity is another matter. As the FOR secretary put it, "For twenty years we have been occupied with ourselves, with reconstructing our nation, we don't know how to be positively involved."

Meanwhile, the renewal of a militaristic involvement as a possibility is also increasing. Among those trying to prevent it is the Mennonite Peace Mission.

FIVE VOLUNTEERS TO VIETNAM INCREASE BY FIVEFOLD NEEDED

Vietnam Christian Service hopes to have fifty-five volunteers in Southeast Asia by September. It started the year with eleven. By the end of March it will have twenty-six.

Vietnam Christian Service is a cooperative relief and service venture of the Mennonite Central Committee, Church World Service, and Lutheran World Relief.

Five recent volunteers were recruited by Church World Service. They left in March and will receive two months of language training in Saigon before they move into their assignments in Saigon, Pleiku, and Danang.

The five new workers are Mary Sue Hellstern, R.N., Brookville, Ohio, and Rufus D. Petre, Dayton, Va., both members of the Church of the Brethren; Barbara Stallwood, R.N., a Lutheran from Detroit, Mich.; William Herod, Enid, Okla., a member of the Disciples of Christ; and Lance Woodruff, Cleveland, Ohio, a Presbyterian.

The two nurses are scheduled to work at medical projects in Saigon and Danang. Miss Stallwood served at the Seventh-Day Adventist hospital in Saigon for several months in 1965 on a short-term assignment. Petre will do community development work in Danang, and Herod will serve on the clinic staff at Pleiku. Woodruff, a former public relations and newspaperman, will serve in an information and photography assignment for the $325,000 Vietnam Christian Service program.

PASTORS MEET IN THE CONGO ONE HAD JUST BEEN LIBERATED

Missionaries of the Congo Inland Mission attended the annual conference for Congolese pastors held at Nyanga Station near Tshikapa, Republic of Congo, Feb. 15-20.

Themes treated at the conference included: What is Independence?, Our Church among Enemies, the Pastor, His Church and His Study, and the School Director, His Life, and His School.

Elmer Dyck, General Conference missionary in the Congo, reported that "all but one of our pastors from the Kwilu Province were present. One had been liberated from the rebels only two weeks before. He came to conference barefoot and wearing an old pair of pants and a ragged shirt. Fortunately, some relief supplies were available at Nyanga so he was soon wearing some more presentable clothes.

"Village after village is now breaking away from rebel control [in the Kwilu] but large areas are still dangerously controlled by rebels."

EARTHQUAKE HITS NORTH CHINA NEAR SITE OF FORMER MISSION

A major earthquake hit northern China in March. The disaster shook Hopeh province, an area in which the General Conference Mennonite Church maintained a missionary program for thirty-five years.

A report from Reuters, a European news agency, dated Mar. 11, was published by the New York Times reporting on the disaster. Indications were that Chinese troops and government officials went to the province which surrounds Peking to help in he relief and rescue work.

First newspaper reports did not give casualty or damage figures. Chinese papers usually do not report on accidents unless a moral can be drawn from the event. Newspapers in Peking did report that "350 production brigades of thirty people's communes in he district suffered losses of varying degrees."

Apparently the quake hit rural areas n the vicinity of the city of Singtai, which is in the southern part of he province, 200 miles from Peking. Hsinhau news agency reported: "Shock was 6.7 magnitude and intensity at xpicenter was about 9." Assuming hat the measurements refer to the nine point Richter scale this would place the earthquakes in the highest register. The quake that destroyed Skopje, Yugoslavia, in 1963, was rated at 5.75.

An editorial in the newspaper Jenmin Jih Pao said that "an organized struggle" was being carried out against the calamity. It commended the people of the area on their courage. "Although they still face very great difficulties in production and livelihood, no difficulties whatever can oppress the heroic people of this area."

Kai Chow, in Hopeh province, in 1914, was the scene of the first General Conference mission outreach in China. The first missionaries were the H. J. Browns, Mountain Lake, Minn., and Freeman, S.D.

Eventually, work in Kai Chow expanded to comprise five counties with a total population of 2,500,000 people, making it the largest of all General Conference foreign missions. The program included a boys' boarding school begun in 1915, a girls' boarding school, and, in the area of medical missions, a new hospital was completed in 1941. In 1951, all foreign missionaries were forced to leave mainland China.

Vietnamese Caught in Power Squeeze

Atlee Beechy, Goshen, Ind., has just become director of Vietnam Christian Service, the interdenominational agency in which the Mennonite Central Committee plays a leading role. Following is one of his first reports.

INITIAL IMPRESSIONS OFTEN have limited validity. Persons in new situations tend to read the signs in such a way as to confirm preconceived ideas and positions. Sharing new experiences, however, has value for persons sharing them and such impressions may have some value in pointing out things which tend to be taken for granted later.

Saigon is a large, noisy, teeming, and interesting city. Its population of over two million includes many refugees. Vehicles of all kinds move through streets not designed for such heavy traffic. Motor scooters and motorcycles are everywhere. Buses, trucks, taxies, cars, tongas, bicycles, and richshaws vie for favored traffic positions. Convoys of jeeps, trucks, semitrailers, and other army transports use their priority status to push their way through the busy city. Individual jeeps and trucks loaded with young Vietnamese and American soldiers carrying rifles and machine guns pause for the changing of the traffic light in downtown Saigon or pass our center located in the northeast section of the city about a mile from the airport. Soldiers stand behind sandbags to guard certain installations.

Overhead airplanes of all kinds—slow moving transports, high speed jet fighters and bombers, and small observation planes crisscross or fly in formation. Their activity contributes to the noise pattern and they can be heard any hour of the day or night. The low-flying helicopters have a distinctive kind of noise. They move the troops to and from a very fluid front. Those having a red cross painted on the nose carry the wounded and dead. Often the sound of mortar fire and B52 bombings can be heard and these add a further reminder of the war.

What do such conditions do to people? No one can fully know. Life goes on and people go about the business of buying and selling, eating and drinking, being born and dying, despairing, hoping, laughing, and crying. Many faces look tired and anxious for almost everyone is caught in this conflict in some way. These are kind and patient people but sometimes one catches a look of perplexity: how did they get caught up in this strange and brutal struggle?

The toll in life and suffering mounts. A recent news item announced that the friendly forces' kill-ratio in a recent operation was a favorable twenty-two to one. It also reported the annihilation of a Vietcong company twenty-five miles east with a kind of matter-of-factness that suggests blood and human life are indeed cheap in today's world. A February 28, social

Questions/30 A.D.

God,
where were You
when Truth was walking
the streets
of Capernaum and Jerusalem?

When Justice
was found wanting
in the courts
of Herod and Pilate?

When Caesar's long arms
reached round the world
to tiny Palestine
and snuffed out the Life?

When a cross was raised
and the Light went out
under shrouds of darkness
at midday
and the earth shook
as the Man died?

***

Man,
can't you see
I was being what I am
and calling men
to become what they really are,
My Son.
Man, can you see?

welfare department notice reports 833,875 anticommunist refugees. Supplementary information points out that of the above number 444,549 persons are living in temporary centers, and many of the remainder have been settled and a minority have joined their families.

Last week I came back to Saigon in a plane carrying a war casualty, a man almost totally paralyzed. I also visited a burn ward. Many of the patients were victims of napalm bombing. A medical specialist, formerly a marine who fought in the South Pacific during World War II, recently said this war is brutal in comparison to his earlier experience. These reports and experiences are deeply disturbing.

Last week I visited the province of Quang Ngai. In this province live approximately 650,000 persons. Slightly more than half of these live in areas controlled by the South Vietnamese. It is estimated the 100,000 of this half are classified as refugees, Fifty thousand are fully dependent on outside resources for minimum essentials and the remainder are partially dependent.

The refugee cycle often follows a pattern of disruption and dislocation, temporary relocation, and then, for a limited number, return to their homes or resettlement in another area. A certain area or village is designated to be cleared of Vietcong control. The villagers are informed and encouraged to leave. The Vietcong usually counter with threats which make it extremely difficult for the people to go. The village is often flattened by bombs and burned in the ensuing struggle.

A pastor reported that one of his families was entirely wiped out when a bomb fell on their house. The people who get out of the area before or during the battle usually are brought together in a temporary camp. Occasionally camps are developed into more permanent communities. Sometimes the people are moved back to their original homes to rebuild their life there.

Last week about twelve miles from Quang Ngai this tragic cycle began again for a group of refugees who had been resettled in their homes.

What are the needs of people who are caught in these grinding and dehumanizing forces? Mennonites and others who have been caught in massive power conflicts before know much about the agony of such experiences and the despairing impact of refugee camp existence. These are people with needs, hungers, hopes, and feelings like our own but whose community structures have been dislocated, whose families have been broken, whose economic existence has been threatened, and who want desperately to return to their rice fields and their fishing.

I visited three refugee camps last week. In one several thousands are crowded together in small bamboo shacks on a half-mile stretch of sand along the eastern coast. Occasionally I saw a small pig or several chickens. The children, and there were hundreds of them, followed us around for there was nothing else for them to do. Most of the rest were women and old men. Cholera which threatened to become epidemic a month ago now appears to be under control. These people are located only about six miles from their original homes but they cannot return now. The South Vietnam government and the United States AID program are giving some assistance to these people. As a result of growing concern for the refugees by various groups the minimum essentials may eventually become available. Getting these resources to the people who need them will always be the problem.

The larger task is to be involved in a compassionate ministry to the human spirit. Such a ministry is essential for the recovery of hope and the rebuilding and reconstruction of life in its larger dimensions. Vietnam Christian Service is dedicated to this larger task and seeks to contribute through a service-centered program carried out by competent personnel who care deeply about the Vietnamese people's plight.

MDS EYES AID FOR MISSISSIPPI

The March 3 tornado that cut across Mississippi and part of Alabama killed fifty-five persons and destroyed or damaged many houses and farm buildings.

Lewis Britsch of Archbold, Ohio, the director of MDS Region II, and Titus Bender, Mennonite pastor at Meridian, Miss., surveyed some of the most severely hit localities. Mennonite Disaster Service is trying to ascertain which of the stricken communities need its help most desperately.

Delmar Stahly, executive MDS coordinator at Akron, Pa., is alerting volunteers to be ready to go as soon as Britsch has determined where they should work.

At present the rural community of Lillian, where fourteen homes and two churches were completely destroyed, is likely to be among the places where volunteers will be sent. Many of the home owners there have no insurance and would have to rely heavily on outside assistance to enable them to rebuild their homes and barns.

Mennonite Disaster Service volunteers have just finished an assignment in the New Orleans area where they rebuilt thirty-six homes flooded and wind-torn by last September's Hurricane Betsy. Work was done in the communities of Des Allemands and Chalmette.

SURVEYS OPPRESSION OF NEGRO

Orlando Waltner, General Conference executive secretary, accepted a one-month assignment in Mississippi durng March arranged by the Board of Christian Service. Stationed in the heart of the Delta area in Greenville, Miss., where oppression against Negro ndependence is most severe, he investigated economic assistance programs for displaced persons that will help them find employment.

It is estimated that 10,000 Negroes will be evicted by this summer from heir jobs and homes on the large plantations. The evictions will be due o the increased use of automated arm machinery and efforts of Negro tenant farmers to register themselves to vote or run for political office. Welfare workers in Mississippi have also reported it is difficult to place hildren in approved children's homes, because so few homes comply with ivil rights requirements.

Waltner also checked on child welare needs and how voluntary service programs might bring some relief in his emergency. The present crisis is ggravated beyond the traditional discrimination against the Negro by the penly-admitted policy of attempting o pressure unemployed Negroes to eave the state and by denying them welfare, counseling, and emergency aid.

WORDS AND DEEDS

Anna Ziese, 70, is an Assemblies of God missionary who went to live in Taiyuan, China, in 1923. She is still here though her church hears from er irregularly. Recently corresponence was received at the denominaon's office in Hong Kong for the first time in eight years. Her letter was addressed to: "Rev. Park or the one in charge now." In her letter in 1957 she reported that she was maintaining a herd of goats and was feeling fine. At that time she requested church officials not to contact her. Her last letter says she is "well treated by all."

Paul Miller, Goshen, Ind., will go to East Africa to make a two-year study of the region's pastoral training program. A member of the faculty of Goshen College Biblical Seminary, he is making the survey at the invitation of the East African Association of Theological Colleges.

A summer Bible school workshop will be held in Mentamora, Ill., on Apr. 23. It is being sponsored by the Illinois Conference and the Central District Conference. Classes will be held for each of the thirteen classes of the Herald Summer Bible School series.

The Bethel Collegian, student publication of Bethel College was awarded a first-class honor rating by the Associated Collegiate Press for the fall of 1965.

The World Council of Churches will hold its fourth assembly in Upsala, Sweden, July 4-20, 1968. Topics to be studied will be church unity in a shrinking world, the church in mission, the church's role in social change and international relations, the worship of God in a secular age, and a Christian style of living. Prior assemblies were held in Amsterdam (1948), Evanston (1954), and New Delhi (1961).

Camps for retarded children and their families will be sponsored by Mennonite Mental Health Services. The first will be at Camp Laurelville, Mount Pleasant, Pa., July 19 to 23; the second at Rock Springs Ranch, Junction City, Kan., Aug 27 to Sept. 1. College students or others interested in serving and any family interested in attending are encouraged to write to either: A. J. Metzler, Laurelville Mennonite Church Center, Route 2, Mount Pleasant, Pa. 15666, or to Arman Samuelson, Prairie View, Newton, Kan. 67114.

Summer of Service 1967 is a Canadian interdenominational program that plans to organize local youth groups to work on community projects. Anglican, Presbyterian, Baptist, United Roman Catholic, and Mennonite churches are sponsoring the program.

Volunteer interpreters are needed for the 1967 Mennonite World Conference in Amsterdam. Languages to

Questions/1966 A.D.

God,
Where are You
when Truth is walking
the streets
of Chicago and Selma?

When Justice
is found wanting
in county courthouse
and city hall?

When Sam and Ivan's long arms
reach round the world
to tiny Vietnam
and snuff out Lives?

When a flaming cross is raised
and the Light goes out
under the hooded darkness
of white sheets
and the land shakes
as the Men die?

***

Man,
can't you see
I am being what I am
and calling you
to become what you really are,
My Son.
Man, can you see?

Peter J. Ediger

be used at the sessions are Dutch, French, German, and English. Persons interested should contact the office of the Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind.

First Church, Bluffton, Ohio, sponsored twenty-six house church study groups during March. The booklet, *Salty Christians,* was studied.

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Northern

Apr. 3-8 — Salem-Zion Church, Freeman, S. D., special meetings, Orlando Waltner, speaker.

Apr. 3-8—Salem Church, Freeman, S.D., special meetings, George Groening, speaker.

Apr. 4-10—First Church, Mountain Lake, Minn., special meetings, Vernon Duerksen, speaker.

Apr. 7—Bethesda Church, Henderson, Neb., "Christ in the Concrete City," Bluffton College.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Canadian

Apr. 15-17—St. Catharines United Church, Niagara Peninsula missions conference, the Delton Franzes and Menno Wiebe, speakers.

Western

Apr. 3-7—Inman (Kan.) Church, Holy week services, L. R. Amstutz, speaker.

Apr. 3-8—Tabor Church, Newton, Kan., union meetings, Lester Janzen, speaker.

Apr. 3-8—Bethel Church, Inman, Kan., special meetings, William Regier, speaker.

Apr. 4-7 — Grace Hill Church, Whitewater, Kan., special services, Donald Steelberg, speaker.

MARRIAGES

Paul Ensz, Inman (Kan.) Church, and *Sandra Lynne Hill,* Denver, Colo., on Feb. 27.

Donald M. Myers, Deep Run Church, Bedminster, Pa., and *Vernette L. Detwiler,* Zion Church, Souderton, Pa., on Nov. 25.

Dennis Willems, Inman (Kan.) Church, and *Patricia Joan Showalter,* Pershing Street Mennonite Church, Hutchinson, Kan., on Mar. 18.

MINISTERS

Menno Ediger, pastor of the Friedensfeld Church, Turpin, Okla., has announced his resignation, effective this summer. He has tentative plans for graduate study.

Rudy Goerzen, Springstein, Man., will become the pastor of the Bethel Church, Aldergrove, B. C., in August. Currently pastor of the Springstein congregation, he will follow N. N. Friesen who is retiring.

A. H. Schultz will assume the pastorate of the Evangelical Mennonite Brethren Church in Steinbach, Man., in July. He is presently pastor of the Richfield (Pa.) Church.

NEW ADDRESSES

LeWayne Bartel, 2910 Silverbrook, LaPorte, Ind. 46350 [46]
John Epp, Jr., Sudan Interior Mission, Box 127, Addis Ababa, Ethiopia [27]
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Max Wiens, 6981 Kearney, Commerce City, Colo. 80022 [3]
Monte Zerger, 5055 Hwy. 66, Ashland, Ore. 97520 [19]

WORKERS

Jake Harms, Boissevain, Man., was elected chairman of the Conference of Mennonites in Manitoba at that group's annual meeting in March.

RESURRECTION

The hour was dark that dawn of Eastertide
For those who, grieving, walked the Garden way:
His nail-torn hands and feet, His bleeding side,
Were burned like brands upon their hearts to stay;
But light shone forth—this was the crucial day!
Before such light the women bowed in fear,
While shining angels said, "He is not here!"

Thus, Jesus left the linens of the dead
Within the gloomy shadows of the grave
To stand without, the King long-heralded,
To love, to heal, to encourage, and to save:
To lift us up, this gift the Father gave!
So, stumbling Peter, erring, yet grew wise,
So, Mary Magdalene had fallen to rise.

by Webb Dycus

Gerhard Ens was named vice-chairman and Henry Gerbrandt was reelected secretary.

LETTERS

TOO MUCH TO CAESAR

Dear Editor: I detect in the statement concerning United States action in Vietnam issued by the National Association of Evangelicals and published in *The Mennonite* (March 8, page 163) a too-heavy reliance upon Mark 12:17 and parallels, and an almost total disregard for the biblical evidence that speaks for God's concern for whole men and for all men, regardless of national differences. *Robert G. Hunsicker, 203 East Broad St., Souderton, Pa. 18964.*

NOT HALF SO TEMPERATE

To the Editor: The many absolute statements in George Friesen's pesticide panegyric are amazing [Letters, Mar. 15]. All in all, his letter seems not half so temperate—or accurate—as the statement he was opposing ("... and the contamination of food with pesticides and other substances have not yet shown their full effect"). *Harvey and Alison Hiebert, 624 South Main, Bluffton, Ohio 45817.*

MANIFESTATIONS OF UNITY

To the Editor: This subject of ecumenicity cannot be brought under intelligent survey without raising three related questions: 1) What is meant by church? 2) What is understood by united? 3) Is unity something to be achieved?

It needs no argument or proof that not every one who says "Lord, Lord" is part of the Church (Matt. 7:21). When we say the New Testament church is a united church, we are quick to say what we do not mean by united. "We do not mean a man-made organic ecumenicity. The church isn't going to be ecumenicized—it is already worldwide in extent and influence."

If we accept Webster's definition of ecumenical, no legislation is required to bring this about, no ballots, no convocations, no politics. We do not have to decide to be united—we are united. Like the hymn writer puts it, "One in life and doctrine, one in charity." Unity of the church is not something to be attained in the future. It is an accomplished fact now.

When we speak of unity today, the first concept that floods the mind is the current flood of talk about welding together into one super church all creeds, denominations, and religions, becoming a colossal religious combine. It amounts to amalgamating a lot of little machines into one great big machine. But the unity we speak of is not a unity of machines, but of men and not just men, but of men of one accord. (Acts 2:1, Phil. 1:27).

The one great proof text in the Bible being used by the framers of the so-called ecumenical church is found in the seventeenth chapter of the Gospel of John. It is quoted and requoted out of context. Three times in Jesus' great prayer of intercession (verses 9, 20, 22) one finds the petition, "That they may be one."

The first instance refers to those, and only those "... whom thou hast given me."

This obviously does not include antichrist elements within the religious body politic calling itself the church. The second mentioned is a definitely qualified prayer specifically for "... them also which believe on me through their word." The third mentioned covers only those who have received His "glory."

So instead of John 17:21 becoming a proof text leading to an amalgam of heterogeneous religions and dissident faiths, it proves exactly the opposite.

Jesus' prayer is no carte blanche approval of men's efforts to unite believers with unbelievers, atheists with Christians and Jews in one grandiose hodgepodge. There isn't the slightest hint in the Bible that all "religious organizations shall drink of the same communion wine." Yet this is precisely what liberals are working at so frantically, mistakenly assuming that their vain efforts are in line of fulfillment of the prayer of Jesus "... that they be one." The New Testament-patterned church is a united church, spiritually so.

How is this unity manifested? It is evidenced by loving the brotherhood (1 Pet. 2:17). True unity is indicated by recognizing the line of demarcation between the one true church and all pseudochurches, and by suiting actions to beliefs. How can there be harmony between Christ and the devil? What can a believer have in common with an unbeliever? "Wherefore come out from among them and be ye separate, saith the Lord" (2 Cor. 6:14-17).

Lastly, the church's unity is shown plainly by steadfast, cooperative efforts in soul winning, while "... standing fast in a united spirit, battling with a single mind for the faith of the gospels" (Phil. 1:27, *Phillips*).

Let everyone recognizing himself a true "member of the body of Christ" keep rank with all the rest in a solid plateau against interlopers while marching forward in evangelical stride with Him ... "conquering and to conquer" (Rev. 6:2). *E. J. Claassen, Route 4, Newton, Kan.*

NO MENNONITE LABEL

The writer of the following letter is a member of the music faculty of Bethel College currently on leave to serve as a Fulbright music consultant in Colombia.

Dear Editor: Your editorial of February 8 concerning the name of the new hymnal is timely. I too would like to register my vote against naming it the "Mennonite Hymnal."

As you aptly point out, it is actually a collection of hymns from the gamut of Protestantism, and it will likely include some of the old Latin hymns coming out of the Roman tradition; all selected by a committee of Mennonites. Does it not seem a little presumptuous to give it a Mennonite label?

In hymnody Christians of all faiths become most nearly united. One is not really conscious of denominationalism as one sings the great hymns which have come from the various denominations. This is so heartening. The spirit of the times calls for the urgent need to unite Christendom; not sharp differences. Why make the point of denominationalism in this hymnal when the very content of the hymnbook mitigates against it?

I have no definite suggestion as a name. My idea would be to embody the idea of "Hymns for Christendom," or "Hymns of the Christian Faith." Maybe this could conceivably be its title.

Please excuse the lateness of this reply. Not all mail these days travels at the speed of sound. The February 8 issue came today. The Dec. 21 issue came this past week. *Dr. David H. Suderman, Apartado Aereo No. 21223, Bogota.*

Monologue for Any Friday

Muriel Thiessen Stackley

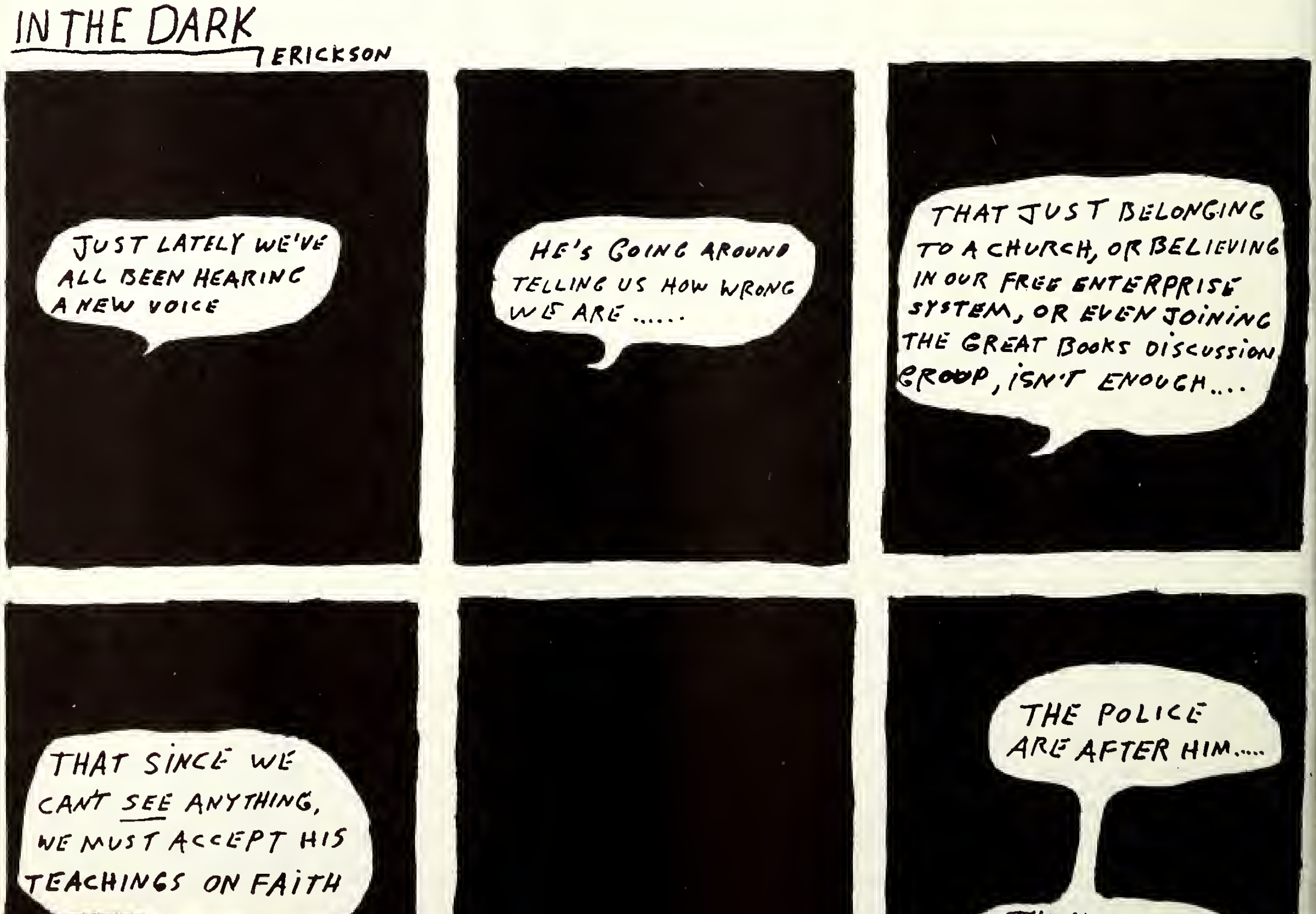
Unlike those who crucify
or lynch or shoot and leave to die,
my sin is that of standing by.

It's true I would not do the deed.
My life seems marked by love, not greed.
And yet I carry deep the seed

of guilt because of my consent.
I know full well just what is meant
by prejudice. I might have lent

my strength in protest to the acts
of which I disapprove. The fact
that they occur and reoccur attracts

my notice, not my plan of life.
I'd stamp out all dissension and all strife,
but, God, I'd rather die than give my life.


IN THE DARK
ERICKSON
JUST LATELY WE'VE ALL BEEN HEARING A NEW VOICE
HE'S GOING AROUND TELLING US HOW WRONG WE ARE .....
THAT JUST BELONGING TO A CHURCH, OR BELIEVING IN OUR FREE ENTERPRISE SYSTEM, OR EVEN JOINING THE GREAT BOOKS DISCUSSION GROUP, ISN'T ENOUGH....
THAT SINCE WE CAN'T SEE ANYTHING, WE MUST ACCEPT HIS TEACHINGS ON FAITH
THE POLICE ARE AFTER HIM.....
THEY'LL NAIL HIM, SOONER OR LATER

the Easter egg

Joyce Musselman Shutt

IT DOESN'T SEEM like ten years ago. But no matter. It's good that life holds moments of insight that stand out in our memories and which come back at strange times to comfort us or make us quietly happy.

I'm afraid that the way I'm starting you'll think I'm about to share something very dramatic, but this is far from being that. It is simply that now when Easter comes I recall the quiet hours I spent in the art lab at Bluffton College working with, and listening to, Professor John Klassen. Some people have the gift of memorable conversation and, for me, Professor Klassen was a constant source of delight and stimulation.

You are right, in a way none of this has any relationship to Easter. But it was he who gave me, in one of those rare afternoons when youth is granted the privilege to share in the wisdom and experience of age, a glimpse of the true meaning of Easter.

My project at the time was a hollow clay egg. Once I had shaped it, I covered it with a thin layer of white clay. Then I began carving the design so that the red clay beneath would show through. As I carved at the traditional Easter motifs of flowers, eggs, the cross, Professor Klassen would tell of his experiences in Russia as a young man.

I remember asking him how eggs came to be associated with our Easter customs. His eyes got a faraway look in them, then from the depths of a rich personal experience with Christ he explained in his musically-accented English the concept of the New Birth. Taking the egg I was carving he traced each design with his finger and told me how each related in some way to the concept of regeneration or a renewal of life.

Isn't it funny how the things you want most to remember become a blur? The details of the legends he told concerning the origin of the Easter symbols are gone, but maybe that is best, for what does stand out in my mind is the concept that the miracle of Easter is victory over death, a chance for each of us to begin anew.

"I have never been able to believe that Easter comes in spring by accident," he said, "for all the world is shouting out in the glory of its own resurrection. No, even nature is used by God to help us understand the beauty that can be in our lives if we but grasp and believe the message of Easter."

YOUTH

CONTENTS

The Body Broken	234
News	240
Questions	242
Resurrection	244
Church Record	244
Letters	245
Monologue For Any Friday	246
In the Dark	246
The Easter Egg	247
Editorial	248

COVER

Thistles are used here as a symbol of the resurrection. In the following pages broken glass stands for the passion of Jesus Christ.

CONTRIBUTORS

Herbert F. Brokering, 11641 Palmer Road, Minneapolis 55431, is a Lutheran pastor and writer. His meditations were inspired by the broken glass and thistles of Sister Noemi, St. Scholastica Priory, Duluth, Minn.

Peter J. Ediger, 10102 West Place, Arvada, Colo., is a pastor of a church in the Denver area and a member of the Board of Missions. His meditation was written last year for the Woodlawn Visitor, a congregational newsletter of Chicago's Woodlawn Church which he was serving as interim pastor at the time.

Mrs. Webb Dycus lives in Duck River, Tenn. 38454.

Muriel Thiessen Stockley, Route 1, Lecompton, Kan. 66050, was formerly a member of this magazine's staff.

Joyce Musselman Shutt lives in Ortonna, Pa.

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THE MENNONITE

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PETER'S FIRST SERMON came in the form of an apology. He had to explain why his friends were acting so strangely. No, they weren't drunk at all. But it was close to that. They were filled with the Spirit which made them do strange and different things which men unfilled with the Spirit wouldn't think of doing.

Peter said it was all because of Jesus of Nazareth. He had lived with these folks and had done mighty works and wonders and signs. But lawless men had taken Him and crucified Him. Was this the end? No, God raised Him up because it was not possible for death to hold Jesus.

Support for this Peter found in Psalm 16 where he found David saying, "For thou wilt not abandon my soul to Hades,/ nor let thy Holy One see corruption" (Acts 2:27 based on Ps. 16:10).

Of this text Peter said, David "foresaw and spoke of the resurrection of the Christ, that he was not abandoned in Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses" (Acts 2:31, 32).

Another witness was Paul. He used the same verse for the text of a sermon on his first missionary journey. It was in the synagogue at Antioch in Pisidia where he reviewed God's acts in Israelite history. Jesus, a descendant of David, came as God's message of salvation to David's people. But because certain of these people "did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him" (Acts 13:27). Jesus was killed. "But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people" (13:30, 31).

Among the verses showing the resurrection as the fulfillment of God's promises was the same verse that Peter had chosen from Psalm 16. Of this verse Paul said, "For David, after he had served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw corruption; but he whom God raised up saw no corruption" (13:36, 37).

Paul found in Christ a new freedom. He was assured of this because Christ had broken the slavery of death. "Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you, and by him every one that believes is freed from everything from which you could not be freed by the law of Moses" (13:38, 39).

Peter and Paul have shown us a new way to read this psalm. They have justified David's expression of personal faith. They have turned the prayer of thanksgiving into a benediction: "Thou dost show me the path of life;/ in thy presence there is fulness of joy,/ in thy right hand are pleasures for evermore" (Ps. 16:11). It is the blessing of faith. READING THE PSALMS—VI

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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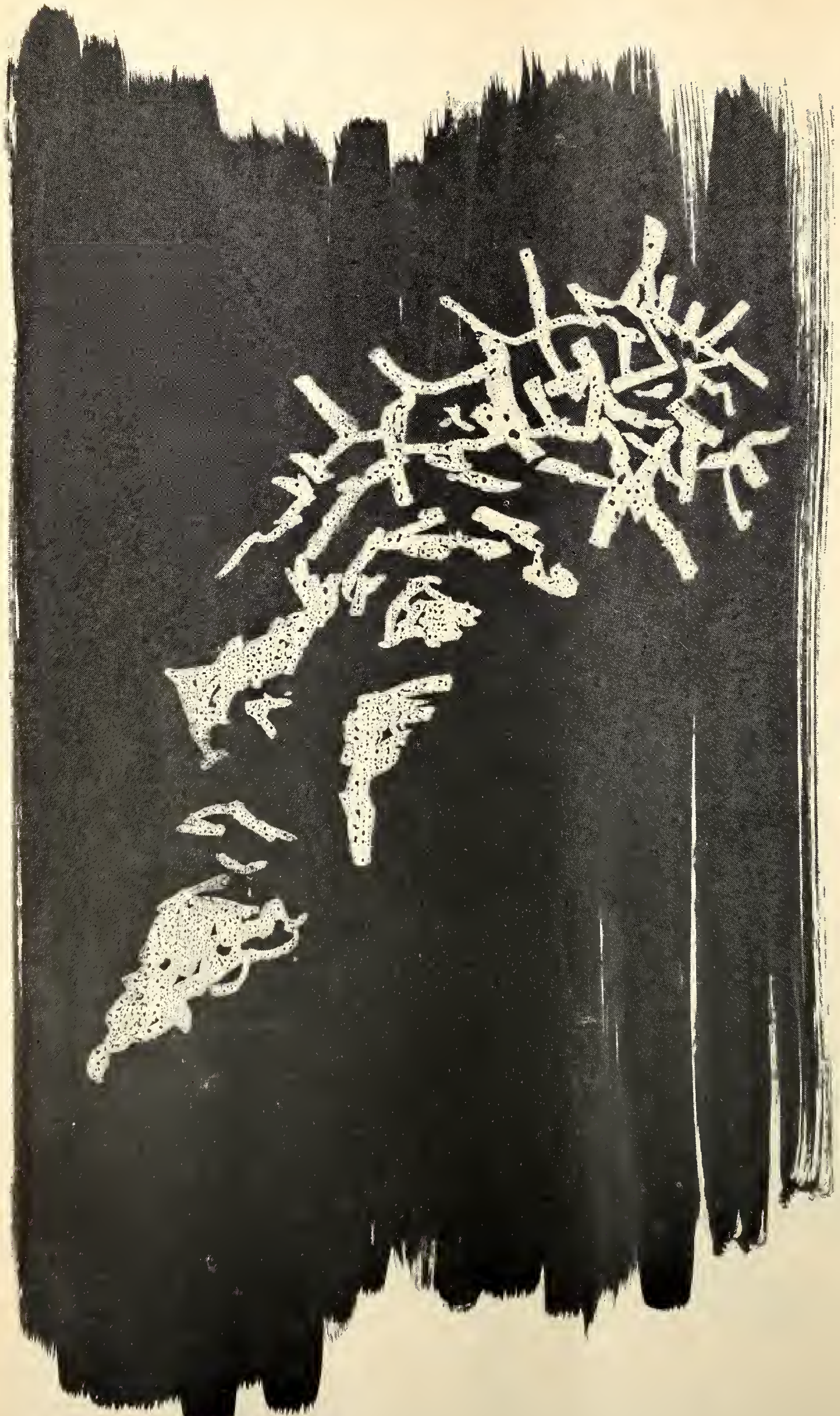

CLOSER TO JESUS CHRIST

The churches are coming together for a mission purpose—a sharing of their common goals in Christ

Tracey K. Jones, Jr.

OUR HEARTS ALMOST stop beating when we watch an astronaut climb into the capsule of a rocket and wait out the countdown. The uncertainties of a launching are many.

Yet the space flights continue. In fact, they will grow in number. It will not be long until an effort will be made to circle the moon. All of this involves risk.

We take this for granted, for we realize that it is impossible to explore space without a risk. The same is true in many other areas.

The same kind of creativity and openness is going to be needed within the life of the Christian churches. And the Easter season is an appropriate time to recall the unity which all Christians share in the death and resurrection of Christ.

Over the past fifty years, with increasing pace, the Presbyterians, the Methodists, the Episcopalians, the Baptists, and other Protestant churches have found their worship, work, and thought interrelated. During the past ten years, Orthodox churches have entered the stream of ecumenical experimentation. In 1961, these churches, including the Russian Orthodox Church, joined the World Council of Churches. And now, within the past four years, the "winds of change" are apparent within the Roman Catholic Church.

Today at the local, national, and the world level one finds Roman Catholic priests, sisters, and laymen sitting down with their Protestant and Orthodox counterparts, talking about ways they can live and work together.

The reason for this is not just a better image of Christian unity, but rather that the churches are coming together for a mission purpose—a sharing of their common goals in Christ. For everything a Christian does arises from the life, death, and resurrection of Jesus Christ which all Christians celebrate at Easter.

We are always in danger of seeking unity with other Christians for the wrong reasons. One is the danger of bigness and power. The argument goes that if the Christians are united, their influence and capacity to control society will be greater. Influence has a place, but the churches must keep in mind that their calling is to be servants.

In fact, many men and women of all the churches say that in the years ahead the churches are going to have to assume a humbler role in he community. This is the thinking of Karl Rahner, a prominent Roman Catholic theologian. n the past, he believes, too many Roman Catholics have thought of their task as that of managing both the affairs within the church and the affairs of the world outside.

A second dangerous motive for unity is fear. In the past, many Protestants were afraid of the Roman Catholic Church. It was expressed in this way: "If we do not unite, the Roman Catholics will have everything their way." We see now that this is not a good reason, for what is conceived in fear produces fear and envy.

A third danger is indifference to one's own past. Fundamental convictions are held by Protestants and Catholics. They are not identical. To a lesser degree differences exist between the Protestant communions. The need is not for a quick surrender of one position to another, but an openness of mind, a willingness to listen, a desire to understand other points of view.

A Mission to Make Christ Known

The central motivation of the Christian to Christian unity is rooted in a love for Jesus Christ. A well-known world leader has compared the movement of the churches toward a greater unity to a circle. At the center of the circle is Jesus Christ. On the circumference are the many different denominations. It is evident that the men and women within these various churches are trying to get closer to Jesus Christ. They find, however, that they cannot get closer to Christ without getting closer to each other.

New impressions of unity among Christians come out of their faith. It means that Christ himself is the one who gives you to your Roman Catholic, Presbyterian, or Orthodox neighbors and in the same way gives them to you.

When we see the central reason for the churches coming together, then we can see around us many ways whereby this mission can be carried forward together. I would suggest four: evangelism, worship, humanitarian service, and the place of the laymen.

This mission of the Christian of which he becomes ever more aware as he prepares for Easter—and this is true of all the churches—is to make Jesus Christ known to all men. They express this in different ways, but the central idea is the same.

A Methodist observer at the Vatican Councils of the Roman Catholic Church noted the forces working for change in the Roman church. Three groups influenced the discussions. The curia is the organization of men who live in Rome. They are not pressing for much change.

Next are the progressives. They include some of the theologians, a few of the bishops. They want the Roman church to project the image of change, but they hope it will not mean a major readjustment.

Then come, says this observer, the missionary bishops. They number about one thousand. Most of these bishops are from Asia, Africa, and Latin America. They realize that the church is in trouble. They are aware of the new cities and the growing pressures on men and women living in these cities. They have sensed the change in mood. Many of their own people consider the church unrelated to the present world. Others cannot understand the Latin mass or the gospel.

It is the missionary bishops of the Roman church who realize that a time of decision has come. They were the leaders in the Vatican Councils pressing for new ideas and a closer relationship with other Christians.

Holy Spirit Works in Worship

What the Roman Catholic missionary bishops have seen is something that Protestants have also seen. The growth of the great cities, the complexity of life in these cities, the indifference that many people feel toward the Christian faith, call for all Christians to come together in a new way to think through together how they are going to present the gospel to the millions who have never heard it, or if they have, have not understood it.

The second way whereby unity and mission meet is in worship. All Christians exist to worship and adore God, the Father of Jesus Christ, to glory in the fact that Christ was crucified, yet rose again. Worship itself is a part of the mission. It is the way we express our love and loyalty to God. Here Christians learn from each other.

Protestants have something to share and something to learn. We have given a high priority to preaching and fellowship. The Episcopalians, and to even a greater degree the Romans and Orthodox, put the accent on the sacrament of holy communion. We are now learning from each other.

In our worship services we have a growing awareness of the need for a greater emphasis on liturgy and a more determined place for holy communion. In the Episcopal, Roman, and Orthodox churches the place of preaching, Bible study, and informal groups is now a part of the total worship life.

A Meeting in Service

Differences remain, and we do not have to surrender what we consider to be important. But the differences are not what they were. The growing unity in worship, in expression, in adoration, is a sign again of the work of the Holy Spirit. It is part of our missionary obedience to God.

A third point where unity and mission meet is in humanitarian service. It is impossible to carry on worldwide relief and rehabilitation programs alone. Christians now realize this.

Yet the needs of our fellowmen in the impoverished areas in the United States and throughout the world are greater than they used to be. The problem of feeding, teaching, and healing is as important now as at any time in the past. More people are hungry, more suffer from tuberculosis and inadequate medical care than at any time in history. To be sure, tremendous progress has been made, but medical care and adequate food have not kept up with the worldwide growth in population. The population grows about forty million a year, or four hundred million in ten years.

After World War II, when millions of refugees moved across Asia and Europe, the churches worked out ways to meet these needs. A tremendous worldwide relief program developed. Over a hundred nations shared in this ministry. This need is even greater today.

Laymen Must Take the Lead

The fourth point where unity and mission meet is in the work of Christian laymen. As far as the total mission to the world is concerned, the laymen are the hope of the future. They are the army of the Lord.

One man has suggested that the minister must see himself no longer as the general but rather as the cook of an army. His task is to feed. This may or may not be the right outlook, but it makes clear that the laymen must take the lead in the life of the community.

When laymen as Christians try to deal with political and racial issues, they cannot draw denominational lines. For example, in Taiwan are two hundred Christian barbers. Some months ago they met together as Christians to discuss what their responsibilities were as the Christian barbers of Taiwan. Such a meeting of necessity would be interdenominational since the barbers would not be of only one denomination. One can see what the mission possibilities would be if in every community Christian laymen in similar kinds of work came together to consider how their own calling might be a more creative part of the mission of Jesus Christ.

The unique entry of Christ into human history and His overcoming of the world in His resurrection, which we celebrate at Easter, is the event from which the church is born. As Christians unite in their common mission, the present earthly body of Christ, the church, is able to come to its full maturity and power in the world.

RETURN FROM TERROR

God's people in the Central Congo find their way back home

Peter Falk

Anarchy and terror came to central Congo in January 1964. The rebellion in the province of Kwilu against the central government altered the lives of the Mennonite congregations, especially those around Kandala and Mukedi. The full story of the testing of the church during the last two years may never be fully told. Below one missionary adds a chapter in the painful effort of redeeming broken lives, broken communities, and broken fellowships.

Reports of conditions at Kandala and Mukedi were sent to us by friends of Gungu and Kikwit. We prayed often for the Christians at these places. We looked for an opportunity to contact and assist them.

Then word came to us that Sebastien Muanza, *secteur* chief of *Secteur* Kobo, and a former mission schoolteacher, had passed through the Kandala region. Some weeks later word came to us that the soldiers had moved to Kandala and that it was possible to go there via Kikwit and Gungu.

Last June, missionaries made a trip to Kandala with relief food and clothing. But they found very few people at Kandala. It was still deserted.

Our students at the school in Kajiji were burdened for their people. We made plans to go there during the summer vacation. I arranged for them to go via plane to Kikwit. From there, together with Pastor David Ngongo, chairman of the Mennonite church in the Congo, they went to Kandala.

Upon their arrival they found Kandala still deserted. The military ruled at Kandala, but the rebels were still occupying the territory, and the people were afraid of either camp. They mistrusted the treatment they might receive at the hands of the military.

Our students established a liaison between the military and the fearful people. They secretly sent word to the Christians, informing them of their presence and assuring them safety if they came to Kandala.

The students conducted services and the echo of their singing rang out through the valley in the evening air. The people heard what they had not heard for months — the singing of Christian songs.

"Services are being held at Kandala," was the word that flashed through the darkness. Secretly, more and more people stole away from rebel custody and fled to Kandala.

Having again come under the proclamation of the gospel, the people were struck by the darkness of spirit under which they had lived and which in many cases had affected their lives. The rebels had insisted that everyone, in one way or another, help in their regime. If the people did not conform, they were molested and threatened.

The rebels sought to uproot all foreign ways of life and return to the ways of their ancestors. Polygamy was insisted on, witchcraft and superstition were rampant. The believers were conscious of their need of cleansing. Many had been soiled in one way or another. A significant attitude of repentance prevailed. Many came seeking forgiveness.

The students could spend only two days at Mukedi. They returned to Kajiji for the opening of the school year, grateful for the prayers that had been answered and for the opportunity they had had to minister to their brethren, but conscious that much more should be done.

Realizing that this was a crucial time for the congregations in these places, we decided to close our school and spend nine days in a spiritual ministry to our brethren in these areas. We traveled to Kandala.

Even though we had no way of informing the people of our coming, we did not surprise them. They had hoped we would come and were waiting for us. We received a very hearty welcome. A room in the former girls' dormitory had been arranged as guest house for our stay at Kandala. It was a unique reunion indeed.

Those of us who went to Kandala and Mukedi separated into several groups in order to minister to as many people as possible in the few days for which we could leave our studies. Two student pastors stayed at the church-school post at Ndongela, others served the congregations at Nzemba and Kifuza. The roofless chapel at Kandala was filled on Sunday morning, and the message based on John 8:30-32, was well received.

Services were held every morning and evening during the week. The following Saturday morning the Mukedi congregation arranged for a service, although the people are usually occupied getting food at this time. The response was rewarding.

We found a deep desire on the part of the believers, after months of separation, to fellowship with us. Just to sit and listen to the reports of their experiences, to relate to them what the other congregations of the Mennonite church in Congo had been doing during this time, was a ministry to them.

Others desired to confess their failures and dispose of the burdens resting upon them. One woman at Mukedi confessed having taken food from other people's fields to nourish her family during their flight. She did not know from whose fields she had taken food, therefore, felt burdened that she could not repay the owners.

Others again, after having their lives threatened, needed encouragement to stand up and proclaim a prophetic message and lead the congregations unwaveringly in true Christian discipleship. We were moved with deep compassion at the sight of a pastor with marks of beatings upon his body, living in a little shack because his house has been destroyed. They were eating with their fingers from a common dish because all their

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dishes and all necessities of the household had been confiscated and destroyed. Some had managed to hide away their Bibles and hymnbooks, but those were only few.

The work is again being resumed at Kandala and Mukedi. Church services are held regularly. The schools are being reopened. The government requested every village to rebuild the temporary schoolhouses that had been destroyed. This has been done.

It is more difficult, however, to replace the school furnishings and books. Textbooks are not available. If a teacher can locate an arithmetic book, he may have no blackboard on which to write the problems for the pupils. Thus schoolwork is difficult and inadequate.

Several acute problems confront the church. Some people have been beaten, their lives threatened, and their earthly possessions destroyed at the hands of their fellowmen. Now they must forgive them and minister to them.

Some church members have fallen. The church is confronted with the task of leading them to repentance and back into the fellowship of the church.

I received the impression that through the afflictions, a core in the church has grown in perseverance in a more complete understanding of communism and its dangers, in a greater awareness of the dangers of following any doctrine, and in a consciousness of the necessity for the church to abide in Christ.

God has answered prayer. Our brethren have been liberated and again have the opportunity to gather to worship God. The light of the gospel is shining in a country of darkness. Pray that the Light might disperse all darkness.

Peace education is also evangelism

Believers in Japan

Carl C. Beck

Now for the first time I can believe."

Thus confided Miss Y., a young high school student to Sue Richard. It was the close of a two-session peace seminar in Obihiro, Japan. She was one of Sue's contacts who had been coming to services at Obihiro Mennonite church for some months.

This wasn't an evangelistic meeting. It was a seminar. We weren't discussing faith or how to become a Christian, but we were talking about an important part of the gospel and of the believer's life. We were discussing Vietnam and how the gospel applies there in a practical way.

Between sessions a half dozen earnest young people cornered us to discuss various aspects of our relief program in Vietnam. They wanted to know how they could prepare themselves to serve most effectively. As understanding of gospel implications grew, faith blossomed.

This was one of a series of meetings in Hokkaido churches. Fumio Kurita, a young man from our Osaka churches, and I had been invited by the northern churches for a peace education tour of the local congregations.

At each place the meetings were different. In Obihiro it was largely Wes and Sue Richard's student contacts. In Kamishiboro it was the believers. In Kushiro the meeting was sponsored by the youth group, but the whole church attended. In Nakashibetsu it was a group of Lee Kanagy's farmer contacts that made up the core of the discussion group. In one church we hadn't gotten beyond the discussion following my lecture by 10:30 in the evening. The next evening Fumio got even with me by using the whole evening to lecture.

In Shibecha, a young lady, not yet a committed believer, was so thrilled by this new look at the gospel that the following day she brought her mother to discuss what this might mean in the daughter's life. The mother up to that time had been opposed to her daughter's church connections. But now she seemed very sympathetic and agreed that it would mean several more years of planned preparation for the daughter to make her greatest contribution as a *baranchiia* (volunteer) for Christ.

Taiki produced the most interesting meeting of all. Here Brother Takahashi had invited in labor leaders, city officials, people from the local cheese factory, and other interested folks. Only one other local Christian was present. Brother Hiroshi Mine, just back from two years at Eastern Mennonite College, came over from Hombetsu for the evening and made a decided contribution through his clear and strong testimony. From the start we had excellent rapport. The men gave themselves easily to discussion, and the whole thing was most instructive to us, as we matched their hopes and desires for a better world against the word of the gospel. Voluntarily, and without embarrassment, they observed that while the hopes were the same, only the Christ of the Gospels could empower people to live up to those hopes.

Mr. M., a former non-Christian student of mine and now chairman of the local federation of labor unions and vice-chairman of the national Youth for Peace organization within his federation, was particularly sharp in his analyses and insights. In spite of repeated suggestions by Brother Takahashi that the hour was late, it was nearly 11:30 P.M., before the last participants went home.

We were emboldened to encourage the church of Jesus Christ to "arise" and "shine" in the midst of impending "gross darkness," confirmed in our belief that then indeed "nations shall come to light."

NEWS

Famine Stalks India

Food, personnel. and money are flowing into India as never before. Churches and voluntary agencies, along with governments, are fighting one of the worst famines of the twentieth century. Response to the need has been great. Even so, hunger stalks the subcontinent of Asia.

The monsoon rains have failed for three years in a row. The most recent harvest was more than 60 percent below normal in many areas. In the last few months it has become evident that a major catastrophe will engulf India.

An appeal to humanity has been made by the world's leaders. The Pope has called on Roman Catholics to take action. The World Council of Churches has appealed to its members to contribute food and cash. The United Nations has brought the emergency to the attention of its supporters.

The result has been an unprecedented mobilization of aid. Many governments, led by the U.S., have arranged for vast quantities of rice and wheat to be shipped to India to fill the country's empty granaries.

The Lutheran World has asked its member churches and agencies to contribute $75,000 for the purchase and distribution of urgently needed milk powder. It will seek up to $125,000 to develop water resources and stimulate food production.

On March 13, the first of three Lutheran World Relief shipments of vitamin capsules earmarked for famine relief efforts in India left New York by commercial airliner. Some 10 million vitamin capsules with a value of $304,000 will be shipped by the end of March.

The relief committee of the Baptist World Alliance has sent an urgent appeal to all Baptist churches to contribute money to be used in famine relief. Money, not food, was requested, said Adolf Klaupiks, Alliance relief coordinator, because food is available at ports of entry, but money is needed to provide transportation to inland areas where the famine is acute.

The Mennonite Central Committee has been engaged in relief work in India for a number of years where it works with the Mennonite churches of India. Working in refugee settlements near Calcutta it provides milk for 1200 children each day. Vernon Reimer, Niverville, Man., directs this program.

Work projects in which laborers are paid partly in food and partly in money is a relief measure used by Mennonites at several places in India.

In Calcutta MCC is employing seventy men who are heads of families to build a fish tank. The inter-Mennonite agency has allocated $5000 for this project. Surplus food commodities are available to pay the workers for four days per week. MCC funds are used to pay the workers for one day.

In Jagdeeshpur, the General Conference Mennonite mission has developed road making and pond digging projects using hand labor. Workers are paid in wheat and in a small amount of cash funds provided by the Board of Missions and MCC. The project employs 6000 people.

The Old Mennonite Mission at Dhamtri is planning a similar project which would feed 4000 people. As yet it has not received its allotment of wheat from the National Christian Council of India.

The Indian council operates a relief service known as CORAGS (Committee on Relief and Gift Supplies). It is organizing a special feeding program for a million persons, mainly children and nursing mothers. CORAGS hopes that with help sent through the World Council of Churches it will be able to maintain and increase this program as a first priority.

Funds for CORAGS's mass feeding program will be supplied by Church World Service, the relief agency of the National Council of Churches in the U.S. Additional funds from CWS will go for well digging, farm equipment, land reclamation, and other projects aimed at increasing the farm yield of India.

Churches in other parts of the world have backed these efforts. The Danish Interchurch Aid Committee chartered an aircraft to fly out ten tons of dried milk and some millions of vitamin tablets to augment official feeding programs.

Congregations in the Netherlands have taken part in a public appeal which brought in more than $5,000,000 in cash. German churches also acted quickly and generously. Other contributions have already been pledged by a greater number of countries than in any previous appeal.

In Australia, a three-state emergency Milk for India appeal began on March 14 in Queensland, New South Wales, and South Australia. The appeal conducted through a large supermarket chain, is being sponsored by the Australian Council of Churches.

For a four-week period, supermarket customers will be invited to purchase powdered milk at special display counters and donate them to the appeal. When the appeal finishes on April 14, all cans donated will be returned to stock and a check equivalent to their value will be used to buy bulk supplies of powdered milk from Australian manufacturers. The milk will be distributed through Indian government channels and church and voluntary agencies.

Protestants and Roman Catholics have joined forces to aid the distressed. Along with other relief agencies in India they have set up the Joint Food Development Organization. This group was formed after consultation called by the National Christian Council of India and the Roman Catholic Indian Social Institute.

The proposal for the Joint Food Development Organization was carried without opposition. When represetatives from international church service agencies present at the meeting were asked how their constituencies at home would react to the proposal, H. Lacy, Asia secretary of the American Methodist mission board, said he believed it would be regarded as a milestone in ecumenical relationships. He recalled that Pope John XXIII had said the opportunity to begin in unity lay at the level of human need, and he believed that this was what the Joint Food Development Organization would help to bring about.

In its antihunger campaign over the next three years, the group proposes to develop water resources, import fertilizers, and provide improved seeds. India does not have sufficient fertilizer to cover more than 9 percent of its acreage.

To help finance this program, the World Council of Churches has appealed for $3,000,000. This money will be needed to buy heavy equipment for boring wells and reclaiming derelict land. Mobile pumps are also needed.

Food production could be stepped up considerably if more irrigation could be introduced. It costs about $1000 to dig an ordinary well and most Indian villagers do not have that kind of capital. Hundreds of these wells will be dug at strategic points after careful surveys have been made.

Again, Indian farmers badly need tractors to plow the sun-hardened black-cotton soil. Whereas three pairs of oxen can plow only half an acre a day, a tractor can plow up to eight acres in the same time.

It is calculated that India needs 250,000 tractors. In fact, however, the country has only 40,000, and one-half of these are idle for lack of spare parts.

It is therefore planned to train young mechanics who can maintain and repair the equipment used by the new mechanized farmers. One such church - sponsored apprentices training project is already in operation at Vadala in Maharastra in western India with help from the National Christian Council and other sources. It is hoped to extend this, and to open a new tractor center and an area now unprovided with repair services.

India feeds and, to some extent, clothes its population from two-thirds of an acre for each member of its population. Few other countries in the world require the land to do so much. But more food requires more tractors and more water. And to acquire more water requires more wells and more pumps, besides more apprentices who learn while servicing and operating the machines.

The church center at Vadala serves seventy villages with 400 pumps. This indicates how mechanization is increasing in India. But these pumps need mechanics to service the new machinery. Apart from the church workshops no others are within a radius of thirty miles.

A third aspect of the antifamine drive now being planned concerns India's population explosion. In 1951 India had a mortality rate of 19.7 a thousand. This has now dropped to 8.8 a thousand. Infant mortality has dropped from 146 a thousand to 92 a thousand. The average expectancy of life has risen from twenty-seven years to forty-seven years. With a population of more than 436,000,000, this means that every year India has eleven million more mouths to feed.

Consequently, thought is being given to raising India's standard of living by means of providing education in family planning. Church World Service is interested in this project and has promised a substantial contribution.

Meanwhile, in Rome, the director-general of the U.N. Food and Agriculture Organization issued a statement to dispel growing disquiet triggered by press reports of statements by Indian government officials that the famine threat was exaggerated.

"The critical months," said W. R. Sen, "will be May, June, and July, until the summer crop is harvested." He said statements made in India lately should be understood in the light of the danger that panic could worsen an already difficult situation.

"Panic leads to a run on the market, and that accentuates scarcity," he said. "The need for help from abroad is as urgent as ever, and the need increases daily."

Comparing the present situation to the famine in Bengal in 1943, he said that the drought now could not become as disastrous as the previous one. "We were isolated then and no help came . . . now we are not alone," concluded Sen.

Volunteer Finds Work a Witness of God

The following report was written by Jolene Franz, Henderson, Neb.

Just how does a Christian go about witnessing in the business world?

This question has bothered me ever since I became a voluntary service worker. Early last summer, just before the school term was over, I inquired about a possible voluntary service assignment. I had always wanted to do some voluntary service, but seemingly the opportune time never really came until I completed my college education.

Then I accepted the invitation to help start a new project in Oklahoma City.

I arrived in the city the first of September and my first task was to find a job. This was a new experience for me. Explaining to my interviewers why I had come to Oklahoma City from Nebraska to look for a job proved exhaustive yet challenging. It wasn't easy to explain why I was doing such an "absurd thing." They had never heard of "earning community service" before.

For six months I have worked in a large insurance office as a secretary. It took lots of confidence and courage for me to speak freely about why I had entered the earning voluntary service program. My co-workers are very interested in hearing my reasons for coming to the city. It still is really difficult for them to understand why I give my whole paycheck for the Oklahoma City project. They seem to be sympathetic. They just cannot believe that anyone with college debts would give up a complete salary for one year and receive only $15 a month.

I've tried to show that material things are not the most important things in life. I must admit that it is not easy for a secretary to get by on $15. It takes lots of courage to overcome jealously. Just now the girls in the office are shopping and buying new clothes for spring.

I feel I have a definite avenue of witnessing through my daily work and actions. This is my greatest responsibility to the Oklahoma City project. Work for a Christian should

IN FAITH a farmer in southern Japan plants his crop. To abandon seed to the dark earth is an act of surrender. Though he has seen growth before, the farmer knows that harvest is not automatic. He works hard to till the soil and cultivate his crops. Yet he cannot perform the miracle of the seed. The harvest is a gift of God. The outreach ministry of the General Conference Mennonite Church—in Japan and in every major continent of the world—is the work of tilling the soil and sowing the seed of the gospel. Missionaries, ministers, relief workers, teachers, and volunteers labor. But the harvest of souls is the gift of God. We work with faith in God. With our gifts we add our faith to this ministry of faith.

mean more than the efforts of man for the good of God. Our work should offer a witness to what God does for the sake of all men and for the whole world. A Christian witness should consider work as a confession in and through the daily work of Christ.

This is the true work of men; to be a witness to the work of God. Work defined as witnessing is our confession of the daily work of Christ. The need for Christians to become involved in worldly work is needed everywhere, not only in Oklahoma City. You don't have to be in voluntary service to be a witness for Christ.

Six months in voluntary service has proved to be different than I ever imagined it would be. I shall always value the challenging experience I had during this year and I hope that when my term is completed I shall continue to be a witness for Christ.

Work as an earning community volunteer has been hard. An earning worker practically has two jobs, one for the unit and a full-time job. Sometimes I felt I had too many responsibilities. New work experiences, new living arrangements, and new views of the church in the world have been demanding and rewarding.

Home churches should show more interest and concern about their members in service. I'm sure every voluntary service worker appreciates hearing by one means or another from his home church.

$12 BUYS 1500 SCHOOL BOOKS VOLUNTEER NURSES CHIP IN

Four MCC volunteer nurses at the McDowell, Kentucky, hospital recently purchased 1500 schoolbooks at a secondhand store for $12.00. They contributed half of this amount from their own allowances. The books will be donated to two schools in the area.

The local hospital generously loaned its truck to transport the textbooks, and with the help of Sue Dameron, a community resident who supplied the other $6.00 needed to buy the books, the merchandise was hauled out of the bookshop. Customers watched in such disbelief at the number of books being carried out that they forgot to offer their help.

With the aid of a few school children, the books—which include English, mathematics, spelling, classics, children's stories, and many other topics—are being repaired and a label bearing the caption "In The Name Of Christ" is being affixed to each.

One of the teachers invited to examine the books was thrilled at the prospect of adding so many useful books to the school library. She remarked that many of the books have been on the school's required reading lists but were not easily accessible.

The volunteers at McDowell are Hilda Boschmann, Rosemary, Alta.; Mary Poole, Souderton, Pa.; Margaret Epp, Didsbury, Alta.; and Margaret Unruh, Mission City, B. C.

NEW MEDICAL BUILDING GOES UP BETHEL INVESTS $2.4 MILLION

Ted E. Claassen, Mrs. Arthur G. Claassen of Potwin, and Victor Sawatzky, pastor of the Faith Church, Newton, Kan., were elected for three-year terms to the board of directors of the Bethel Deaconess Hospital Association. Their election came at the group's annual meeting in March at Newton, Kan.

Claassen, who was reelected, will continue to represent the Mennonite

Western District Conference on the board. Sawatzky will represent the General Conference Mennonite Church, succeeding Harold M. Regier of Buhler on the board, and Mrs. Claassen succeeds C. B. Thierstein of Whitewater as a representative of the association membership.

The hospital served 2951 inpatients during 1965 according to the report given by the administrator, M. H. Ewert. In addition to the service to inpatients, 14,635 outpatient procedures were carried out in 1965.

The value of services rendered by the hospital for the year was reported to be $689,008, an increase of 16.4 percent over 1964. Free work for the year was 18,904.

At the end of 1965, forty-nine students were enrolled in the school of nursing. Fourteen seniors had been graduated from the school during the year and seventeen were enrolled in the freshman class. The directly identifiable cost of the school of nursing to the hospital for the year had been $36,472.

The school of medical technology was discontinued with the graduation of two students during the year. During the eight years that it operated fifteen medical technologists were trained. In the fall of the year two certified laboratory assistant students were taking their internship.

The Bethel Home for Aged cared for ninety-two persons during 1965. Of the twenty-two residents taken into the home during the year, twelve had nursing care needs upon admission. Nearly two-thirds of the residents in the home at the end of the year were receiving care, the rest being ambulatory self-care.

Services performed by the home during the year were valued at $142,008, which is almost identical with the amount of charges to residents for 1964. Free work and charity services rendered during the year were valued at $10,102. The expense of providing services to residents was $142,785, which left a deficit from operations amounting to $ 10,878. Other income, including contributions, was sufficient to offset the deficit and a net gain of nearly $35,000 was shown.

Ewert reported on the building program. He said that nearly $760,000 had been received in cash, subscriptions, interest on the investment of building fund money, and gifts-in-kind. By the end of the year nearly $425,000 had been disbursed to pay construction bills and architect's fees. He stated that at present the estimated cost of the project is nearly 2.4 million dollars, which includes the cost of the fifth floor shell to be built over the new construction. Arrangements have been made to borrow $350,000 as needed. He said that no more than this amount will be needed in borrowed funds even with the addition of the fifth floor shell. It is anticipated that portions of the new building will be occupied before the end of 1966, with the total project scheduled for completion by the end of 1967.

ALGERIA CLINIC TREATS 26,833

The MCC-operated dispensary at Henchir Toumghani, Algeria, served 26,833 patients during 1965. Although a great number of patients benefited from the treatments provided, a few cases could not be helped in spite of the best efforts of the medical personnel.

One such case involved a five-day-old girl whose mother had died. This little girl's temperature was below normal when she was brought to the dispensary and despite all the care lavished upon her she did not warm up. Soft warm clothes were provided, a heated crib was improvised, and a constant vigil was kept, but to no avail. The child died the following day.

This is one of the few cases that could not be remedied. The staff, however, rejoiced over the excellent recovery of a malnourished boy who was admitted to the dispensary on the same day as the girl. This boy responded well to the special care and food given him. In fact in a few days he turned out to be a small glutton.

Joan Steider, Conneaut Lake, Pa., and Mrs. Mary Leatherman, Perkasie, Pa., staff the dispensary. Marion Yoder, Shipshewana, Ind., who is assigned to a medical project at M'Chira, comes to the Henchir Toumghani dispensary once a week to see patients.

Hanoi's Cease-Fire Ignored in Press

The following analysis of news reports from Vietnam was written by Walter Gormly, Box 26, Mount Vernon, Iowa 52314.

During World War II, newspapers often implied that collapse of the Hitler regime was imminent. One story said that Hitler kept a plane ready to fly to South America on a moment's notice where he was said to have large sums of money waiting for his hurried retirement. Because they wanted the war to end, newsmen took such rumors seriously.

But now, even unilateral cease-fires on the part of the North Vietnamese are so contrary to what reporters want that they largely ignore them. Newspapermen said little or nothing about the North Vietnamese absence from combat last summer and fall.

Beginning Nov. 20, 1965, the North Vietnamese again refrained from combat in South Vietnam. Apparently, the first news accounts of it did not appear till eight weeks later, Jan. 14. It got so little attention in the press then that I missed it, although I should have caught it in Jack Raymond's account in the New York Times.

In checking back, I found that Tom Lambert (New York Herald Tribune, Jan. 15) had the cease-fire in three paragraphs at the end of a twenty-seven-inch story. He also said that, since they had been in South Vietnam, the North Vietnamese had not attacked either American or South Vietnamese units but instead responded only when the allies went into their territory. I wish some reporter, or editor would explain to me why this information is not considered very newsworthy.

I did not find anything in the Chicago Tribune or in The Des Moines Register about the absence of North Vietnamese from combat. Other newspapers for the day are no longer available to me.

Some newspapers subsequently mentioned, in an incidental manner, that the North Vietnamese had not been seen, but those mentions were buried under headlines dealing with other subjects. Some of the headlines were: "B-52s Hit Red Supply Area Near Cambodian Border" (Chicago Daily

News, Jan. 26); "Viet Reds Are Reported to Avoid Big Battles" (Washington Post, Jan. 29); and "GIs Kill 159 Viet Cong in Plains Duel" (AP in the Cedar Rapids Gazette, Jan. 29).

Ted Sell of the Los Angeles Times said on Jan. 28 that "elements" of North Vietnamese were in combat, and three days later the Washington Post had a story from news dispatches that "U.S. troops are encountering North Vietnamese regular troops for the first time since the bloody battle of the Iadrang Valley last November."

That first encounter after seventy-three days was the day the U.S. resumed bombing of North Vietnam after a thirty-seven day bombing lull.

Premier Pham Van Dong of North Vietnam told three visiting Americans n January that the reported presence of North Vietnamese troops in South Vietnam was "but a myth." That prompted Victor Zorza of the Manchester Guardian to speculate that the "barefaced denial" might be Premier Pham's way of saying North Vietnamese troops would not be in South Vietnam in the future—if the U.S. continued the bombing pause.

The American bombing lull was well-publicized. Charges that North Vietnam took advantage of the lull were well-publicized. Charges that North Vietnam is an aggressor are well-publicized. Over a five-day period ecently, the Chicago Daily News devoted seventy-seven column inches of ext and more than a page of pictures o illegally parked cars. But the North Vietnamese cease-fires got miniscule ttention.

World War II newsmen didn't keep t a secret when one of the enemy ountries quit fighting. In fact, they hought it was something for banner headlines and the entire front page.

Such management of the news means people are dying for a lie. And newsmen aren't forced to misead the American people. It is bad nough when newsmen are forced by government to manage the news, ut it is far worse when newsmen o it voluntarily.

Back of this management, or mismanagement, of the news may be peronal attitudes like the attitude in n editorial about American bombing f North Vietnam in the Birmingham (Ala.) News for Feb. 19, 1965: "We oubt there was an American who id not feel a tingling excitement— combination of apprehension and exhiliaration—when he heard of U.S. and South Vietnamese air strikes in North Vietnam in retaliation for Red attacks on American bases last week."

MINISTERS' MEET SET FOR FALL

The committee on the ministry has set Oct. 26 to Nov. 2 as the dates for the second annual Pastors Seminar. The meetings will again be held on the campus of Mennonite Biblical Seminary, Elkhart, Ind. R. L. Hartzler, Walter Gering, and Erland Waltner are planning the program.

Courses will be similar to last year's program. Where possible, the same leaders are being asked to participate.

The planning committee will be assisted by district ministerial committees in selecting participants. About fifty pastors, prorated to the various district and area conferences, will be invited to attend. On an annual rotation basis, it is hoped that after five or six years all the pastors of the conference will have attended at least one seminar.

The only cost of the seminar will be a ten dollar registration fee, the major funds being secured from other sources. The planning committee will contact prospective participants in the near future.

WORDS AND DEEDS

Olan Hendrix, home secretary of the Far Eastern Gospel Crusade, says, "There are simply too many foreign mission organizations today. We always lack missionaries, preaching, and conversions, but there are too many separate missionary groups. The result is excessive overhead expenses, duplication of effort, and confusion in the mind of the Christian public." He noted that the forty-seven member societies of the Interdenominational Foreign Missions Association have 8413 missionaries and home staff. Twelve of these have two hundred or more workers each and comprise 73 percent of the workers in the association.

The New York Post recently made the following observation about the military draft in the U.S.: "Not only are more men neglecting to register, ignoring official correspondence, refusing to report for their physicals, and tearing up their draft cards, but the threat of military service has frightened thousands into premature marriages, unplanned schooling, and unwanted jobs."

Caritas Internationalist, the worldwide Roman Catholic relief agency, has given its full support to proposals for cooperation among church agencies for meeting famine needs in India. Mgr. Rhodian, Paris, one of its leaders, says that "at this moment when the whole world is trying to help India . . . within the Christian family people are at last joining hands in order to give better service to others."

The National Council of Churches through its general board has gone on record in favor of admitting the People's Republic of China to membership in the United Nations. The board urged the United States to allow travel between the U.S. and China, to permit the sale of food and nonstrategic items (as do Canada and Britain), bring China into disarmament negotiations, and aid the people of China by suggesting areas of technical cooperation, and exchange of information on such topics as food production, family planning, and water development.

Portions of the Bible are available in the languages and dialects of 97 percent of the world's population even though 1000 distinct languages remain into which no Scripture portion has been translated. The United Bible Societies reports partial Bible translations in 1250 languages and dialects. Complete Bibles have been published in 237 major languages spoken by over 90 percent of the world's people.

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

Apr. 24—Chrisian College Day.

May 5-8—Central District Conference, Fairview, Mich.

May 1-9—Christian Family Week.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6-19—Northern District Conference, Lustre, Mont.

July 6-9—Canadian Conference. Winnipeg.

Oct. 21-23—Western District Conference.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Mar. 1-4—Saskatoon, Sask., stewardship institute, Lester Janzen, leader.

Pacific

Apr. 22-24—California Fellowship, Fresno, Calif., Orlando Waltner, speaker.

Western

Apr. 19-22—Buhler, Kan., stewardship institute, Lester Janzen, leader.

Apr. 26-29—Clinton, Okla., stewardship institute, Lester Janzen, leader.

DEATHS

Jacob G. Andres, Laird (Sask.) Church, was born Dec. 6, 1876, and died Mar. 10. He acted as congregational song leader for many years.

Esther M. Frantz (Mrs. Peter E.), Bethel College Church, North Newton, Kan., was born Feb. 19, 1899, at Dalton, Ohio, and died Mar. 17.

Maria Goossen, Gospel Church, Mountain Lake, Minn., was born in south Russia on June 23, 1880, and died Mar. 15.

Mrs. Ray Groff, Pine Grove Church, Bowmansville, Pa., was born July 11, and died Mar. 3.

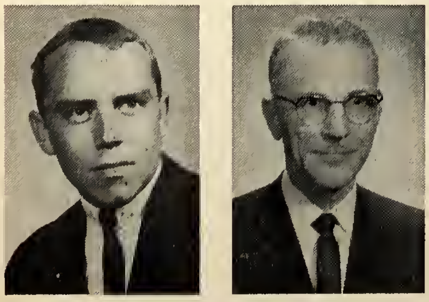
Helena Koehn Koehn (Mrs. Ferd), Glendale Church, Lynden, Wash., was born Mar. 26, 1892, near Moundridge, Kan., and died Mar. 1.

Peter D. Pankratz, Brudertal Church, Hillsboro, Kan., was born Mar. 17, 1898, and died Mar. 9.

Peter J. Schrag, Salem-Zion Church, Freeman, S. D., was born Oct. 6, 1875, and died Mar. 18.

Mrs. P. R. Schroeder, Bethel Church, Mountain Lake, Minn., died Feb. 23 at the age of 77.

Harms (Workers); Krehbiel (Ministers).



Henry W. Voth, Grace Church, Dallas, Ore., was born July 28, 1890, in Henderson, Neb., and died Mar. 12.

Albert Ewert, Bridgewater, S.D., was born June 11, 1907, and died Mar. 5. He was formerly pastor of the New Hutterthal Church, Bridgewater.

Anganetha Kehler, Clearbrook (B.C.) Church, was born May 17, 1882, in Altona, Man., and died Mar. 23.

Jonas Redcherries, Bethany Church, Busby, Mont., was born Apr. 5, 1942, at Lame Deer, Mont., and died Jan. 20.

Agnes Rising Sun, Bethany Church, Busby, Mont., was born Nov. 19, 1942, at Busby, Mont., and died Mar. 18.

MARRIAGES

Lyle Henry, First Church, Wadsworth, Ohio, and *Alma Whited,* on Nov. 6.

Jack Jungas, Bethel Church, Mountain Lake, Minn., and *Rebecca Lidfors,* First Lutheran Church, Aitkin, Minn.

Dennis Lee Kern and *Barbara Lee Spitler,* in Pine Grove Church, Bowmansville, Pa., on March 19.

Thomas Lester Swiger and *Marie Ann Beheydt,* First Church, Wadsworth, Ohio, on Nov. 24.

MINISTERS

Olin A. Krehbiel, Freeman, S. D., has accepted the pastorate of the Grace Church, Dallas, Ore., beginning this fall. He is currently pastor of the Salem-Zion Church in Freeman where he has served since 1957. Earlier pastorates were in Berne, Ind., and Lansdale, Pa. He was president of the General Conference from 1950 to 1956 and is currently a member of the board of trustees of Mennonite Biblical Seminary, Elkhart, Ind.

NEW ADDRESSES

John H. Kulp, Apt. 1, Bldg. B., Fleetwood Manor, Clearwater, Fla. 33515 [39]

John Wall, Apt. 16, 9815 East Imperial Highway, Downey, California 90242 [46]

WORKERS

The Sam Guhr family, presently working in Camp Landon, Gulfport, Miss., was involved in an auto accident on Mar. 12, which demolished their car. As a result of a broadside collision, he received a back injury and she suffered a broken collar bone. Sam works as a maintenance-handyman and community worker in Camp Landon and Linda teaches Bible classes in a Negro public school in Pass Christian, a community near Gulfport.

Leonard Harms, son of the L. Harms, Route 1, Clinton, Okla., has accepted a three-year Teachers Abroad Program assignment in Kenya. He is a graduate of Clinton High School and Southwestern State College, Weatherford, Okla., and a member of Herold Church, Cordell, Okla.

Paul Myers, New Paris, Ind., has been named assistant treasurer of the Mennonite Central Committee, succeeding Wayne A. Mumbauer, acting assistant treasurer since July, 1965. Myers served three years, 1960-63, in the business office at MCC, Frankfurt, Germany.

LETTERS

AFFLUENCE NO CURSE

DEAR SIR: Regarding the editorial on the back cover of *The Mennonite* of March 15, the last line reads, "Let's begin by praying together this prayer, 'Save us, Lord, from the curse of our prosperity.' "

It is this line that strikes me as being incorrect and unbiblical. In Psalm 1 the Bible writer speaks of a man being blessed and lists some of such a person's doings. Then in verse three it is clearly mentioned that such a man shall prosper. Therefore in this portion of Psalm 1 the writer of the Psalm equates blessedness with prosperity. *George J. Toews, Box 96, Waldeck, Sask.*

ABOUT WRITING LETTERS

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Sometimes I wish you'd look at me and know my name

You Wouldn't Want Me

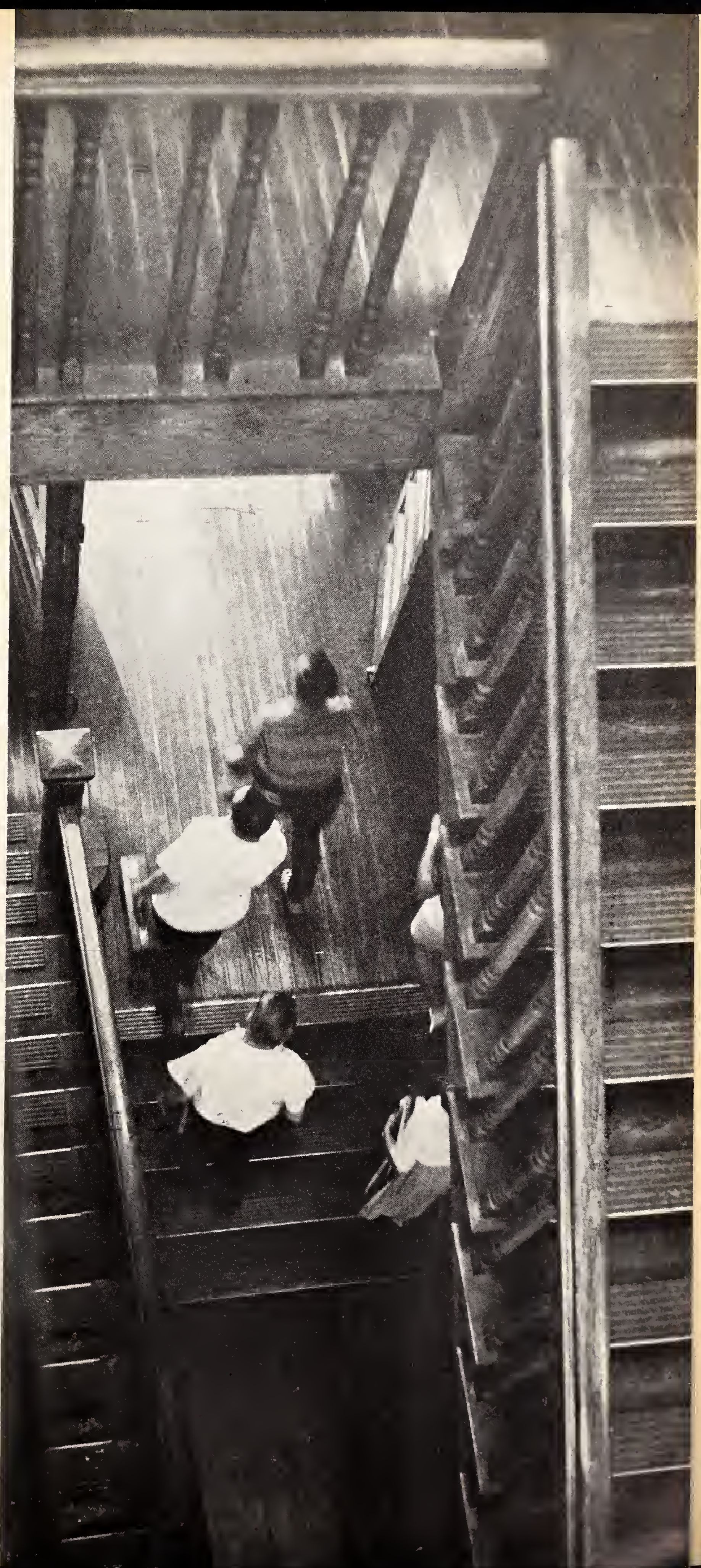
Garin MacNeill

I KNOW YOU. And your church youth group. At least I know who you are. I see you standing in the hall at school sometimes with some of the kids in your church crowd. You're always laughing and talking. Sometimes I can tell that there's a disagreement between you and somebody, but usually you and your friends look happy. I guess you are.

You don't know me. I don't think you see me. Your eyes look over my head or around my face. A few times I've spoken to you but I guess you didn't hear. I know you're busy. Once or twice you've smiled in my direction and rushed on.

You're in so many things. I see you in a couple of my classes making plans to attend a meeting or something after school. Somebody's always asking you about a party or a program at your church or at school. Probably this will sound envious. It really isn't. Oh, sometimes I wish you'd look at me and know my name. Once in awhile I think about coming over to you in the hall and maybe coming to your youth group on Sunday, but I probably won't. See—I know you wouldn't want me.

It's not that I'm so dirty or criminal or anything. It's just that I'm *nothing,* you know. I'm what you call a loner.



YOUTH

I don't mix much with people. It isn't that I don't like people, but I just don't have much to say. I never did. When I was just a little kid, my mom says, I played alone mostly. When I started school the teachers kept writing my mother about my "poor social adjustment."

I do have two or three friends, and we hang around together sometimes when we've got a project or something. I don't mind working alone though. Lots of times I spend almost a whole day by myself working on model cars or going out hunting.

My family doesn't amount to much. My mother means well and tries hard, but she's never quite up with the times. She and I live alone now. Dad left us when I was in grade school. I guess Mom feels kind of alone, too. My older sister is lots older and she's been gone a long time.

We live in an apartment—not a swell house somewhere, so I can't count on having people over. You never know how the neighbors might act. I'm not about to have people like you in my place anyhow. We've got some crummy old furniture that looks like Goodwill rejects. Mom keeps things fairly clean but she's always too tired to want kids over.

My clothes aren't so hot either, but who cares? Some of the guys with dough to burn don't look better. I get by. Once in awhile I wish I had a decent suit but since I don't go anywhere special, well—it'd be dumb.

When I was little my Mom took me to a church pretty close to us. I don't remember much about it, except that some lady who was fat and smelled sweet picked me up, and she smiled a lot. I liked her. Somewhere along the line my mother and I drifted away from the weekly church habit and I felt indifferent about it —except I remembered the friendly lady sometimes.

I wonder if that's what the people are like in your church. Maybe I'm almost afraid to find out. You see, a couple of years ago I decided to come out of my shell, so to speak. Even Mom was bugging me about sticking so close to home.

Anyhow, there's a guy—Larry—who sits by me in homeroom and he's okay. Not chummy, you understand, but friendly. So one day I hear this other guy, Paul, ask him if he was going to the youth meeting at church. Some big deal about boy-girl relations —the usual come-on by youth groups to get people interested. So I asked Larry what church.

At first they both looked at me very astonished. Then Larry muttered an answer.

"Oh," I said, "I know where that is. Maybe I'll come Sunday. Okay?"

I tried to sound a lot more casual than I felt. Larry looked embarrassed and Paul gave him this warning look. I just pretended I didn't understand.

That Sunday—much against my better judgment and wishes—I dragged myself over to that church, clean shirt and all, and went in. I finally found the youth room on the third floor.

Everybody was talking when I got there—waiting for the leader, I guess, to get things rolling. A couple of girls gave me this cool once-over but didn't say anything. Then Larry spotted me. He looked sort of distressed but he came over slowly.

"Well—I really didn't think you'd come," he stammered.

"I'll bet you didn't," I said, and regretted it right away. What I say just never comes out right, you know?

"Soon we'll get things going," Larry clued me in. "There's a panel tonight and a film on 'Boy Dates Girl.' Then we'll discuss it."

He sounded so apologetic that I couldn't help feeling sorry for the guy. I wasn't exactly relaxed myself.

"That's all?" I asked, and I'll admit it sounded curt.

"Well—" Larry hesitated. "We'll play a game or sing if there's time—then there's sort of a closing worship —not much."

"How come?" I said, "Isn't this a church?"

Larry was getting red around the edges. "Well, we don't push this religious stuff. We're not fanatics." He sort of laughed and I snorted out loud. That struck me awfully funny; he was making light of what I thought was important to him. Oh, well.

I sat in the back row—and that's just how the place was arranged—about eighteen kids lined up in rows like soldiers. Larry went to sit with some girl. Paul was on the panel.

There was a lot of fooling around and side remarks. I sat by myself and nobody said much to me. The man sponsor asked me if I went to some church and was I a visitor? I said, "Not any more; maybe I'll come here."

That really shook him up. The topic didn't interest me much but the rest of the kids seemed to get some kicks out of it. Afterwards, during the game, Larry halfheartedly told the group who I was. They were vaguely friendly — like they didn't want to encourage me too much, but they thought they ought to be nice.

The worship service didn't do anything much—but it was at least more peaceful than the rest of the hullaballoo.

I hung around for a minute or so afterwards, hoping maybe somehow I'd feel like I belonged here. But everybody seemed to have plans which didn't include me. So I left. I didn't go back. But I was disappointed.

I tried once more. This time somebody actually invited me. Some kid in my biology class who carried a New Testament started talking to me about my spiritual life. At first I didn't think he was for real, but he kept hounding me.

More to shut him up than anything else I went one Sunday evening. First the youth (That's a laugh! Some of them were forty years old.) met for a speech on Jesus' parables. Then we all went to a church service and sang wild songs and listened to a sermon.

Several people stood right up in the service and told about their sins before they were saved. This really shook me up. I mean, I'm about as shockproof as anybody, but my hands were even sweating I was so uncomfortable.

Some old fella called me "brother" and asked me if I was going to "accept the Lord." I said I'd think about it. Boy! I could hardly wait to get outside and see if the sky had fallen or something.

After that experience I decided to stay away from churches. It was easy. Nobody was pushing me to come anyhow.

But I always felt uneasy about the whole thing. A few months ago I started reading my Bible from primary church school days. It didn't mean anything to me when I was promoted at the church and got it, but now strictly in secret I read it.

Maybe I'm wrong—I usually am—but it seems to me that Jesus spent a lot of time and effort on people who didn't fit in. Know what I mean? The New Testament is full of stuff about the church being Jesus Christ today. Doesn't this mean that the church should care about the ones who don't fit in? I don't know.

Maybe I am envious. Seems to me that the same people are taken care of by every organization. You take Larry. He's well-liked at church and he's chased after by girls and school clubs; he's invited to all the big socials. He's got more care than he knows what to do with. It's easy to be interested in him and I don't blame him, either.

It's always the same ones who are left out, too. Not just me. I look around and see lots of lonely kids. Nobody's beating a path to their doors. So I figure it's a vicious circle. You're in or you're out, and the ins are in at church, too, and they're not too upset about the outs unless one of us suddenly shows up.

So it sounds like a bleeding-heart story. Forget it. I'll still watch you from a distance. Sometimes I wish I knew how to get closer. Maybe if I get over my past scars I'll try it again sometime—once more. I'll come to your group; I'll try to talk to you.

A Volunteer's Meditation

Sue Hilty, Bluffton, Ohio, was a member of a high school work camp held in Minneapolis last summer. She wrote the following reflection of her experience.

DEAR GOD, THIS isn't a prayer, or at least I don't want to call it that. Prayer signifies bowed heads and closed eyes. I want this just to be a conversation—between You and us. And to have a conversation each party must contribute. That's another problem with the word prayer—it brings to mind *us* talking to *You*. In a conversation we shall talk to You—and You will speak to us. And to hear You we have to listen. God, this is where the problem lies. How is it best to listen? Where is the best place to listen? Is there a best place? We certainly have all met You on the street corner or in our Seward Area with a paint brush or a child's dirty hand clasped in ours. We have seen You in all the shouting and hubub of Play Corps, at the airport, or downtown. And yet, we also met You on top of Foshay Tower, where the sounds of the city are far away and just the sound of the wind is close. We meet You as we ride home at night, crowded close and sleepy and quiet in the car. We *look* for moments to walk or sit quietly by ourselves. We need silent moments, Father, to really talk to You and then to listen—and maybe wait—for an answer. Sometimes we're too busy watching the "walk" sign on the corner to give You more than a nod or a handshake. Our silent moments are important and precious, but we all know how hard they are to find. So we'd like to ask You to help us, please, to develop in our souls a kind of silent spot to which we are continually tuned; a place where no noise would be allowed—only the music of Your voice speaking to us. And we wish, along with Dag Hammarskjold, that You would help us "to preserve the silence within—amid all the noise. To remain open and quiet, a moist humus in the fertile darkness where the rain falls and the grain ripens—no matter how many tramp across the parade ground in whirling dust under an arid sky." The real test, of course, is living what we learn in our conversations with You, and in listening to and obeying Your voice, as it speaks to us. Because, as Dag Hammarskjold also said, "The best and most wonderful thing that can happen to you in this life, is that you should be silent and let God work and speak."

So, Lord, we want to "Understand—through the stillness/ Act—out of the stillness/ Conquer—in the stillness."

And our prayer is that we may always be "Before Thee, Father/ In righteousness and humility/ With Thee, Brother,/ In faith and courage,/ In Thee, Spirit,/ In stillness."

Young people, sixteen to eighteen, who would like to take part in one of six teen-age work camps to be held this summer can write to Walter Paetkau, Summer Service Director, 3003 Benham Ave., Elkhart. Ind. 46514, for information.

CONTENTS

*Closer to Jesus Christ 250
Return From Terror 253
Believers in Japan 254
News 255
Church Record 259
Letters 260
You Wouldn't Want Me 261
A Volunteer's Meditation 263
Editorial 264

*Supplemental reading for the Sunday school lesson of Apr. 17.

COVER
"The Parable of the Mustard Seed" by Robert Regier. The story of the church is the story of growth. "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air came and make nests in its branches" (Matt. 13:31, 32).

CONTRIBUTORS
Tracey K. Jones, Jr., is associate general secretary of the world division of the board of missions of the Methodist Church.

Peter Falk, Morden, Man., is a Mennonite missionary serving under the Congo Inland Mission, an inter-Mennonite agency. The story he tells is one chapter in the story that began with our report, "Congo Workers Routed by Terrorist Bands," Feb. 4, 1964. Other major installments appeared as follows: "Congo Missionaries Safe" (Feb. 11, 1964); "Congo Men Live by Faith" (Nov. 3, 1964); "A Congo Village One Year Later" (Jan. 19, 1965); "Aftermath of a Congo Revolution" (July 6, 1965); "Congo Church Survives Testing" (Oct. 12, 1965); and "Grace in the Forest" (Mar. 1, 1966).

Carl C. Beck, 352-2 Nishi-Okubo, Shinjuku, Tokyo, is a missionary to Japan for the Old Mennonite mission board and a peace worker for the Mennonite Central Committee.

Garin MacNeill's article appeared first in Vision, a youth publication of the Christian Churches.

CREDITS
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THE MENNONITE

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PEOPLE CAN BE divided into three groups. You've heard this said often. It crops up in sermons and lectures. When I run out of hobbies to amuse myself in my idle moments, I mean to start a collection of all the groups of three into which mankind can be divided. I'm sure I'll find a lot of them in my old sermons and editorials.

Let's start with this one. All people can be divided into three groups: optimists, pessimists, and realists. Here we have two extremes and a middle. I'm sure most of us see ourselves in the middle. We're realists. Our view of life isn't too dim or too bright. We see things as they really are. We are examples for others of how they should behave.

Such little homilies are all right for teaching purposes. I do not object to a generalization or a simplification if it helps to teach a lesson or reveal a truth. We need all the revelation we can get.

But all these easy divisions of mankind into three groups or more break up under careful study. People can't be labeled and put on shelves. They defy classification. No one is an optimist all the time. Certainly few people are realists much of the time. People come in more than three varieties. They come in hundreds and thousands of fascinating forms and shapes.

Since I (as it seems to me) take a skeptical view of all divisions of people into threes, you probably heard my spine stiffen when I got to Psalm 1. Here mankind is divided into two—the wicked and the righteous. This, of course, is an ancient classification and dares not be sluffed off easily.

It is, again, a good teaching device. For the key verse tells us that the righteous, like a good tree well-watered and well-planted, "in all that he does, he prospers" (1:3). From the dawn of religious thought this has been an axiom to explain both prosperity and disaster. Why did the children of Israel suffer in the wilderness? Why was their kingdom divided? Why were their people taken into captivity? Psalm 1 would answer by saying that they had failed to "delight in the law of the LORD" and they did not meditate on it day and night (1:2).

As an explanation this makes a kind of sense. It has much truth in it. Doing God's will brings blessings; at least, many times it does. But the righteous do not always escape suffering. We see in the testimony of Jesus Christ that the path of the righteous may lead right through suffering and death.

Psalm 1 involves us in this contradiction about prosperity. George Toews, Waldeck, Saskatchewan, called this to my attention. (See Letters, page 260.) I had just written an essay on Psalm 17 with special attention given to the oath in its fourteenth verse where the psalmist curses his enemies with affluences. Since North Americans are so rich I could only conclude that someone had let loose a curse on us.

But isn't our wealth really prosperity after the order of Psalm 1? All those who feel that they deserve all the material goods they hold because they have meditated in the law of the Lord day and night may stand up. I'm not ready to join them.

Not at least without a further look at the word prosper. And the discovery that this word used in reference to Joseph when he was down in Egypt excited me. When he was in Potiphar's house God was with him and "caused all that he did to prosper in his hand" (Gen. 39:3). That was pretty good since Joseph had really been sold into slavery. But what was the end of this kind of prosperity? Well, Joseph went to jail. But even so, he was a hard fellow to suppress. For even here, "whatever he did the LORD made it prosper" (39:23).

Joseph's experience with prosperity had its ups and downs. It's a different view of prosperity than Psalm 1 talks about, but it is closer to the Christian view. The major factor in prosperity is to have the Lord working through you.

Thus even the division of the Israelite kingdom and the later exile was a kind of prosperity. Because it was through the loss of their political kingdom that the Jews found the reality of God's kingdom. And to find God is the ultimate blessedness and the final and best prosperity.

So, you see, all prosperity can be divided into at least two kinds: man's prosperity measured in bathtubs and TV sets and God's prosperity which is the presence of God in our lives. Do we show by our lives which kind we value most?

READING THE PSALMS—VII

In this series on the Psalms we won't comment on all 150, of course. Which ones would you like to see discussed? What's your favorite Psalm and what does it mean to you? We'll try to include your suggestions.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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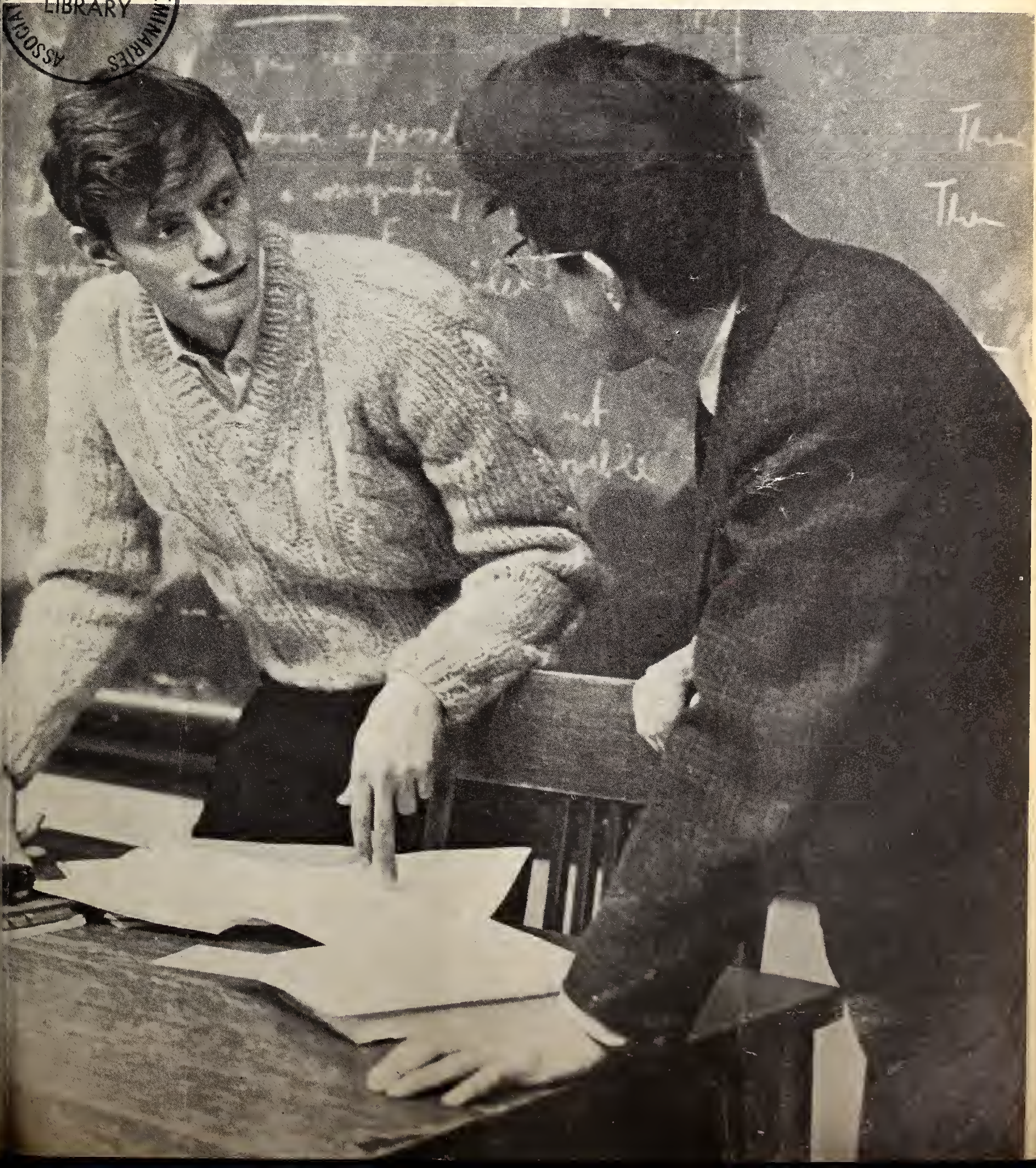


When the Student Comes Home

Both parents and students may note some disturbing changes

Walter Klaassen

LAST YEAR A popular magazine published one description of a student by his mother. It appeared in an article by J. G. Gray called, "Salvation on the Campus."

This parent said: "Our Tom looked like a bum when he came home for Christmas. His clothes were filthy, he was wearing a mandarin beard, and his hair hadn't been cut since September. Last fall we gave him permission to live alone off campus and cook for himself. Now he has trench mouth, a bad case of athlete's foot, and some kind of mysterious virus."

I doubt whether most parents experience things in quite so obvious a form as this. Nevertheless, you will no doubt agree that when students come home parents note some rather disturbing changes.

The student likely has the same experience. Because of what he experiences in university or college, parents and home and church suddenly appear provincial, narrow, and out of date.

We cannot avoid this kind of development. We can only plead for mature understanding and behavior on the part of both students and parents.

What Parents Ought to Know

What ought parents to understand about their student sons and daughters? We parents ought to understand something basic about ourselves. As we get older we have a tendency to get caught in a spiritual and intellectual inertia. We tend to stay in one place. We find it hard to move from one point of view to another. Our view of life and reality becomes rigid and inflexible, and we are in danger of equating our own views with the truth.

We also have a fear of new ideas because we know life is getting shorter, and we do have to make up our minds. And so we tend to waterproof our system of thinking from the inside; we attempt to keep out anything that would force us to change our views and understandings. I know what I'm talking about.

I also know that it is not necessary for us to grow rigid as we get older. It is possible and exciting to grow with our children.

We parents must recognize that our views were formed a generation ago. It is hard for me to realize that I'm twice as old as most of my students. A distance of a generation makes a tremendous difference.

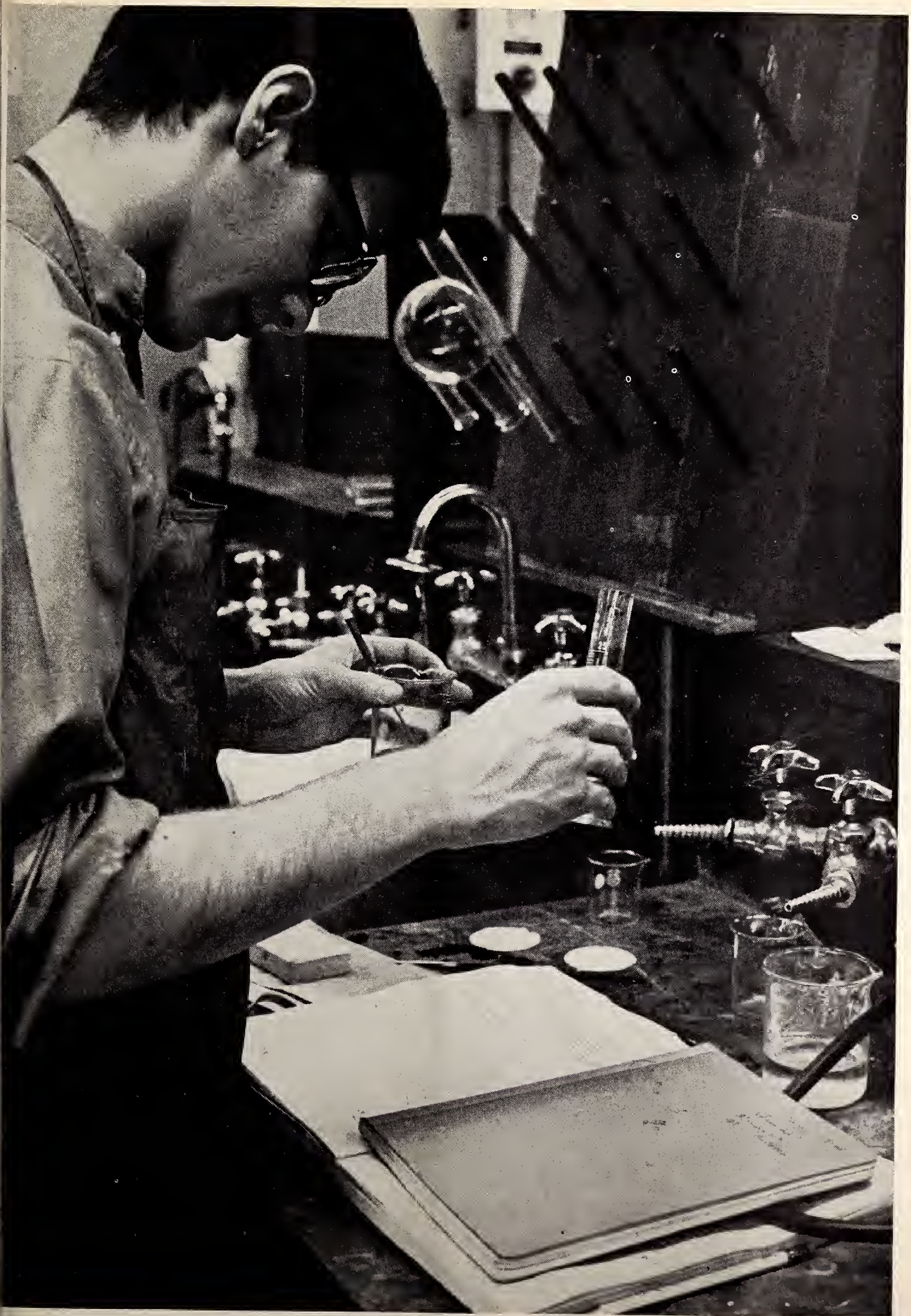
Most of us parents were already grown up and the main direction of our life was set when the atomic age began in 1945. Most of our students know no other age. The world has undergone a vast change. We have experienced it, but we as the older generation have difficulty adjusting to different situations, and don't realize that our children are hardly likely to be impressed by the struggles we faced. They face their own struggles —struggles which are in a real sense different from ours.

We parents must remind ourselves that most of us never experienced university life and its shock. A basic questioning of everything, including the values we consider self-evident, is characteristic of the university.

The questioning attitude is what the university is all about. The student to be worried about is the one who never asks any questions. You parents who invest heavily in the education of your children would not be getting your money's worth. When students come home and ask unconventional questions, you have the sign that your investment is beginning to pay off.

We parents should remind ourselves always that Christian faith is dynamic and not static. While a core remains constant, interpretation and understanding of that core will change with every generation.

It may not be obvious from our one-generation distance, but the course of the history of the church shows a veritable kaleidoscope of interpretation and understanding of God and Jesus Christ. Things move fast in our day. Thus, if young people come up with unfamiliar interpretations, remember that today is a different day



than the day of a generation ago. A new day with new questions demands new answers.

We parents have to remember that our children are persons in their own right. We must be prepared to grant them the human privilege of being themselves, and this means that they must be allowed to have their own ideas and ways of doing things.

What Students Ought to Know

What ought students to understand about their parents?

Students should remember that a mark of maturity is that a person makes up his mind about some things. For parents to hold firmly to some basics is not by definition narrow-minded. All of us are sooner or later driven to affirm certain truths and values through thought and experience.

Students ought to give their parents credit for having given thought and consideration to those things they hold to be inviolable and unchanging. We may not agree with the conclusions but we may not chalk it up to prejudice or convention until we are as old as they are.

As students we should remember that the past, which our parents represent to a degree, is not without its wisdom and stability, and that not everything that comes from the past is without significance or meaning for us. I am thinking specifically about family, social tradition, church, and Christian faith.

Again, part of growing older is to recognize the values of the past. People in the past were not entirely without perception. It is up to us to weigh carefully what comes from the past, and to separate that which is strictly time-bound from that which has meaning beyond our own time.

It takes patience, and it takes continued involvement in family, social, and church traditions. It takes work, and it is frustrating, but we are responsible to see that it gets done. One day we will expect *our* children to exercise the same kind of maturity.

As students it is important that our relations with our parents be marked by deference and humility. We have no right to be presumptuous and proud about our newfound knowledge. We are not the source of that knowledge. Someone else thought of it before we did and passed it along to us.

Again, we have no right to imply that because the folks are not university-educated they are really out of touch with reality and in the sticks. That is an improper attitude, an attitude of pride, which both the Hebrew and the Greek portions of our intellectual heritage insist leads to disintegration and destruction of personality.

Remember that our parents, in most instances, have made it possible for us to go to school. Don't use the privilege against them.

We students should remember that experience is a great teacher. One of the curses of university life today is that we deal so largely with abstractions; much of what we talk about is pretty far removed from the actual business of making a life and a living.

The struggle of life itself teaches lessons that we never learn in the university, and it is a mark of utmost immaturity to suggest that our parents are ignorant because they don't know the difference between realism and idealism, or myth and reality. Many of the convictions held by our parents have been proved in the fire of life about which they know, on the whole, more than we do because they have lived longer.

As students we should also remember that Christian faith is dynamic and not static. It is strange, you know, that those of us who insist on the changing scene, are just as liable as anyone else to view our convictions and understandings as ultimate and not subject to change.

Often university students are the most dogmatic and unbending of all. Some think that they have captured the whole of the matter after several courses or lectures and slam shut the doors of their minds lest any new ideas should cause them to change their minds.

That's why we call second year students sophomores. The name is a combination of the Greek words *sophos,* meaning wise, and *moros,* meaning foolish. It literally means a wise fool. The implication of the word is that such a student thinks he already knows everything and has nothing more of any importance to learn.

Such an attitude is far more serious in a young person than in an old one. A tentativeness, a reserve, an openness to our own views should characterize us.

And we should remember, all of us together, that even Paul, who has become normative for Christian theology, said the following words: "Our knowledge and our prophecy alike are partial . . . now we see only puzzling reflections in a mirror" (1 Cor. 13:9, 12 NEB).

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

It Began With a Church Supper

Do moral and cultural barriers keep people out of our churches? The young people in a Roman Catholic Church saw the contradiction between the church's creed and its existence.

William J. Sullivan

THE CHURCH OF St. Séverin is located in the Latin quarter of Paris. Among its parishioners are intellectuals from the Sorbonne, Algerian refugees, foreign, and French students, and a social group best known as *clochards.*

Even though the parish pioneered in the liturgical movement of the Roman Catholic Church, its worship services did not appeal to the clochards who formed a large part of its "congregation." Contacts with them were frequent but they occurred in the narrow streets of the Latin quarter and not in the church. Clochards came to the church to beg at its doors, to warm themselves or to hide from the police, but seldom to pray. The Christian community's contact with this element of society was insignificant.

A parish youth group first saw the contradiction in such a state of affairs. It was their responsibility to plan a *réveillon* (Christmas dinner) for the *isolés* (distant members) of the parish after the midnight Mass.

In an early stage of their planning, they pointed out that none of the most isolated of the parishioners would be able to assist either at the midnight mass or at the dinner which followed. They decided to have two dinners, one for the isolés who could and would assist at the mass and share the same table for the réveillon.

The other would be for those who could not assist at either, because, rightly or wrongly, they believed they were not wanted.

All of the food and drink for the second réveillon was begged from the restaurants of the Latin quarter. The participants were invited personally on Christmas Eve by young people who visited subway station after subway station to find them. The two réveillons began after the midnight Mass in separate halls of the parish. The first for the isolés who had homes of their own ended about three o'clock in the morning; the second continued until the subway stations opened at six on Christmas Day.

The clochards, who are thought by some to be simply alcoholics, ate and drank, exchanged stories, sang songs, and over and over again thanked the young students and working people who served at table. They were asked no questions. They were most grateful because they had been treated as human beings.

During the next few days everyone wondered whether the next meeting with the clochards would have to be delayed until the following Christmas. What had been felt to be an apostolic problem, the exclusion of a rather large group of the community from its activities, became a human problem. We knew them and they knew us. We met them in the streets, in the subway, and of course, at the doors of the church. But now instead of asking us for money they shook hands. We exchanged greetings and went on our way.

These casual contacts opened the way for the first clochards who worked in our community. They offered their services to clean one of the parish halls. They worked the entire day and transformed the building with their energy. That evening we invited them to stay and prepare their meal, and then as the hour was late, another problem was posed.

Since they were willing to sleep on the floor, what right did we have to put them out? It should be mentioned that this was a mixed group. They were the first clochards who worked in exchange for room and board. Because their work had been of such a high quality, we bourgeois Christians thought that it would be only a matter of time before we could help them to move up the ladder of society. Other clochards came, more work was done.

The experience with clochards was never a peaceful one. Like everyone else, they had irresponsible moments. They would drink too much, sleep too late in the morning, or quarrel among themselves. Their society was not so extremely different from any other.

Two of them, a couple in their mid-forties, who considered themselves to be husband and wife, worked so efficiently and appeared to have the alcoholic problem so well in hand that we were able to find jobs for both of them. They moved from the church cellar where they had been sleeping in makeshift beds to a cheap hotel. When anyone asked if our work with the clochards was successful we always cited this couple. They had been clochards and now they were productive members of society. But no one within the group believed that this couple was the real success of our contacts with the clochards, and as a result no one was really surprised to find them back in the soup line thoroughly reintegrated into the ranks of the clochards within a period of two months.

What was the purpose of our work? It definitely was not to do good for clochards. Most of us would insist that the clochards had done far more for us than we had done for them. Our work was not to make the clochards church-going Christians. If this had been our goal, we should have had to convert the church-going members of the parish before even making contact with the clochards. Our intention was simply to witness to Jesus Christ as a Christian community that knew no limits. Our witnessing was disinterested insofar as we merely attempted to be at the service of our fellowmen and women.

Reactions to this apostolate by church-going Christians were sometimes amusing but most often sad. Some objected that our church was becoming a gathering place for drunkards, dirty, poorly dressed men and women. Others complained that one could not enter or leave the church without being approached from all sides by poor people who wanted money. Some parishioners even noticed that we offered accommodations in a dark, damp church cellar to all clochards without asking any proof of their marital status. This particular moral question never seemed to have been posed when the clochards were sleeping on the pavements or under the bridges.

Before leaving the parish I celebrated a farewell mass to which all of the clochards were invited. Almost a hundred of them came and assisted devoutly and in silence at a liturgy that many of them had not witnessed since childhood. After the mass an old clochard shook my hand and thanked me. "It is the first time in fifty years." he said, "that I came into a church to pray. The last time I was thrown out by a sacristan who told me I had no right to be there."

The clochards made us aware of the gap which separates Christians from the world. Our church and its members were too respectable for them. Our poverty only consisted in giving of our superabundnace. Their poverty shocked, shamed, and repelled us. Yet Christ certainly had their poverty in mind when He said, "Blessed are the poor." Community with the clochards continues in this Parisian parish under the direction of its pastor.

Yet Everywhere Exists Abundance

Barbara Chapin

Beyond the silence is the sound of grass,
and in the black of night
the whisper of the earth absorbing rain,
and where my feet have pressed the soil
the quiet thud of its return to place
as I move on.

Perhaps aloneness does exist,
and empty space. Certainly I have felt it
in the closed-off face passed on the street.
And know the bleak pain of the heart
that beats against the dull unbreaking
barrier of despair.

Yet moments of stark terror are only part.
My life cannot be stripped
to bare endurance terms, unless I so permit.
I will deny sterility. Surely
flower and song and tree are proof enough
that more exists than mere necessity.

No cautious artist, He
Who put the singing blue within the snow,
and edged with green
the misty foam from wave of sea.
Such wild extravagance is everywhere I go
in search of real simplicity.

NEWS

Helping Hand Reaches Refugees of Congo's Rebellion

CONGO'S POPULOUS KWILU province 200 miles east of Leopoldville spawned the ill-fated rebellion which swept across the Congo in 1964 and 1965. It is reaping a tragic harvest of famine and disease.

John Gaeddert, Mennonite Central Committee director in the Congo, estimates that half a million people in the province need assistance.

"No area in the Congo is more needy," reports Malcolm McVeigh, material aid director for the Congo Protestant Relief Agency. "It is impossible to overemphasize the need in the Kwilu today," he said. Kwashiokor, a disease caused by protein deficiency, exists in epidemic proportions and actual famine is not uncommon.

The Congo Protestant Relief Agency, of which MCC is a member, began emergency shipments to Kikwit, the capital of Kwilu, in May 1965. Large quantities of clothing, blankets, medicines, and food have been sent to the victims of the uprising since that time. And CPRA plans to continue to ship large quantities of material aid supplies to this area for at least another two years.

CPRA is now adding a supervised program of agricultural and community rehabilitation to its activities.

Archie Graber, who served under Congo Inland Mission for many years and who headed up the highly successful CPRA relief program among Baluba refugees in Bakwanga (now Mbuji Mayi) following Congo's independence in 1960, returned to the Congo in February 1966, to supervise the relief and rehabilitation effort in the Kwilu. He is being assisted by Paxmen Alvin Dahl, Yarrow, B.C., and Elmer Beachy, Goshen, Ind.

John Kliewer, a Mennonite Brethren missionary at Kikwit, gave leadership to the relief work prior to Graber's coming. He continues to serve as chairman of the local relief coordinating committee consisting of Protestant, Catholic, Red Cross, and government welfare agency representatives.

Paxman Dahl is in charge of the warehouse at Kikwit and assists with food and clothing distributions. The province has been divided into sections, with well-informed persons in each area keeping CPRA up to date on the needs of the villagers.

A number of churches, dispensaries, hospitals, and school buildings were destroyed or had their roofs burned during the rebellion. Paxman Beachy will supervise the rebuilding of some of these structures.

CPRA is planning to plow many acres of farm land in a number of the province's most needy villages before the planting season begins in September. A diesel tractor with a disc plow and other farm machinery is now being bought.

Villagers will also be provided with machetes, hoes, and seeds at nominal costs. They will pay for these items after the crops have been harvested.

In Kikwit a poultry project will be started with the help of Heifer Project, Inc., which will send CPRA two thousand chicks per month for ten months. The rebellion seriously reduced the animal population in the province. Later CPRA may branch out into other animal projects such as rabbits, goats, sheep, and cattle.

Twenty-five thousand people in fifty of the neediest villages in the Kwilu are expected to benefit this year from these agricultural projects.

The emergency self-help efforts will cost an estimated $18,000.

The Mennonite Central Committee, in addition to providing CPRA with doctors, Paxmen, and other personnel, contributed substantial quantities of material aid to the Congo relief program during 1965. Shipments totaling seventy-five tons and valued at $165,000 were sent to the Congo last year.

The burnt-out church at Kandala: aftermath of Kwilu's time of trouble in 1964.

Among the items provided were thirty-nine tons of canned meat, seventeen tons of clothing and blankets, fifteen tons of bandages, three and one-half tons of medicines, and half a ton of sewing supplies. One of the most popular commodities was the MCC canned meat.

The other agencies which contributed material aid to the CPRA program were Church World Service, American Friends Service Committee, Baptist World Alliance, and a dozen European relief agencies and churches. Receipts in 1965 totalled more than three thousand tons and were valued at $1,940,000.

CPRA's 1965 annual report indicates that at least sixty thousand children and Angolan and Congolese refugees received such items as food, clothing, medicines, and seeds during the year.

The Kwilu's time of trouble began in January 1964, when the seeds of rebellion germinated in the little provincial village of Idiofa and were quickly transplanted to other parts of the province and the country.

At one point the rebels controlled most of the province except the capital, Kikwit. They sacked, burned, and destroyed hundreds of villages, mission stations, hospitals, dispensaries, and schools. All except one of the residences of Congo Inland Mission personnel at the Mukedi and Kandala stations, for example, were damaged beyond repair.

Rebel activity continues east and north of Idiofa and in some sections around Gungu even now, but the rebels seem to be retreating as the army advances cautiously. More refugees come out of hiding as the rebels are pushed back. Malcolm McVeigh anticipates a continuing crisis in the Kikwit-Idiofa area for at least two more years.

The Kwilu villagers faced a terrible dilemma when the rebels controlled much of the forest around them, writes John Gaeddert. Often the rebels demanded food under threat of death. Later, when the Congolese army moved in they abused the villagers for having given aid to the enemy.

Fear drove many villagers into hiding in the forests. They did not come out until they were quite certain of their safety, but by that time they were frequently terribly emaciated, and furthermore, they often had no place to go. Their homes had been destroyed, their fields were grown over, and they had no seeds with which to make a new start.

Some of these refugees, afraid to return to their home villages, have congregated in makeshift settlements. Approximately fifty miles east of Kikwit, for example, a new refugee colony of about one thousand people has sprung up. They live in small shacks made of straw and reeds. CPRA has been feeding them since before Christmas, but the signs of malnutrition are still present. As many as eight people a day die here. They have already received blankets. They will be given clothes, simple tools, and seeds.

Food is distributed to Kwilu refugees at the Kikwit hospital.

Protestant mission efforts are carried on primarily by three groups in the Kwilu: the American Mennonite Brethren Mission, the Congo Inland Mission, and the Baptist Mid-Mission.

Irvin Friesen, chairman of the Mennonite Brethren mission in the Congo, described his group's efforts, which are largely concentrated in the Kwilu area, as follows in the October-December 1965, issue of the *Congo Mission News*:

"By 1959 we had sixty-three missionaries on the field. Then came independence and evacuation . . . . At present there are thirty-two missionaries . . . .

"The Mennonite Brethren area has sixty-seven churches with a total membership of 9770, shepherded by fourteen ordained pastors and forty-two unordained preacher-evangelists. . . .

"Four stations have been completely destroyed and three others are still in the hands of the rebels. After twenty-two months, however, many of the people are beginning to come out of the forests, and there is an increasing hope for return to normalcy and to freedom to minister once again to the people."

In the same issue of *Congo Mission News*, James Bertsche, field chairman of the Congo Inland Mission program, wrote:

"Prior to 1960 Congo Inland Mission personnel averaged seventy to seventy-five people on the field and fifteen to twenty on furlough. Currently missionary personnel runs at about two-thirds of the above figures.

"The church established by the mission is known as the Eglise Mennonite au Congo, or E.M.C. . . . With approximately thirty-five ordained pastors and fifty lay overseers, it counts an active membership of over twenty thousand . . . .

"The *Eglise Mennonite au Congo* has been hit hard on two occasions in the turmoil of the Congo's post-1960 days. The Baluba-Lulua warfare of 1960-61 cut squarely across the church. With the mass evacuation of the Baluba people, E.M.C. lost a significant percentage of its most mature leadership. This left gaps that have been difficult to fill.

"Then in January 1964, the Kwilu rebellion also struck the E.M.C. as it swept the Bapende people with it. While the rebel grip on the Kwilu has been broken, the hidden psychological and spiritual scars remain yet to be evaluated."

China Needs More Understanding

The following report was written by Robert M. Schrag, assistant editor of the Mennonite Weekly Review.

"As Christians we must have at least as much devotion to our cause as the communist has for his—by trying to serve the world better than he does."

This is the "Christian answer to communism," declared a former missionary to China, S. F. Pannabecker, in addressing students from seven Mennonite campuses who met in March at Bethel College for the annual conference of the Intercollegiate Peace Fellowship.

The session in North Newton, Kan., attracted delegates from Goshen, Bluffton, Eastern Mennonite, and Freeman colleges, as well as students from the three Kansas schools, Bethel, Hesston, and Tabor.

Meeting under the theme, "China and Christian Concern," the conference sought to give a reappraisal of the giant oriental nation which is the home of one-fourth the human race and a chief adversary of the western world.

"Understanding China is one of the most important things we have to do today," said Pannabecker, of Elkhart, Ind., the former president of Mennonite Biblical Seminary and a veteran of more than twenty years of mission work in mainland China. He and Mrs. Pannabecker recently spent an extended period in Asia with their daughter's family, the Robert Ramseyers, who serve in Japan.

Christianty was first brought to China in the eighth century, but the church did not make much impact there until after 1844 when a trade treaty with the West opened up China to missions, stated Pannabecker in a brief historical review. "By 1900 a thousand missionaries were in China, and they had won many converts."

Missionaries were "involved in an imperialist situation in which foreigners had many privileges," he acknowledged. "I didn't even have to show my passport when I first entered China in 1923."

During the Japanese occupation of China, which began in the early 1930s, a close feeling of brotherhood developed between the missionaries and Chinese. After World War II, Communist forces won the ensuing civil war and gained control of the mainland. By 1951 all Protestant missionaries had been expelled.

Some mistakes of missions in China, said Pannabecker in retrospect, were too much reliance on treaties of the western powers, and the failure to develop a more responsible church run by the Chinese themselves.

The former missionary told the collegians that "We must have much sympathy for the church in China today," as many Christians there try to carry on in a communist state. He pointed out that since only a minority of Chinese are actually party members, the "rest don't have to say they are atheists" and can keep their religious practices as long as they do not proselyte.

Under communist rule the "dead wood" has been eliminated from the church in China, stated Dr. Pannabecker, who estimates there are perhaps 700,000 professing Christians in that country today.

Giving two lectures on the history and culture of China was George Beckmann of Kansas University, author of "The Modernization of China and Japan."

According to Beckmann, China's worst problem is its enormous population—more than 700 million—and the consequent lack of adequate food production. He said the most notable case of internal resistance to communist policy occurred in the late 1950s when millions of peasants refused to cooperate in setting up government agricultural communes.

Pointing also to the positive results of the revolution he said the communist regime has made significant advances in public health, economic reform, and educational development.

"The Chinese people are generally proud of their leadership," he concluded. "The country has now found a place in the sun and feels new strength after a century of subservience to the West."

He advocated that United States policy toward mainland China should be one of "containment without isolation," similar to that currently proposed by Sen. J. W. Fulbright and other students of Asian affairs.

"Does it really make sense to quarantine China?" he asked. "Perhaps it would be better to open the house and treat the patient." He acknowledged, however, that China apparently will accept diplomatic recognition only under certain conditions, which are presently unacceptable to the United States.

Under the sponsorship of the Mennonite Central Committee Peace Section, the Intercollegiate Peace Fellowship is composed of the peace clubs at the various American Mennonite colleges. The Schowalter Foundation helps provide funds for conference expenses.

RECOGNITION OF CHINA

United States policy toward the People's Republic of China should be revised, say the key elected officials of the Church of the Brethren.

They have joined the vanguard of voices urging an end to the isolation of China. The denomination's chief administrative body, the General Brotherhood Board, urged that relationships be normalized with China through U. S. recognition of the Chinese government, the seating of the People's Republic in the United Nations, and other measures to resolve points of tension. The board commended at its March meeting the U. S. government for recently broadening its policy on granting passports for scholars, medical workers, and newsmen to go to China.

Recognition of the People's Republic of China, of course, raises the problem of Taiwan, also known as the Republic of China. The board of the historic peace church saw this as an irritant. "We urge our government to take the initiative for negotiations including all concerned parties to bring about a settlement of this problem," it said, "which will bring about a settlement of the problem which will take into account the rights, welfare, security, and political status of Taiwan."

Another irritant is the offshore

islands of Quemoy and Matsu which are occupied by the armed forces of the Republic of China. The board suggested their withdrawal. "The removal of this tension confrontation hopefully could lead to negotiations and the substitution of peaceful methods for present threat and counter-threat," it said. "Provision should be made for the safety, security, and rights of the present civilian residents."

CHINA FEELS SECOND QUAKE

China received a repeat earthquake in March. It was March 8 when Hopeh province, near Peking was shaken by a quake. (See News, Apr. 5.) This was followed by four tremors on March 22. Point of the disaster was near Singtai, about two hundred miles southwest of Peking.

Chinese newspapers and radio made no comments on the newest shocks. Scientists in a seismic station in Moscow took a reading on the quake of 8.3 on the Richter scale making it one of the most powerful ever recorded.

A Japanese news agency reported that the tremors were felt in Peking. In the light of this intensity, it was assumed that damage and casualties must have been high.

MATCHING FUNDS FOR STUDENTS COLLEGE GETS FEDERAL GRANT

Bethel College will receive $18,400 in funds provided by the U.S. federal government for Educational Opportunity Grants. This program is administered by the U.S. Office of Education to assist students of "exceptional financial need." These are students who would be unable to enter or remain in college without such help.

Amounts of these grants range from a minimum of $200 per year to a maximum of $800 per year, and continue for up to four years of undergraduate study. If the student maintains a scholastic average sufficient to place him in the upper one-half of his class during the year in which he is currently enrolled, he is awarded a $200 bonus for the following year in addition to the regular grant.

Not more than half of the total aid given to the student may be given in the form of an opportunity grant. The grant needs to be matched with an equal amount of financial aid from other sources, such as scholarships, grants, and loans provided by institutions, the state, corporations, or service organizations. Aid provided the student may not include earnings under the college work-study program, but such earnings may be used to meet any financial need remaining after the grant has been matched.

GRADUATE STUDENT SEMINAR PROBES CHURCH LIFE AND IDEAS

May 1 is the closing date for applications to the summer seminar for university graduate students. The seminar is sponsored by the student services committees of three Mennonite groups. It will meet on the campus of Mennonite Biblical Seminary, Elkhart, Ind., from August 6-19.

The two-week meeting will emphasize Bible study of Anabaptist-Mennonite beliefs and practices. Special lectures will deal with problems in church life and thought.

Included in the faculty are Millard Lind, William Klassen, Paul Peachey, John Howard Yoder, J. C. Wenger, Delbert Wiens, and a number of others. Klassen directs the seminar for the General Conference, Old Mennonite, and Mennonite Brethren committees. Application forms are available from the Director of Summer Seminar, 2600 Oakland Ave., Elkhart, Ind.

TAIWAN STORE SELLS AND LENDS

"The Mennonite Christian Literature Center in Hwalien which includes a bookstore, lending library, reading room, and an audio-visual center has been a hub of much activity in the past year," reports Paxman Bill Siemens.

Sales were at an all-time high for the bookstore which sells literature in half a dozen languages. "Over 1000 Bibles and New Testaments crossed the sales counter together with some 8000 selected portions of scripture. Over 8000 books, including hymnbooks, storybooks for all ages, Bible commentaries, pictures, wall mottoes, tracts, and gifts were sold."

The past year saw a number of members added to the group borrowing books from the lending library. Those wishing to borrow books must pay an annual membership fee. The library consists of 350 volumes.

In the back of the store is the small reading room which was used as a classroom for English classes. At the end of the year twenty-five students were enrolled in three different classes. According to Siemens, "These classes offer many wonderful opportunities for the teacher, a volunteer, to witness to the students."

A motion picture projector was added to the audio-visual aid center in 1965, which, says Siemens, was "well used in the first few months after its purchase. Our slide projectors and filmstrips were also well used by the churches in and around Hwalien."

GRAPE WORKERS GET CHURCH AID LABOR CLASH IS 6 MONTHS OLD

Church leaders in California and elsewhere have taken strong stands in a farm labor dispute in California. They are supporting the striking vineyard workers whose six-month-old dispute with grape growers in Delano has become the most talked-about labor conflict in the U.S.

"To be neutral on this grape strike issue is to take sides," said Don Ohlson, Presbyterian minister who has actively supported the strikers. "The growers are big and strong. The field workers have no strength. If the church stays out of the controversy it supports the growers."

Attention has been focused on the workers' efforts to organize the vineyards by hearings held in California by the U.S. Senate subcommittee on migratory labor.

Roman Catholic Bishop Hugh Donohoe of Stockton, Calif., told the subcommittee that laborers have the right to organize a union that will serve their legitimate interests and that "those who seek to organize farm laborers are not to be looked upon as outside agitators." The bishop said his statements had the explicit backing of seven other California prelates.

Bishop Donohoe's testimony came after a plea for economic justice for farm workers had been issued on March 7 by the Board of Directors of the California Church Council.

The board's statement called for an extension of special benefits and "especially collective bargaining protection" to the Delano workers. "Once the people in Delano, with whom we were identified in our migrant ministry made their own decisions to strike, we committed ourselves to remain with them through their trials and to support them in their search for justice and dignity," it said.

The strike entered a new phase in March when a group of strikers began a 300-mile protest march to the state capital, Sacramento. The march began with a ninety-minute confrontation with Delano law enforcement officers, reminiscent of the Selma, Alabama, civil rights march last year.

Roman Catholic Archbishop Robert E. Lucey of San Antonio, Texas, long a champion of full civil rights for migrant workers, wrote Cesar Chavez, head of one of the striking unions, congratulating the strikers "for the courage you and the other men in the union have shown in the face of the powerful and wealthy growers of California."

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

Apr. 24—National College Day.

May 1-8—Christian Family Week.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Western

Apr. 19-22—Buhler, Kan., stewardship institute, Lester Janzen, leader.

Apr. 26 - 29 — Clinton, Oklahoma, stewardship institute, Lester Janzen, speaker.

Apr. 27-May 1 — First Church, Newton, Kan., mission conference, Orlo Kaufman, Harold Ratzlaff, Eugene Bergman, Andrew Shelly, speakers.

MARRIAGES

Duane Bair, Presbyterian Church, Newton, Kan., and *Kathleen Schroeder,* Alexanderwohl Church, Goessel, Kan., on Apr. 3.

Jerry D. Buller, First Church, Newton, Kan., and *Carol Unruh,* Bethel College Church, on Feb. 11.

DEATHS

Carolina (Waltner) Graber, Salem-Zion Church, Freeman, S.D., was born Jan. 31, 1874, and died Mar. 21.

Fred Grundman, First Church of Christian, Moundridge, Kan., was born in Wohlinia, Russia, June 1, 1893, and died Mar. 28.

Will McClure, Carlock (Ill.) Church, was born Apr. 4, 1883, and died Apr. 3.

Jacob F. Sawatzky, Newton, Kan., was born Sept. 19, 1881 in Winkler, Man., and died Mar. 25. He was ordained to the ministry in 1908 and served churches at Herbert, Sask.; Bloomfield, Mont.; and Madrid, Neb.; retiring from the active ministry in 1943. A member of the First Church, Newton, he was the father of Victor Sawatzky, a Newton pastor; Ben Sawatzky, missionary to India; and four other sons and two daughters.

Maggie Stauffer (Mrs. Thomas F.), Hereford Church, Bally, Pa., was born Jan. 10, 1894, and died Mar. 29.

Ruth Irene Stucky, First Church, Pretty Prairie, Kan., was born Jan. 24, 1924, and died Mar. 27.

Jacob B. Stucky, First Church of Christian, Moundridge, Kan., was born near Moundridge, Aug. 17, 1875, and died Mar. 23.

WORKERS

LeWayne Bartel, Buhler (Kan.) Church, is doing 1-W service in Westville (Ind.) State Hospital.

Arlee Gaeddert, Buhler (Kan.) Church, is doing 1-W service in Commerce City, Colo.

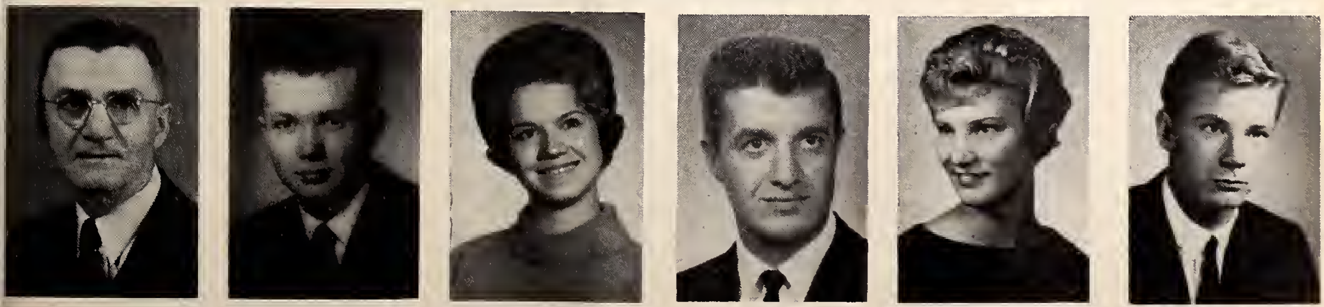
Vern and Mary Kay Harms, Fresno, Calif., began a two-year voluntary service assignment Apr. 4. He is the son of the John Harmses, Reedley, and she is the daughter of the Irvin Koops, Fresno. They have been attending Fresno Community Church. They will spend four months in voluntary service in Gulfport, Miss., in maintenance and general assistance. They will then transfer to the General Conference mission station at Oraibi, Ariz., for the remainder of their two-year alternative service assignment.

The Robert Kims, Lorraine Ave. Church, Wichita, Kan., are in Northfield, Ill., where he is in 1-W service in Evanston General Hospital.

Ronald Peters, Buhler (Kan.) Church, is in 1-W service at Billings Hospital on the University of Chicago campus.

Doyle and LaDona Preheim will begin three years of service in Japan under the General Conference Board of Christian Service in June. Doyle has been a member of the Bethel College music faculty for the last year. In Miyazaki, Japan, he will be teaching English conversation in Miyakonojo Technical Junior College and at

Sawatzky (Deaths); Harms, Harms, Preheim, Preheim, H. Siemens (Workers).



the Electronics High School. In addition he will be teaching instrumental and choral music. LaDona plans to help with secretarial duties in the Mennonite mission. She may also work in the local Namiki Church, where a small English school for junior high students has been started as an effort to reach both children and parents.

David D. Reimer, manager of the Faith and Life Bookstore, Rosthern, Sask., has announced his resignation as of June 1, to accept employment with the Canadian Bible Society. He began work in the bookstore in 1955. From its beginning in a small garage on a back street in Rosthern, David has built the bookstore to a point where it grosses annually more than $100,000. Beginning with a basic business training in Germany, he went on to receive a Bachelor of Christian Education degree from Canadian Mennonite Bible College in 1954 and a Bachelor of Arts degree in 1961 from Bethel College. In addition to his work with the bookstore he served as an ex officio member on the Canadian Board of Education and Publication and as a member of Saskatchewan's provincial education committee. His new position with the Canadian Bible Society will be as a manager of a new bookstore in Edmonton.

Henry Siemens, Buhler (Kan.) Church, is serving in 1-W service in the psychiatric department, Colorado General Hospital, Denver.

Larry Siemens, Buhler (Kan.) Church, is in 1-W service in a Methodist Hospital in Indianapolis, Ind.

Lester Wall, Buhler (Kan.) Church, is in voluntary service at Rancho Hospital, Downey, Calif.

SERVICE OPENINGS

A new list of service openings have been published by the Board of Christian Service for March and April. The openings are for voluntary service, Pax, Teachers Abroad Program, and senior voluntary service.

LETTERS

PREPARED TO LIVE

Dear Sir: I was moved to write a note of commendation for your editorial of March 22. It is certainly timely and thought provoking. I most certainly agree that we must stop and pray about our faith and then be prepared to live it even though it may drive us into loneliness. *John H. Loewen, 2406 Munroe Ave., Saskatoon, Sask.*

PRAYER FOR LONDON

The writer of the following letter is editor of the publication of the Billy Graham Evangelistic Association, Decision Magazine, Minneapolis 55440.

Dear Fellow Editor: Billy Graham has asked me to get the word out to you of the tremendous need for prayer for the Greater London Crusade, scheduled for June 1 to July 2, 1966, in Earls Court, London.

I am presuming upon my acquaintance with you as a fellow editor to ask if you would be kind enough to slip a word into your next issue asking folks to pray for the people of London and for the evangelistic effort that is being made this year.

There are three vital reasons why we are asking you to do this: God has promised to answer prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Billy Graham wrote recently, "The secret of all successful Christian work is prayer. If we want to see men and women saved, prayer is the one essential prerequisite."

As the Greater London Crusade approaches, we are learning afresh the plain truth that it is God who sends revival. It is God who brings the miracle of the new birth to individuals. ". . . Except the Lord (build) the city, the watchman waketh but in vain" (Psalm 127:1). Unless God moves in, this Crusade will be merely an expenditure of human effort. Let us claim this day for the Lord.

London, like other cities, is a city of need. Crime of every kind has skyrocketed out of proportion to the growing population. Sixty percent of criminal cases go unsolved. Only one crime in twelve reaches a court sentence. The Constabulary Chief of London says that last year was "the worst year of the century." New racial tensions are coming into the city. There is a dwindling church attendance.

The Church of England reported less than 3 percent of London's population was in its churches on a recent Easter Sunday. One Free Church denomination reports only twenty-seven out of 1000 Sunday school pupils ever become members of the church. In the same denomination Sunday school dropouts are causing an annual net loss of 8000 pupils, and each year the curve is plunging more steeply all over Britain. The number of Anglican ministerial candidates has dropped sharply.

To quote a London writer, Alan Stephens, "The biggest battle of Britain today is for the soul of Britain."

Graham and the team are in a spot where your prayers are a must. He will be sailing to England in May convinced that people are expecting more than what took place in the British Isles Crusade in 1954 and that he, in his own strength, cannot deliver it. But he is also convinced that God can, and that God will, if there is prayer. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). Everything hinges on prayer.

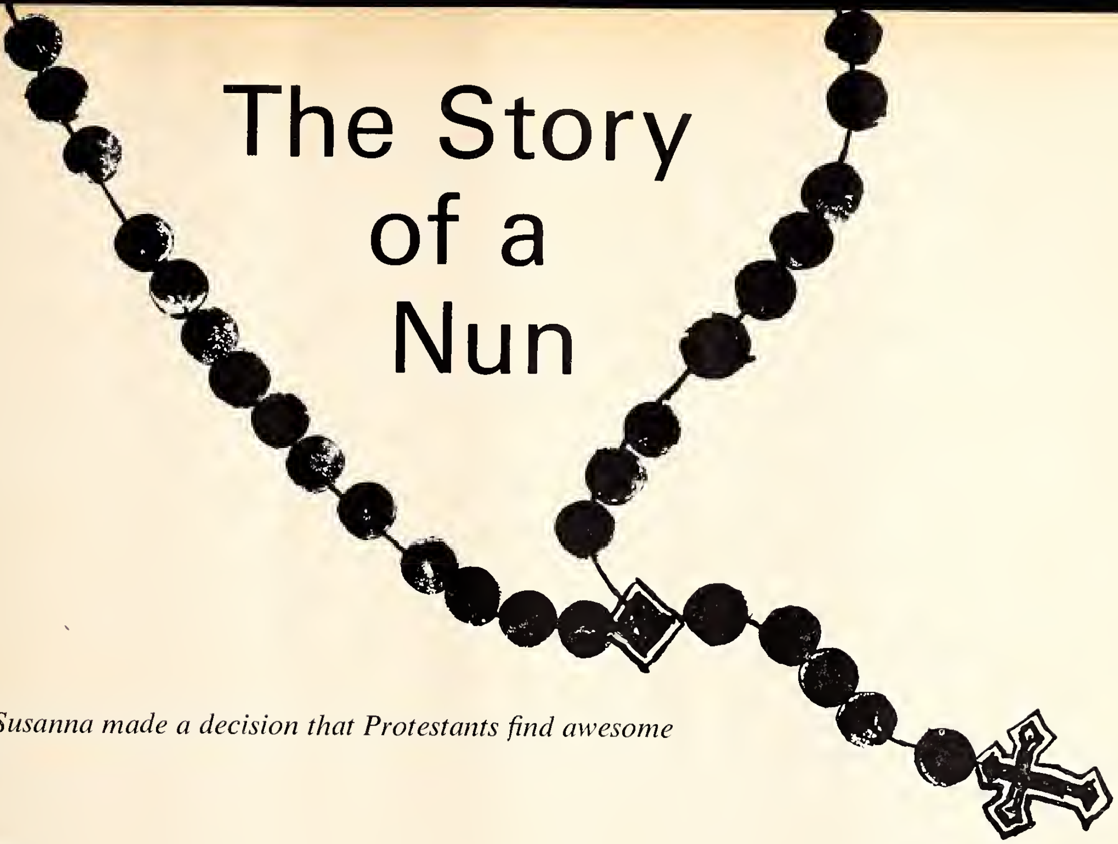
Will you make this a matter of concern in your private devotions? Will you encourage your friends to pray?

We are burdened for London. We want to see this great city blessed of God. May the people who come to Earls Court in June experience the fact that London has been the prayer target of thousands of praying people like yourself. We leave it in your hands.

Thanks . . . and prayer begins now. *Sherwood E. Wirt.*

ABOUT WRITING LETTERS

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.



The Story of a Nun

At fifteen Susanna made a decision that Protestants find awesome

Evelyn Johnson

The first of two parts

THIS IS THE story of a nun who left her order and her church and is today a member of a Protestant church. Other nuns, and priests too, have done this and have written about it, so it is not entirely a new idea, but it is always interesting and sometimes enlightening. No real names are used in this story for reasons personal to the woman involved. The details of the story are true.

Susanna decided at the age of fifteen that she wanted to become a nun. Protestants stand in mystified awe of such a decision. Among Catholics where it is a possibility, Susanna's reasons are understandable.

Her family life had been marked by unhappiness. The three other members of the family, older and married, had all made unhappy or unsuccessful marriages. Susanna's own father left the family when she was five. She felt that her family's lives were wasted in a way, and she didn't want to waste hers. She wanted to devote it to a cause. Convent life was the highest cause she knew, and she felt that for her it would be the only way she could fulfill herself.

She admits today that seclusion itself fascinated her, understandably again, in view of the lives of her family members. Her mother had always wanted a religious in the family, much as some Protestant mothers desire to see a son become a minister or even a daughter marry one. Susanna attended Catholic schools for most of her life, and one of her most pleasant memories of them was hearing the nuns chant their prayers. To Susanna it was beautiful.

So her reasons were complicated and mixed.

Even though she planned to enter a convent, she dated as a high school girl and enjoyed it. But young as she was the idea of surrendering the possibility of a husband and family didn't bother her. She thinks now that this may have been because these things had no genuine meaning for her.

When she was fourteen, she spent six weeks in the convent immediately following grammar school. This was her first experience with convent life and she was lonesome but not disillusioned.

At fifteen she went again to stay as a candidate. This was a probation period to see if she was at all suited for convent life. Her order, the Sisters of the Resurrection, accepts novices at the age of sixteen. Most convents have a specific date each year when novices receive the holy habit with a white veil. In this case it was August fifteenth. No vows are taken by novices. They simply promise to learn the rules of the order and abide by them.

During the first year of the novitiate, Sisters of the Resurrection may receive no visitors, not even family, except for an hour at Christmas and again at Easter. After that year of seclusion, the novice takes vows and receives the black veil. These are still not final vows. Five years later, final vows are taken. For Susanna this came when she was twenty-two.

Convent life has satisfactions; obviously, since so many are drawn to it. Susanna found life satisfying.

"It is a life of constant striving to overcome your faults," she says, and for an introspective and thoughtful person, this has its appeal.

The greatest cleansing comes, she says, with a humorous smile, from adjustment to living closely with large clumps of women. Nuns are human, and they can get on one another's nerves. But a nun is taught acceptance, not complaint.

YOUTH

This is not always desirable. Some complaint is valid, but the nun may find Christ as Saviour in this search for grace to accept. Susanna did. She was taught that all she did should be done in the spirit of Christ's love, always seeking greater closeness with Him.

The discipline of this attitude remains with her, and Susanna feels that it has helped her as a person and gives her strength today. She is able to pray and meditate now under conditions that most people would find at least foolish if not impossible—on a cold windy bus corner, for example.

During her first five years in the order, Susanna felt no real doubts. She was very young, and when the normal adolescent questioning might have begun, she was too busy. She completed her high school training, began college, and finally completed nurse's training eight years after she first entered the convent. Her time was spent in study and prayer in a spirit of accepting truth rather than searching for it.

She thoroughly enjoyed her nurse's training, part of which was spent in secular schools and hospitals since the Sisters of the Resurrection is not primarily a nursing order. Her superior didn't actually want her to become a nurse; she felt that it would be better for Susanna to become a college teacher, but she finally gave in.

This was a fairly unusual concession. In the first place, these decisions normally belong to superiors. Secondly, any superior would object strongly to her girls studying and training where they would come into constant contact with secular people, especially men. The goal of convent life is to separate oneself from integration with the world as much as possible, and to a great extent this necessitates staying within the convent walls.

Susanna was totally ignorant of the beliefs of any denomination other than Roman Catholicism, and she earnestly believed (at first) that all others were damned. She doesn't know how much her superiors knew of other faiths, but some of them must have had some knowledge. However, it was evident that many of them did not.

This is not a climate conducive to doubt; hence, it's difficult to pinpoint the time when Susanna's doubts began, and it's difficult to localize their origin. A number of circumstances and events must be related.

She had made a friend of another nun, an older woman, whom she admired and respected with a kind of devotion for her wisdom and kindness and the quality of her faith. Later, while she was in nurse's training, Susanna learned that this woman had left her order. Since she was at the time in a secular school Susanna had more freedom than she would have had inside the convent walls, and she used the opportunity to trace her friend's whereabouts to find out why she had left.

Susanna found out that her friend had come to the conclusion that she could serve God better outside the convent. This was a critical discovery. The suppression of natural inquiry—the discipline of years began to crack.

Susanna began nursing at Resurrection Hospital. She was appointed head nurse over a wing of the hospital and many of her nurses were Protestant laymen. One was married to a man who was deacon in a Lutheran church. Another was a Baptist.

As she came to know them, Susanna began to feel that they were certainly leading Christian lives. Though it was strictly against the rules, Susanna visited in their homes, and she was impressed again with the godliness of their lives. She wondered.

The hospital had strict rules about visits from Protestant clergy. If a patient was dying, or even just seriously ill, a priest was to be called unless the patient made a special point of asking for his own minister. And then he was to call him personally, or personally arrange for his visit. Obviously, this was often a physical impossibility.

Susanna didn't feel that was right. So she would call in the patient's own clergyman in disobedience to the rules. This occasioned some spirited encounters with her superiors.

To make the crime worse, she would set out a table for the serving of communion and light candles for the Protestant clergymen just as she did for the priests. This was a most serious offense, for in the eyes of her church she was actually aiding in false worship, even idolatry.

She loved her nursing, though, and she most thoroughly enjoyed being with the patients. She enjoyed talking with them, praying with them if they wished it, caring for them.

But the convent regulations broke into that, too. When bells rang calling the sisters to prayers, they were supposed to stop *whatever* they were doing and go. The bells were Christ's call. If it was necessary, of course, the nun could call another nurse to finish with the patient.

But again Susanna wondered. The bell was Christ's voice. But wasn't the patient's need, either for physical care or for prayer, wasn't that Christ's call, too, to serve the sick?

In the midst of all this, a girl came to the hospital in search of a job. She was a pathetic stray who had had a child out of wedlock and who was in violent rebellion against her family. A friend believed work in a church atmosphere would steady her. Susanna became concerned for her and spent a good deal of time with her during the following months. She helped her begin to restore her relations with her family.

The girl obviously needed help, but by giving what she could Susanna was again suspect in the convent community. One of the most serious transgressions of a nun is the formation of attachment to a secular person. That is considered dangerous in that it represents a strong contact with the world which is to be shunned. When this happens, the nun is expected to break off the relationship. Susanna felt she could not do this.

These conflicts with her superiors, within herself, and with the body of belief she was expected to accept wholesale and uncritically, found no release. When she tried to confide her doubts to other nuns, she met a wall of refusal even to consider her dilemma.

"But you are such a happy girl, Susanna; you can't have doubts!"

She did not see how she could exist in such unresolved conflict, but circumstances within the convent act to prevent a nun from stating openly that she is having serious difficulty emotionally or that she thinks she may leave the order. Susanna had for some time suffered from various recurring ailments. She developed an ulcer on her leg which refused to heal. Then came some persistent intestinal difficulties. It was suggested by her superiors that these might have a psychological basis, but Susanna would not openly consider it.

She knew help was available at a clinic for nuns whose emotional needs required counselling, but she also knew from conversations with other nuns that the help was limited in one serious respect. It permitted no thought that convent life itself could be the difficulty.

TO BE CONCLUDED NEXT WEEK

The Shock of Seeing Young Bodies Dead

David Neufeld

LIFE AND DEATH are realities in a different sense than they were a few hours ago.

This afternoon my scooter snorted down the road, past the airport, through a little village, to the Vietnamese graveyard where the Vietnamese war casualties are buried. There were many gravestones with the pictures of young men on them. The engraved dates were recent.

I went to the buildings at the rear of the graveyard. I had been told that I might see twenty or more coffins there. I stopped just outside the buildings and talked to the Vietnamese attendants, using the little Vietnamese I had learned during my one-month stay in Vietnam.

While we were talking I saw what I had come to see. No, not twenty, only two coffins suspended on a couple of sawhorses. To one side, a workman was soldering on another casket. On the ends of the caskets were written the names of the young soldiers and other statistical information. Then I noticed two more caskets.

As I stood there looking at those boxes I noticed evidences of Buddhism, the fragrance of incense. But my thoughts went deeper. Within the caskets lay the remains of wasted humanity. Youths with enthusiasm, hopes, and dreams like my own were contained in those wooden boxes.

I had seen what I had come to see and I felt that I could leave, for I now had a mental picture which could be a point of reference for future contemplation. But there was more to see. The Vietnamese attendants beckoned, and led me to a building with a corrugated metal roof. They swung open the unlocked doors and there on the floor of a dingy room lay the remains of six Vietnamese soldiers. Here were the fruits of burning hatred, screeching lead, and the scorching sun. Through a door at the back of the room I could see another room with bodies. They took me there, too, to see twelve corpses.

A soldier brought a mother who had come to see the remains of what used to be her son. Her large conical straw hat could not hide her broken heart. Somehow the valor of sacrifice on the battlefield did not complete the dreams she dreamt during pragnancy, labor, and motherhood.

I stood there with that mother and scanned the eighteen bodies arrayed on the cement floor. They showed signs of tropic temperatures. The exposed bowels, gaping wounds, and streams of blood spoke volumes.

These bodies which until recently had housed young vibrant spirits were dead. Not every part of them was dead, however. Their eyes were open. These men had ceased to be, but their eyes had seemingly, only now begun to apprehend.

What they saw remained a puzzle to me until this evening at a concert of Vietnamese folk music I heard something that fitted the expression in those eyes: "For my defense I would *kill* one man,/ For the defense of my family I would *kill* ten men,/ For the defense of my village I would *kill* 100 men,/ For the defense of my fatherland I would *kill* 1000 men,/ For the defense of my country I would *kill* 1,000,000 men,/ For the defense of mankind I would *kill* all men (which includes myself)/ Therefore, it is better, for my defense I *save* myself."

Today I saw seeing eyes in deceased bodies. Today, cease your blindness while life's blood still flows in your veins.

CONTENTS

When the Student Comes Home ... 266
It Began With a Church Supper .. 269
Yet Everywhere Exists Abundance 270
News 271
Church Record 275
Letters 276
The Story of a Nun 277
*The Shock of Seeing Young Bodies Dead 279
Editorial 280

*Supplemental reading for Sunday school lesson of Apr. 24.

COVER

The questioning attitude is what the university is all about. (See "When the Student Comes Home.")

CONTRIBUTORS

Wolter Kloossen is chaplain and instructor at Conrad Grebel College, an inter-Mennonite resident college in the University of Waterloo, Ont. His article is adapted from an address given at the school's parents' day last fall.

William J. Sullivon's report was published in a newsletter sent out by the division of world mission and evangelism of the World Council of Churches.

Borboro Chapin, One Christopher St., New York 10014, has contributed a number of poems to our pages. Most recent was "Where Do You Go If There's No Room in the Shelter?" (July 6, 1965).

Evelyn Johnson lives at 4809 N. Tripp Ave., Chicago 60630. Her article was published first by Covenant Youth Today.

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J. C. Wenger

THIS ARTICLE IS not written for those churches which have no difficulty supplying their pulpits with ministers. But in many congregations it appears that the only course which the members or the pulpit committee consider is to extend a call to a successful minister from another congregation. This may sometimes be in order.

But can nothing be said in favor of the historic question: "Do you wish as a congregation to ordain from within the congregation, or to go outside the congregation to call a minister?" Perhaps in our present straits we may need to continue our game of musical chairs—an extensive moving of ministers from one congregation to another, always with the last one left without a shepherd. This is surely a strategy unworthy of the church of Christ.

As an alternative I suggest the following steps.

Let us all as members of our many congregations begin to pray earnestly that God himself will be pleased to send forth laborers into His harvest.

Perhaps the Lord will begin to use various ministers and other members to tap a young man on the shoulder and inquire if perchance the Lord has ever laid a burden on his heart to consider serving as a minister.

If the young man indicates that such a call has indeed come to him, could we not encourage him to prepare spiritually and academically (through a Bible or seminary course) to be the most effective minister possible?

Would it perhaps be a suitable step for a church to review such a volunteer's qualifications and to vote their encouragement to him to move ahead in faith? This would mean more to the young man than most of us imagine.

After a time the church might wish to ask for the young man to be licensed annually, so that he might get a maximum of experience in the "work of ministering."

The church could also encourage the young man immensely by giving him at least token support during his college and seminary preparation.

Perhaps the congregation would ask the young scholar to give his services to the home congregation if needed, when he is ready to enter upon the full ministry of the Word; but if he is not needed his name could be made available to a district or churchwide ministerial committee as a brother who is willing to serve elsewhere as the Lord may lead.

If the church really prays, it is conceivable that fifty young men might be found whom the church could set apart in a formal way, by prayer and by a charge to continue their spiritual and academic preparation, for service on the home or foreign mission field, in one of our church institutions, or in the regular pastorate—which is currently one of our neediest areas. Please note that this is to be a result of sincere prayer, not a worldly-wise procedure to meet a pressing need.

Meanwhile, what about those congregations who already have just such young men in school, uncertainly and timidly wondering if their home congregations really believe in them, or if they approve of the step which they are taking? Could not a home pastor, or the pastor and the church council, 1) ask for an interview with such students during the spring vacation, 2) get better acquainted, 3) probe gently as to the depth of their commitment to Christ and His service, 4) give them hearty encouragement, 5) pray with them, and 6) arrange for a little financial support? This last step may be the least significant of all these, and yet it can be a real means of encouragement and assistance.

Recently I visited several of our church colleges. I mentioned something along this line of thought, and several earnest young men sought me out afterwards to speak of their need of just such encouragement as this little article attempts to spell out.

When the church at Antioch in Syria needed a Paul for a particularly challenging task, it turned out that God had already prepared just such a man. All that was needed was for a servant of the congregation to go to Tarsus and fetch him back to Antioch. Maybe a number of church leaders and congregational representatives will need to make a trip to a North American Tarsus where a Paul is available—already in training, but even worrying if a place will be available for him when he has completed his course of study. Wouldn't this approach be better than to continue our game of musical pulpits—which may demoralize both our ministers and our congregations, and perhaps even lead to the richer congregations becoming able to attract ministers who ought to remain where their roots now are?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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IT WiLL TaKe MOre THaN CrUMBS

Someday someone may say, "You have to share with us."

Norman A. Wingert

DURING A RELIEF program in Vienna in 1950 when the Danubian city was still carved up into five sectors, an old man came to our door to ask for help. His ragged overcoat was of little protection against the Christmas cold. Holding his tattered hat politely between his hands, he ventured the information that his wife was sick and they had no food. Could we give them a little food?

I chafed a bit at being interrupted in my work. (He should have gone to our distribution center!) But he stood in front of my desk, a pitiful figure. Looking across to Gerda, my secretary, I asked that she get the man's name and address and suggested we go soon to visit the unfortunate pair in their home.

The old man made as though to go; then hesitated.

"But might there not be a little food now; we have nothing at all to eat and no money," he said timidly.

A relief worker, I suppose, should never become immune to need. I suggested to Gerda that maybe we could spare a loaf of bread from our kitchen. She found a loaf together with some other items of food, and handed them to the grateful old man.

The man was gone, but curiously I began to think about that little word, *spare*. I do not know if we needed for dinner that loaf of bread which we gave the old man that day. But whether yes or no, did I not here reflect, even as a relief worker, the attitude so prevalent even among Christians: "We give what we can spare, not what we need for ourselves"? As long as we can maintain our standard of living and not feel any particular pinch, we are glad to give. We give the heels and the crumbs and eat the slices ourselves. We have a warm satisfaction when we give what we can spare from our savings.

Yes, I gave the loaf of bread, but did I have less to eat that day? The bakery was a few blocks away and we could buy another.

What is wrong with spare-giving? I remember a story I once read. The citizens of a village in medieval Europe according to their custom filled a big cask in the village square with wine for an annual celebration. Each family was supposed to contribute its measured share, and then everyone drew out freely at the celebration. At first the wine was of good quality, but gradually in succeeding years the wine became more pale and insipid. On investigation it was found that some of the families were cheating. They were pouring watered-down wine into the common cask. Each family did not know about the others, but each had reasoned that just one dilution would not be noticed.

Now spare-giving is like putting diluted wine into the public cask. To keep as much and to give as little as possible does have its ill effects. Spare-giving takes for granted a stratification of the world's population. It assumes that it is natural and right for some to have ten times more material goods than others. I give enough to be socially respectable (less if my miserliness is not discovered), but I do make sure enough remains to maintain my accustomed standard of living.

I confess it would be with the greatest reluctance that I give up the car, the typewriter, the plane, the refrigerator, the college, the daily newspaper. These are what western civilization is made up of, and I've been accepting it as a matter of course, even though I know that the majority of mankind is struggling along on a subsistence level.

The chasm between the haves and the havenots has been widening during the last century, and the haves give no indication that in the foreseeable future they will forego their luxuries or that the hunger of the

Rice on a dirty city street is the daily fare of many families in Hong Kong. They have no other home.

avenots will be stilled. In spite of he many organized efforts toward a ridging of the chasm, I see little rospect of a voluntary leveling by he haves in this year of 1966.

Two little girls are playing with heir dolls. One of them has a dozen f the mechanical kind, beautiful and ntriguing. The other little girl has ust one rag doll. The little girl with he rag doll sees the little girl with he dozen dolls. She wants them. She s childishly aware of the unequal istribution, and if the little girl with he dozen dolls doesn't offer to share vith her, is it not inevitable accordng to human nature that the little irl with the rag doll will eventually ttempt to take by force that which vas not offered her voluntarily?

Here is the crux of the matter. It a portentious fact. The masses are earning today how poor they are. hrough the modern media of comunication — radio, cinema, schools, ourists—they see what we have. And ey want what we have. They feel ey've been shortchanged. They are rateful for the diluted wine, yes, but ow they want to taste the real stuff.

In our distributions I find the feelg that what we give is due them; ndeed, is overdue. They are saying, effect, "You've been having your civilized heaven to yourselves a long time; now it is time for you to share." China's dragon is stirring, Japan is forging ahead, Africa is awaking, and in America equal rights as well as equal things are asked for.

I leave diagnosis and prognosis of the world situation to others. All I'm saying is that as a relief worker in widely separated countries, I have been sensing the growing determination of underprivileged peoples to get what they don't have, and that I'm concerned about the ill the trend portends. If the grim demand for equal share crescendoes to a climax—maybe not next year or in ten years, but eventually—what chance will the minority haves have against the majority havenots?

But I must not end on so pessimistic a note. Christians of the West *have* been giving. Many go beyond spare-giving. Total contributions to underprivileged peoples *is* impressive. Combine the outflow from the churches, the voluntary agencies, foundations, humanitarian organizations, and governments, and you can see cause for some back-patting. The large amount of relief goods sent by American Christians to postwar Germany has helped that smitten country to get back on her feet. What a flow of goods and goodwill has gone out from the annual One Great Hour of Sharing! And the ripples of kind deeds go out in ever widening circles.

I must not fail to pass on to all North American Christians who have been supporting the voluntary agencies which I was representing the thank-yous of them who have received your gifts. In a single year, I've received as many as twenty-five hundred letters of appreciation, some of them, of course, perfunctory, but many of them warm and genuinely sincere. You, the donors, are the ones deserving the thanks.

Yet, in the glow of the warm feeling that comes from giving sacrificially, forgive me for repeating the conviction that by and large, the giving of the world has been spare-giving. Something deeply fundamental calls for an agonizing reorientation of our thinking. There must be less cheating in what we put into the world community cask. The underprivileged peoples are asking for status, and it is our duty — indeed, our privilege — Christians, to reach out understanding hands.

It is better for us to say now, "We want to share with you," than to wait until they say, "You *have* to share with us."

A Church Grows in Japan

THIS YEAR MARKS the fifteenth anniversary of the arrival of the first General Conference Mennonite Missionary in Japan. Along with the others who followed shortly she was instructed to proclaim the gospel of Christ and plant His church.

Ten years later small churches had been organized in Miyazaki, Miyakonojo, Nichinan, Kobayashi, and Hyuga with a total membership of 232. At the same time they were beginning to feel the need for mutual fellowship.

On the tenth anniversary of the mission in 1961, S. F. Pannabecker said, "Church and mission relations are still in the beginning stage. Churches are small in members . . . yet there are committees of some kind in most of the places where work is carried on. . . . I believe we can expect the Japanese to assume responsibilities for church operation earlier and faster than in the other fields.

"The first decade was the decade of the missionary. Another decade may be given to joint participatio but I feel that should be about th limit. In other words this next decad should be devoted to getting Japanes pastors into every church and makin them feel responsible, and also to preparing and setting up an organizatio in which missionaries can participat as necessary but which can be mad predominantly Japanese by the end o this decade."

With gratitude to God we can sa his vision has been nearly accom

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Verney Unruh

Twenty years growth in fifteen

plished in just five years' time. Six of the seven organized churches now have pastors and the Kyushu Mennonite Church as a conference body is firmly established, taking responsibility in all but three areas.

In 1965, these churches contributed approximately $8000 for local and conference causes.

As early as 1957, missionaries were aware of the importance of the emerging church. Considerable time was spent discussing the role of the church in the call and placement of missionaries. Recognizing the need to work together the following resolution was passed: "RESOLVED: that the executive committee take the initiative in studying and pursuing concrete steps in working together with pastors and representatives of the national church."

In 1958, the churches themselves felt the need for working together and organized the Kyushu Mennonite Church Council, an informal fellowship of representatives of each of the churches. Mission executive committee members also attended council meetings but only as observers.

The first council meetings took up matters primarily related to the local church needs. Simple rules to govern the organization were set up and membership fees established. The need for Sunday school teachers' training, pulpit exchange, mutual aid among believers, cemetery needs for Christians, funds for church buildings, and how to deal with backsliders were some of the items discussed.

For 1958, the council adopted these goals for member churches: to lead a life worthy of the gospel, to pray without ceasing, to read the Bible daily, regular attendance at the Sunday morning worship service and prayer meeting, mutual Bible study, and mutual discussion of problems.

A counseling committee to help young people find Christian partners was appointed. Church leaders began to share in the responsibility of local evangelistic meetings and in the summer camp program. A mimeographed church paper was published to share news and information of the other churches and to encourage one another. Annual New Year fellowships where believers from the churches gathered together were planned and carried out.

As the churches grew they felt a greater responsibility for the program which the mission had begun. The mission also was interested in having the churches become more involved. Consequently, in 1960, began a development of joint committees in which the mission committee and the committee chosen by the council worked together on projects of concern.

This began quite rightly with the evangelism committees. Among the various projects implemented by the joint evangelism committee were: the evangelistic services for the tenth anniversary year, the program of the tenth anniversary celebration in September 1961, camp program, tract distribution, and the radio work.

Radio has been an arm of evangelism for the mission since the fall of 1954. As the church council became active it expressed concern that radio be tied more closely with the local churches. This began discussions and steps which eventually brought radio under the supervision of the church conference in 1963.

Next to begin functioning as a joint committee was the education committee, which also began in 1961. Seminars for the pastors, Sunday school teachers' rallies, a Christian workers' retreat, student support, and leadership training were the programs carried out.

Major attention was given to leadership training beginning in the fall of 1961. Seminars for the pastors, Sunday school teachers' rallies, a Christian workers' retreat, student support, and leadership training were the programs carried out.

Major attention has been given to leadership training since the fall of 1961. Though the mission discussed establishing a Bible school for training Christian workers as early as 1953, nothing ever developed. In the

Our pastors: Yanada (Miyazaki), Isobe (Miyakonojo), Nakazaki (Hyuga), Matsushita (Nichinan), Yamada (Kobayashi), Takarabe (Nobeoka).

meantime those who felt God's call were sent to Tokyo for training.

When a number of the students failed to return to Kyushu because of what they considered better opportunities, there was real agonizing as to what to do. In 1961, the joint committee agreed that a Bible school was necessary in Miyazaki prefecture. Aims and objectives were listed: curriculum, faculty, site, finances, and other related problems were discussed. An opening date of spring 1963, was tentatively set.

However as the committee wrestled with this problem, concern was also expressed that a beginning step should be the training of local lay leaders and thus strengthen the local church. The minutes state the matter in this way: "We need to strengthen the laity and then with this as a base, build an educational program for training those who are called."

Gradually attention shifted to this aspect of training. In the summer of 1962 the first local lay leadership program was started in one of the churches. In time the other churches also saw the need and began similar programs. There is now a need to coordinate these and set up a unified curriculum.

The joint literature committee began functioning in 1962. One of the first projects was a correspondence course for radio contacts. Though a number of courses are available, it was felt that there should be courses with more local color to try to more effectively reach the people here. The work of writing the introductory course was assigned to three pastors. The first two parts have been published and the remaining ones are now in the final stages of preparation.

The original mimeographed church paper had a short life, mostly because it was the vision of only one man, a newspaper reporter. However, the need remained and in the spring of 1964, the literature committee began a bimonthly paper again. The purpose of *Izumi* (meaning "living springs") was stated as follows: 1) to share news and information for our churches; 2) to share the program of the church conference and its committees; 3) for information and nurture through testimonies. Expenses for publication are paid for by the conference and it is distributed free.

While joint committees functioned in the fields of evangelism, education, and literature major decisions were still being made by the mission. Some of the missionaries and the church council began to feel the need for a joint conference where the overall program could be planned. The first proposal for such a joint conference was made in May 1961. After giving it thorough study, thought, and prayer, concrete steps were taken and the first joint conference of missionaries and church representatives met for two days in October 1962. This was a step forward and replaced the old church council.

At the end of that first conference testimonies and a sharing period as to the meaning of the conference resulted in these responses:

"The feeling of brotherhood and oneness has struck me forcefully."

"Up to this time I had thought that our Mennonite church was rather disorganized but my eyes have been opened."

"This conference has shown me that there are others bearing the same burdens and concerns."

"Even the most lowly were given a voice and it was respected."

"It was a real answer to prayer."

As further discussions were carried on in 1963, it was concluded that there should not be two groups, the mission and the church working jointly, but that there should be just one church conference in which missionaries participate through local churches where they are working. This final step was reached at the fall conference in October 1965.

Along with organizational developments came growth in stewardship as well.

These developments did not come about easily and there are not always unanimous feelings about the steps to be taken. Nor does it mean that there are no problems left. Where there is a living church, the evil one will also be at work, seeking to tear down and destroy. But the living Christ has promised that the "gates of hell shall not prevail."

Does the establishment of churches and the organization of a church conference mean that we are through as a mission? Not quite, although it is causing us to ask what our role should be in the light of these new developments. Three areas are still under mission supervision—the kindergarten program, the bookstores, and the student center. Steps are being taken to involve the Japanese brethren in these as well.

The Mennonite branch of Christ's church has been planted in Miyazak prefecture. What will develop from here we do not know.

Mission of the Seed

Every living thing,
Has a song to sing,
Bright allegro or the dreary dirge;
Each season has a way,
Of shuffling the play,
To see the Tyrant or the Dove emerge.
Look down, brave Eagle, down,
To where your prey is found,
Let churning waters awe at your command;
Weep on, sad Willow tree,
If tears your destiny,
Though lilies laugh within your stagnant land.

David Livingston Lantz

NEWS

Report of God's Demise Found Premature

The following report was written by Ivan J. Kauffman, assistant to the dean of the Earlham School of Religion, Richmond, Ind., and was published by Quaker Life, a publication of the Friends United Meeting.

About seventy-five years ago a German philosopher named Friedrich Nietzsche proclaimed what he thought was a revolutionary new discovery: "God is dead!"

In his own time he didn't attract a great deal of attention. Most people didn't even hear about him, and those who did usually wrote him off as just another crackpot atheist.

But now a small group of Protestant theologians have decided Nietzsche was right after all. Within the past several months major articles have appeared in both *Newsweek* and *Time* describing the new God-is-dead theologians. The *National Observer* recently printed a front page article on the subject, headed by a photograph in which a small wooden cross was shown lying beneath an "Old Grand Dad" whiskey carton in a pile of rubbish in a back alley.

Needless to say, this movement has aroused and angered many churchgoers. Atlanta's Methodist-controlled Emory University, where one of the eading God-is-dead theologians teaches, is greatly concerned that the furor will seriously hamper the University's multimillion dollar fund raising campaign—which was launched about the ame time the controversy broke into he news. Numerous demands have come that this teacher be dismissed at once, but of course this can't be done since it would violate the strict tandards of academic freedom to which all universities adhere.

The obvious question about this movement for many minds is: Why would a theologian (that is, one who tudies God) say that God is dead? t seems a little like an astronomer aying, "There are no stars"!

Probably some of the theologians involved would answer that they are not saying there is no God. What they seem to be saying is that modern man is unable to believe in God—at least not in the ways that have been taken for granted in the past. Thus, these theologians would say, we must speak of God as being dead because for modern man God does *not* exist. And in this sense they probably are at least partially correct.

Anyone who has had serious conversations with today's college students knows that there is *a* God who is dead. In fact, for many contemporary educated persons there *is* a God who no longer exists. The God who is a sort of errand boy for certain pious persons, the God who is called in only when some gap in man's knowledge cannot be explained in any other way, the God who helps particular nations win their wars, the God who has no concern for the oppressed or the poor—this God *is* dead. Such a God is dead in the sense that modern people find it utterly impossible to believe in such a being.

But the most fervent God-is-dead theologians are going far beyond this. One of them, Thomas J. J. Altizer, said recently, "I really want to insist on the word 'atheism.' Any word less than that will miss the fundamental point. I want to insist that the original, sovereign, transcendent God truly and actually died in Christ, and that His death in Christ has only slowly and progressively become manifest for what it was—the movement of God to man, the movement of Word to flesh."

Altizer believes that God literally died on the cross and that we should not speak of the resurrection since this would be a return to traditional ways of thinking which involve a supernatural realm of being. We must now limit ourselves to speaking of Christ, he believes.

"God is dead," he says, "and we're more fully alive. We've been liberated for a fuller existence."

Among the God-is-dead group exists an astonishing devotion to the person of Jesus Christ. Why this should be is not clear to most of us. One reviewer of a book by a God-is-dead theologian expressed his puzzlement in the title he chose for his review: "God Is Dead and Jesus Is His Son."

But for all the contradiction it seems to imply, the fact is that these theologians think it is possible to be both a Christian and an atheist at the same time. In fact, they call themselves "Christian atheists." One needs only to accept the Christ of history, they would say, and try to imitate Him as fully as possible in order to be a Christian.

One of the problems in understanding this movement is to know who belongs in it and who doesn't. One person who is occasionally mentioned as a God-is-dead theologian is Harvey Cox, a thirty-year-old Baptist minister who teaches at the Harvard University Divinity School. Cox's book, *The Secular City*, has been a best seller in the past year with one hundred thousand copies sold.

The Secular City isn't really a book about theology at all in the strict sense of the word. Instead it's about the problems the church is having in adjusting to the movement of our population from rural areas and small towns into the large cities. Cox's major point is that the church should see city life as an opportunity for new developments, rather than as a threat.

However, the last chapter of *The Secular City* is entitled, "To Speak in a Secular Fashion of God."

Cox says, "The word God means almost nothing to modern secular man. His mental world and his way of using language is such that he can neither understand nor use the word God meaningfully."

Although sentences like these might give one the impression that Cox is squarely within the God-is-dead camp, it is important that we notice a real distinction between his point of view and that of Altizer, for instance. Altizer and others no longer want to speak of God in any way, secular or otherwise. Cox on the other hand appears to be searching for a way of speaking about God that will be relevant in our day.

In a recent article Cox put his point of view this way: "We all sense that there is something wrong in theology. However, contrary to the seminary obituary columns, it is theology, not You Know Who, that is dead."

The job of the theologian, Cox believes, is to be a prophetic voice, "to illuminate contemporary history, to clarify the crucial options, and to summon man to responsible stewardship of his world." Theologians tend to ignore their prophetic calling, Cox believes, by "escaping into religion."

In order for theology to regain a prophetic edge, Cox believes, it will have to give up its preoccupation with religion and focus its attention on man's whole life—including politics, economics, and social structures. Unless a theologian is willing to do this, he writes, "the issues he tackles will be the puzzles of academia, not the life-and-death questions of men of faith in a world of change."

What is the meaning of this whole controversy for the church? One reaction would be to simply write it off as another outbreak of ordinary, garden-variety atheism—really no different from the atheism which Christians have had to stand against for hundreds of years. This is something we need not fear, for as a *Christian Century* editorial on the God-is-dead movement notes, "The living God cannot be imperiled by men who say He is dead, and He needs no defense by those who say He lives."

But I personally do not feel that this movement can be dealt with that easily. The same editorial, in fact, also includes this sentence: "The death-of-God boys are mishandling the issues, but no one should question the appropriateness or seriousness of the issues they raise."

All Christians must, I believe, recognize that some very real issues are involved in this movement. It would be very easy to get rid of the God-is-dead thinkers by pointing out how obviously absurd their answers are to the problem they are dealing with. But that would no more solve the problem than declaring God-is-dead makes Him dead.

Regardless of what we do with the God-is-dead theologians, the fact will still remain that to all intents and purposes God is dead for many, many people today. And we must not allow the controversy produced by a handful of theologians to keep us from asking how the church can bear witness to the historic Christian faith which says, "He is risen!"

God is not dead, and the God-is-dead people are dead wrong when they say He is. Their cry is only a pathetic confession that they have never encountered the living God in their own lives, and they really deserve our compassion and not our condemnation. But no words are going to convince them, or the typical modern skeptic, that they are wrong. In my opinion the only argument which is really convincing proof that God is alive is the community of committed Christians who bear witness to the living God by their changed lives, and who manifest their new life by their ability to live in meaningful relationships with one another.

Perhaps the best way of proving to the skeptics in your community that God is not dead is to demonstrate this in the life of your own church by helping to make it into what Paul refers to as "the body of Christ." All the arguments of all the philosophers and doubters of the world are just so many words alongside a life which has been changed through a confrontation with the living God. And the challenge is even greater when it takes the form of a living community of such persons, who are together engaged in the redemptive loving work of Christ in their own city or town—caring for the sick, the needy, the outcasts, the lonely.

Perhaps those of us who call ourselves Christians should take a healthy share of the blame for the God-is-dead movement. Is it not reasonable to think that if God were more obviously alive in the church there would be a great deal less attention paid to those who shout the awful cry, "God is dead"?

Perhaps we should ask ourselves if it is not the church that is dead, rather than God.

One-Tenth of Japan Lives in Tokyo

Currently visiting Asia is Frank H. Epp, editor of the Canadian Mennonite, Winnipeg. He submitted the following report on Japan.

The world's largest city is expected to triple to 30 million in twenty years, but it is doubtful whether the Mennonite church will have a share in that population explosion.

At present, the capital city embraces one-tenth of the approximately 100,000,000 Japanese and already it is said, "Tokyo is Japan."

This psychological fact is one of the reasons why young people from all over rural Japan are flocking to this city.

The young folk feel that they haven't quite been introduced to life until they've at least temporarily left the quiet and conservative atmosphere of the rural community for the faster-moving, more glamorous, and progressive urban society.

One youth said, "All the glitter of Japan is wrapped up in Tokyo."

More than that, Japan also represents the heart of Japanese industry and the growing edge of prosperity. Here are the big building projects, the large universities, and the expanding industry.

For twenty years Tokyo has had a building boom. The end is nowhere in sight. Expressways are being widened and lengthened and taller buildings are being constructed to accommodate the growth. Two to three thousand families move in every month.

Tokyo, however, is growing not only by influx from without but also from the natural increase within, in spite of the population control measures being employed.

One of those measures giving considerable concern to the church leaders and others is abortion, which the state has not only legalized but also subsidized so that medical and hospital care costs for the patient are only a few dollars.

Abortions are counted along with other vital statistics, and in recent years church leaders here say, reported abortions have been higher than reported births and "not all abortions are reported."

Serious questions are now being asked about this traditional method of population limitation and it is hoped here that the prevention of conception through the use of pills and other modern contraceptives may find acceptance as better methods of control.

While young people from the Mennonite churches in Japan are also migrating to this vast metropolis and while a union church has been established by three conferences, no major evangelistic and missionary thrust is expected in the foreseeable future.

Again the reason can partially be explained by the North American parallel where the rural churches took their time in seeing the challenge of the church in the city.

In the early 1950s the four Mennonite and Brethren in Christ conferences carefully studied the Japanese field and deliberately selected their present areas of missionary activity. The Mennonite Board of Missions and Charities chose the northern island of Hokkaido, the General Conference selected the southern Kyushu, and the Brethren in Christ settled in the Yamaguchi prefecture on the main Honshu Island.

The Mennonite Brethren became the heirs of Mennonite Central Committee activity in the city of Osaka, which is just several hours away by crack train (up to 120 miles an hour) from Tokyo.

Osaka, Japan's second largest city with three million people, has more than half of the approximately 1200 Mennonite and Brethren members in this country.

Tokyo has, however, not been completely forgotten. Since 1954, the MCC Peace Section representatives have located here, and more recently the Honan union church has been organized here. It has about thirty-five members, and the work is directed by a Tokyo evangelism committee consisting of two missionaries and three Japanese Christians.

But while a union church may represent steps in the right direction, they can be slow and halting steps, for now there is not one but three mission boards to check out.

And if one mission board says that the Mennonite label is indispensable and another says it is intolerable then one can understand some of the problems that may arise.

The outlook is optimistic that the union church will be a success and the basis perhaps for a wider outreach in Tokyo.

Missionary workers at present in Tokyo include the Carl Becks, on loan from the Mennonite Board of Missions and Charities for a five-year assignment with the MCC Peace Section; the Don Rebers, pastor of Honan church about to return to North America; John Grabills of the Brethren in Christ Church; the Lee Kanagys of the Mennonite Board of Missions and Charities in language study; and the Ferd Edigers, self-supporting General Conference missionaries.

The Edigers particularly are involved in numerous educational and evangelistic activities which win converts and nurture Christians but which may not add members to the Mennonite church in particular. That, however, may not be the most important missionary contribution anyway. Adding to the body of Christ is the first priority, and that body by Protestant count in Japan includes more than 600,000 members.

JAPAN YOUTH VISIT WEST COAST HOSTS IN WASHINGTON-OREGON

About thirty Japanese young people will be coming to the West Coast this summer at the invitation of Mennonites in the Oregon-Washington area.

The group was formed after a Project Bridgebuilding party of forty-two youths, led last summer by Gan Sakakibara, president of Tokyo English Center, returned from a thirty-day stay in the Reedley, Calif., area Mennonite and Brethren in Christ homes.

Sakakibara wrote that the young people enjoyed the Mennonite Central Committee - sponsored West Coast tour so much that other young people asked him for a similar group this year to visit Mennonite homes in the United States.

Plans are being made for these young people to stay at the Oregon-Washington area Mennonite homes. David Mann, pastor of a church in Albany, Ore., is arranging the home-stay activity program for this year's guests.

SHIP OVER SOAP FOR VIETNAM 2,000,000 BARS FOR REFUGEES

Greensburg, a community in western Pennsylvania, is appealing for two million bars of soap this month. All the soap collected was turned over to Vietnam Christian Service, Mar. 26, when the campaign ended.

The idea for the "Ship over Soap" (SOS) campaign came from a group of girls at Greensburg's Seton Hill College. The leader is Vicki Hancharik, a junior, who was released from school responsibilities for a week to get the appeal set up on a community-wide basis once it gained momentum.

The kickoff ceremony on Feb. 23, was attended by city officials from Greensburg and several nearby communities. John Hostetler, MCC material aid director, and Edgar Metzler, executive secretary of the peace section, participated in the kickoff program at the invitation of the campaign planners. Later they spoke briefly at a Seton Hill chapel service and held a press conference.

Hostetler indicated that initially the Mennonite Central Committee had been approached by the Greensburg group about the possibility of distributing 100,000 bars of soap in Vietnam. But as community interest in the appeal grew, the goal was finally pegged at two million bars. Vietnam Christian Service, a joint Protestant program administered by MCC has the facilities to handle several hundred thousand bars of soap. "But distributing two million bars of soap will be quite another matter," said Hostetler.

MCC will supply shipping containers to the Greensburg soap committee and transport the cartons to a pier in Philadelphia. Shipment to Vietnam will be covered by the U.S. Government's overseas aid program. Vietnam Christian Service personnel will administer the distribution of the soap once it arrives in Saigon.

Community organizations and businesses in Greensburg are employing a variety of techniques to collect soap. For instance, a car wash day with bars of soap as the price has been promised by a chain of service station operators. Boy Scouts will shine shoes for a bar of soap.

"And we have a 'soap opera' planned which will feature barbershop quartets and variety acts with the admission being soap," said Miss Hancharik.

Bowling alleys will have soap games and there will be an art contest for youngsters with soap as the entry fee.

Gradually all the soap collected will find its way to a model ship built free of charge by a local contractor at a Greensburg shopping center.

Vietnam Christian Service meanwhile has the difficult, but pleasant, task of finding an inexpensive yet efficient way of getting thousands of bars of soap into the hands of Vietnamese refugees and other poor folk.

COMMUNITY SERVICE STUDY SET SEPTEMBER MEETING IN CHICAGO

A Community Organization Seminar will be held Sept. 27-30 in Chicago, Ill., cosponsored by the Board of Christian Service and the city church committee of the Board of Missions.

In announcing the seminar, E. Stanley Bohn, Newton, Kan., said the purpose of the seminar will be to deal with community problems, the role of the church in meeting these problems, and localizing mission and outreach programs. Bohn is an executive secretary for the Board of Missions and a consultant for the city church committee.

One of the specific aims of the seminar will be to prevent the voluntary service and mission programs from becoming paternalistic in developing incentive for local indigenous leadership as much as possible.

City pastors, workers in Indian churches, and other people involved with rural community development will be invited.

Participants will be asked to read *Community Organization: Conflict and Reconciliation,* by Lyle E. Schaller, a publication of Abingdon Press.

WORDS AND DEEDS

The Australian Council of Churches will send to South Vietnam in May a team consisting of a doctor, a nurse, a social worker, an administrator, and a carpenter to work in the camps.

Hindu religious leaders at a world conference in Allahabad, India, have concluded that the most urgent need of today is to reconvert persons who have joined other religions, notably Christianity and Islam. Some twenty-five thousand delegates from twelve countries attended the three-day gathering. During the conference sessions, Christianity was denounced as a credal religion in contrast to Hinduism "which provides each individual with a path of spiritual life suited to his individual needs."

CHURCH RECORD

CALENDAR

General

Apr. 28-May 1—Eastern District Conference, Bedminster, Pa.

May 1-8—Christian Family Week.

May 5-8—Central District Conference, Fairview, Mich.

May 8—Commencement, Canadian Mennonite Bible College.

May 29 — Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16 - 19 — Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Western

Apr. 26-29 — Clinton, Oklahoma, stewardship institute, Lester Janzen, speaker.

Central

Apr. 23-24—Camp Luz, Kidron, Ohio, Eastern Ohio youth workshop.

AUDIO VISUAL

Win Your Friends, Win Strangers, and *Win Your Community,* are three new filmstrips added to the Audio Visual Library, Box 347, Newton, Kan. This evangelism series is a visualized course on how to win souls for Christ. In the three filmstrips you see real people in real settings doing what you can train your members to do in evangelism. The complete kit including the filmstrip, sample tracts, and resource guide is available on a freewill offering basis.

BAPTISMS

Calvary Church, Barlow, Ore., on Apr. 3: Mrs: Fred Struhbar, Mrs. Fred Hoffman, Mr. and Mrs. Charles Thackery.

Carlock (Ill.) Church, on Apr. 3: Linda Neblock.

East Swamp Church, Quakertown, Pa., on Apr. 3: Donna Barndt, Faith Barndt, Kathleen Landis, Christine Schlichter.

First Church, Nappanee, Ind.: Randy Cripe, Bonnie Gaurd, Roger Hochstetler, Debbie Kauffman, Dan Metzler, Sandra Mullett, Debbie Price, Connie Schmucker, Keith Strauss.

First Church, Sugarcreek, Ohio, on Apr. 3: Beverly Hamsher, Leonard Crilow, Eric Maust, Drew Weaver.

First Church, Upland, Calif., on Apr. 8: Marlys Brandt, Susan Cabe, Steve Evers, Nathan Habegger, Gary Klassen, Linda Mayo, Bette Regier.

Pulaski (Iowa) Church, on Apr. 3: Garry Berryman, Kevin Blasi, Betty Ann Schindler, Richard Roulet, Timothy Wheaton.

Salem Church, Kidron, Ohio, on Apr. 3: Jennie Sue Amstutz, Mollie Gerber, Ned Gerber, Karen Miller, Robert Sprunger, Sidney Sprunger.

DEATHS

Paul Bachman, Calvary Church, Washington, Ill., died at the age of nineteen.

Sarah Burkhalter (Mrs. Menno), First Church, Berne, Ind., was born in Hickory County, Mo., Aug. 6, 1876, and died Jan. 30.

Hulda Isaac, First Church, Upland, Calif., was born Feb. 7, 1895, and died Mar. 17.

Mrs. C. C. Krehbiel, Eden Church, Moundridge, Kan., was born May 30, 1884, and died Feb. 25.

Leonard V. Kingsinger, Carlock (Ill.) Church, was born Oct. 3, 1890, and died Apr. 8. He was a charter member of the church.

Emma Lehman (Mrs. Levi), First Church, Berne, Ind., was born Mar. 23, 1884, and died Feb. 16.

Mollie A. Nafziger, Calvary Church, Washington, Ill., was born Jan. 29, 1885, and died Mar. 29.

Mrs. A. U. Reimer, Alexanderwohl

Church, Goessel, Kan., was born Feb. 28, 1890, in Marion County, Kan., and died Apr. 8.

LaVerne J. Schrag, Eden Church, Moundridge, Kan., was born in McPherson, Kan., on Mar. 27, 1928, and died Feb. 11.

Dora Sprunger, First Church, Berne, Ind., was born June 25, 1884, and died Jan. 13.

Sybilla G. Sprunger, First Church, Berne, Ind., aged 69, died Feb. 4.

Mrs. C. C. Stucky, Eden Church, Moundridge, Kan., was born Oct. 5, 1875, and died Jan. 28.

Erwin Stucky, First Church, Berne, Ind., was born June 12, 1889, and died in March.

Arnold Paul Weber, First Church, Upland, Calif., was born Aug. 30, 1885, in Illinois, and died Mar. 29.

MARRIAGES

Robert Adler, Sr., and *Leona Bixel,* both of First Church, Upland, Calif., on Mar. 18.

Eugene Wayne Balzer, Hebron Church, Buhler, Kan., and *Marlys Kay Frahm,* Presbyterian Church, Denver, Colo., on Apr. 5.

Dean Beer, United Church of Christ, Berne, Ind., and *Jennifer Wulliman,* First Church, Berne, Ind., on Feb. 5.

Robert Dean Elliot, First Methodist Church, McPherson, Kan., and *Donna Kaufman,* First Church, McPherson, Kan., on Apr. 2.

Wesley Esau, Inman (Kan.) Church, and *JoAnn Toews,* Mennonite Brethren Church, Buhler, Kan., on Apr. 3.

Carmen Good, Kouts (Ind.) Old Mennonite Church, and *Judith Schwartz,* Carlock (Ill.) Church, on Mar. 26.

Philip Habegger, First Church, Berne, Ind., and *Martha Korte,* Bethlehem Lutheran Church, Fort Wayne, Ind., on Apr. 2.

Daniel Wallace Hartzler, Pulaski (Iowa) Church, and *Judith Ann Northropp,* First Christian Church, Memphis, Mo., on Apr. 8.

Howard Jones, Calvary Church, Barlow, Ore., and *Judy McIntire,* Oxnard, Calif., on Dec. 21.

Phillip Juengel, Immanuel Lutheran Church, Avilla, Ind., and *Carolyn Gerber,* First Church, Berne, Ind., on Mar. 26.

Jack Karriker, Pentecostal Church, Hutchinson, Kan., and *Luanne Dester,* Buhler (Kan.) Church, on Mar. 4.

Paul Lindscheid, First Church, Hutchinson, Kan., and *Carol Mercer,* Methodist Church, Arlington, Kan., on Mar. 13.

Donald McAllister and *Sue Holdeman,* First Church, Newton, Kan., on Mar. 11.

Leon Pauls, Hoffnungsau Church, Inman, Kan., and *Gladys Esau,* Inman, (Kan.) Church, on Apr. 10.

Richard Smitely, Calvary Bible Church, Berne, Ind., and *Karen Gerber,* First Church, Berne, Ind., on Feb. 19.

Jay Dennis Wiens, Hoffnungsau Church, Inman, Kan., and *Rita Haas,* Methodist Church, Canton, Kan., on Apr. 3.

Rudolph B. Willems, First Church, Newton, Kan., and *Beverly Janzen,* on Mar. 11.

James Wind, Calvary Church, Washington, Ill., and *Freddie Morgan,* Cazenovia (Ill.) Church, on Feb. 26.

MINISTERS

George Dick will begin duties as pastor of the North Danvers (Ill.) Church on June 19. He previously served the First Church, Lima, Ohio, 1938-43. Presently serving a ten-month term of mission service at Gulfport, Miss., the Dicks have pastored churches in Bloomfield, Mont., 1943-55; and Winton, Calif., 1955-65. Originally from Henderson, Neb., he attended Moody Bible Institute in Chicago, where he met his wife, Helene Wiens, and graduated from Flecher College in 1936. Both are graduates of Northern Baptist Seminary, Chicago. Since 1950 he has been on the General Conference Board of Education and Publication.

James Dunn has accepted the call of the Carlock (Ill.) Church. He will begin duties Sept. 1, relieving Paul Roth, who has announced his retirement. The Roth's will terminate their services at Carlock at the end of June and move to Oregon near the families of several of their children. Dunn, who will graduate from Mennonite Biblical Seminary this summer, is a native of Partridge, Kan. He graduated from Bethel College in 1963 with a degree in industrial arts. As a student at Newton and Elkhart, he has had three pastoral assignments in Methodist churches. During the summer of 1965, he and his wife, Ann (Suderman) lived near Ritzville, Wash., where he was summer assistant at the Menno Church.

Abe H. Peters recently accepted a call from the Topeka (Ind.) Church, to assume pastoral duties on July 3. He is presently pastor of the Fredonia (Kan.) Church, which has been worshiping with the local Church of the Brethren. He was pastor of the united churches.

Norman Bartel will be the summer assistant at the First Church, Beatrice, Neb. He and his wife, Mary, and six-year-old daughter have served a term under the Mission Board working among the Indians in Hammon, Okla. They are now at the University of Arizona.

NEW ADDRESSES

Mrs. Anna Buck, 5221½ N. Tyler,
Temple City, Calif. 91780 [64]
Arnold J. Buller, Route 4, Atkinson,
Neb. 68713 [21]
Myrtie Pearson, 6131 Norwaldo Ave.,
Indianapolis 46220 [185]
Hugo Scheffler, 1006 N. Garden St.,
Bellingham, Wash.
Paul Stucky, Golding Lodge, Kayenta,
Ariz. 86033 [23]

WORKERS

Sister Lena Androes and *Sister Helen Ruth Epp* were honored on Apr. 1 for their years of service to Bethel Deaconess Hospital, Newton, Kan. Sister Lena has served fifty years and Sister Helen Ruth forty years.

Albert J. Meyer, Bethel College academic dean will leave his post next year to study philosophy and methods of Mennonite higher education. On leave from Goshen College to be a faculty member and academic

Androes, Epp, Wescoe (Workers).

dean at Bethel since 1961, he will work on his new assignment at Goshen College.

Anne Penner, Plum Coulee, Man., missionary to India, returned Apr. 4 for a three-month furlough. Business manager and nursing supervisor for the Sewa Bhavan Hospital in Jagdeeshpur, India, she has been serving since 1946.

W. Clarke Wescoe, chancellor of the University of Kansas, Lawrence, will be the speaker at commencement exercises at Bethel College on May 29.

Jerald Voth, Alexanderwohl Church, Goessel, Kan., is in 1-W service in a hospital in Downey, Calif.

James Gerboden, First Church, Berne, Ind., is spending three months in language study in Belgium in preparation for Pax service in the Congo.

WORK OPENINGS

Replacements are needed for Dan and Judy Sawatzky who are presently working under the Board of Christian Service in Cuauhtemoc, Chihuahua, Mex. Their duties include teaching English to Mexican youth and adults and assisting in youth work among the Mennonites in Mexico. More than two teachers are needed next year. A nurse is also needed to work in the local government hospital serving both Mexican and Mennonite patients. Working with the voluntary service unit in Mexico requires skill in German and Low German as well as Spanish. Interested persons may contact the Board of Christian Service, Box 347, Newton, Kan. 67114.

LETTERS

DIALOGUE WITH CHINA

To the Editor: Currently the shadow of China is proselytizing Asia, much to the resemblance of an earlier era. This was when the Soviets emerged over Europe.

If we look at Europe in 1920, and again in 1948, we find the communists have seized power in Hungary, Bulgaria, Rumania, Poland, and Czechoslovakia. This total area amounted to approximately 91.9 million people, and covered 393,600 square miles.

The nation's policy during the late forties and early fifties was one of containment. Today in Washington we hear the same voices, only today they speak not of the Soviets, but of Sinologues.

This containment they speak of did not work in Europe. The United States, as a matter of fact, lost face there. Actually, our nation preferred to lose face than to reenter war torn Europe.

To a great many people, this said, "Americans would rather see Europeans live under communism, than not to live at all. After all, why sacrifice their lives for an economic and political system?"

The Chinese were moved to call us paper tigers, and now we must face them in Asia. What does a Christian advocate in these circumstances?

First let us look closer at the present situation. The Asians are tired, just as the Europeans were in post World War II. Perhaps out of a desire for peace, they'll settle for Chinese influence. "At least," it may be justified, "the Chinese have an affinity for Orientals." The West apparently does not, if the war in Vietnam is our example.

The second thing we should look at are the voices arising within Congress and academic and church circles that would like to see trade and diplomatic arrangements with China established. They expect China to "leap at the opportunities offered," and to "be good in order to deserve our respect." Either they are ignoring something, simply do not know, or are just too arrogant, but China is the dominant force in Asia today. In perhaps ten years it will be the dominant nonwestern power, and if their technology and its rate of increase continues as it has since 1961, China may within our lifetime be the world's ranking force. (Maybe they do not desire our diplomatic gestures.)

We cannot turn the years back to Yalta and the events following. Neither can we continue to decry the errors of Chiang Kai-shek. Rather, each of us must search our consciences and seek to answer the once unthinkable thoughts concerning China and the East.

One of the dangerous things about the American Christian ethic is that it resembles in some aspects those of Europeans during the eleventh, twelfth, and thirteenth centuries. We all remember the numerous crusades to rid the Holy Lands of those "heathens (Moslems)." Within the hearts of many, this recurrent attitude prevails.

Oh, but for one true fundamentalist in this society of learned theologians.

Now, first, we must extend diplomatic relations to China. They may refuse us, but in a spirit of honor and humbleness we should extend such cordialities again. (There is some evidence of this in Poland now, in an official manner, between the United States and China.) China is not a Christian nation, but let us remember Christ never gained a convert by avoiding him. Neither does the devil reside in Peking, anymore than he does in Chicago. There is yet, thanks to Christ, faith existing in the world. There will also forever remain a church in the world, regardless of which nations become powerful and threaten our civilizations. But then, this is the stereotype of China. From all indications China will remain relatively peaceful. China's first interests seem geared internally toward her economy. For a nation of seven hundred million people, three million men in the armed forces is not an alarming proportion. The only difficulties may arise in their desire for wanting to save face in Southeast Asia. This is perhaps the reason why President Johnson and Secretary MacNamara do not wish to escalate the war into North Vietnam. These viewpoints are being advanced currently by Lucian Pye of the Massachusetts Institute of Technology, John K. Fairbank of Harvard, and A. Doak Barnett of Columbia. These gentlemen are the experts on China, and probably are predicting accurately.

For the pacifist, faith and a willingness to suffer the consequences are the only answer. However, if one is not prepared to go quite that far, then international trust and diplomatic relations is the only logical answer.

We've all heard the doomsday theories and can quote the statistics on overkill. Yet this does not create nor exhibit an atmosphere for existing. This raises the question, Why did Christ endow us with the powers of love and neighborliness, if we are to be universally selective (as a Christian nation)?

Our alternative, then is to seek

dialogue. Therefore, our ways of righteous indignation must be abandoned. For they only tend to isolate us, and not the enemy.

We, as Christian youth in America should not be afraid and should offer alternatives of change, and not merely the will to endure the ways of our predecessors. Some say, we are doomed to failure, but each step we take advances us toward our objective, universal brotherhood. This will never be our witness, if we continue our Asian policies, ignoring the manhood of the Chinese. *John A. Jones, 21 S. 12 St., Akron, Pa. 17501.*

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

SERVICE IN GULFPORT

Mrs. Harold Regier

"You feel we've helped a lot. Well, I've gained far more than I've given." This is the essence of almost every person's statement when he leaves Gulfport.

Another man put it this way: "I would have been ahead if I'd sent you a check for five hundred dollars. But I wouldn't trade the experience of this week for anything."

This winter, two groups of men have contributed invaluably to the renovation of Christian Community Fellowship House. This private residence in the vicinity of the library, swimming pool, and recreation center, was purchased by the Board of Missions. It makes possible several new community services. Harold Regier has moved his study there. A large assembly room houses Fellowship chapel services. Other groups will meet there for a variety of activities.

Five men from the Burrton (Kan.) Church spent a week working on the house in December. They were: Pete Siemens, Homer Nikkel, John V. Dick, Allen M. Dick, and Roland Regier.

Five men from Burrton, Kan., joined Harold Regier (left) to work at Gulfport, Miss.

In one week these men had nearly completed remodeling Fellowship House. (Groups of local people and four Oklahoma men had begun the project.)

In January, three Berne, Ind., men combined voluntary service with a vacation trip to Florida. They were: Jim Moser, Edward Sprunger, and Weldon J. Lehman. For three days they worked—painted the recreation center ceiling, built and varnished a storage cupboard in Fellowship House, helped the CME Church men remodel their church, and helped in the community. Their wives joined them for an afternoon and evening, and together they went on to Florida.

The experiences of these men are varied. They work and fellowship with the Camp Landon Unit and community people. They see and have a better understanding of the total witness at Gulfport. They participate in community functions. They learn to know each other as fellow church members in a new way and have time to develop new appreciations for each other.

Through winter voluntary service, many more people than otherwise would, realize anew that we are all laborers together with God.

ANIMAL DISTRIBUTION

Last fall thirty-six dairy breed bulls and three horses were purchased by the Mennonite Men of the Eden Church, Moundridge, Kan. These animals were transported to Miami by truck. There they were loaded into a freight plane and flown to Paraguay with the airfreight being paid by the United States government. All the animals arrived safely in Asuncion on Dec. 13; however, one of the bulls died before distribution was made.

The bulls were distributed among the different colonies both in East Paraguay and the Chaco by common agreement.

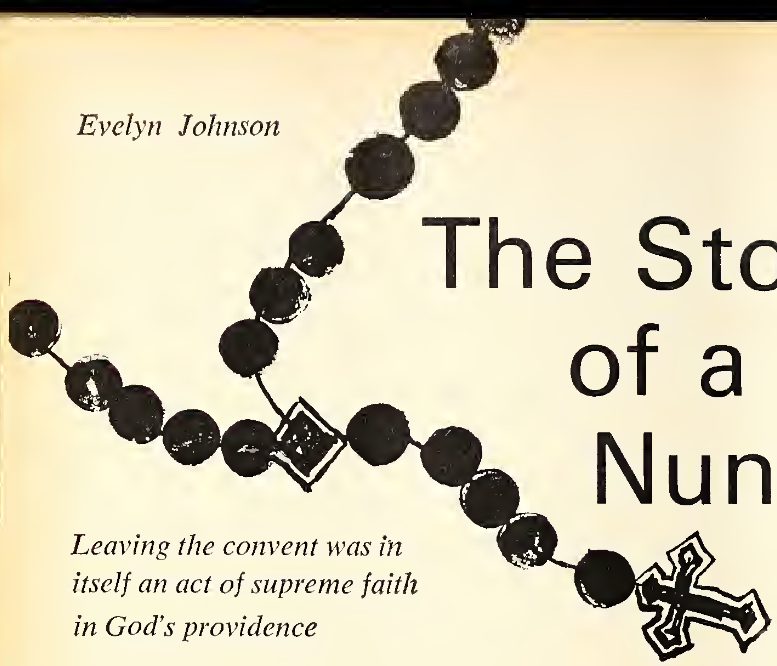
Within the colonies, the bulls were distributed to those farmers who the colony administration felt were acceptable. Those who received bulls were required to sign agreements to return them to the colony administration after two years for redistribution. By this process, dairy herds in the colonies can be upgraded substantially in a comparatively short time.

The stallions were distributed by the draw method. Each of the Chaco colonies received one. After a three-year period they also will be redistributed for maximum herd improvement.

Three stallions donated by the men of the Eden Church, Moundridge, Kan., to the Fernheim Experimental Farm, Paraguay.

Evelyn Johnson

The Story of a Nun



Leaving the convent was in itself an act of supreme faith in God's providence

The second of two parts

THE OTHER CIRCUMSTANCE that prevented Susanna from mentioning her thoughts of leaving is the practice of sending a nun straight back to the mother house as soon as she has expressed such feelings. At the mother house she lives in seclusion but under constant gentle pressure to remain true to her vows.

So she continued with her doubts inside her. Whenever she felt strongly the desire to leave, she would cut her hair so short that it would be impossible to do anything with it for public appearance.

Finally, though, the doubts about convent life and the recurring thought that she, at least, might better serve God on the outside, became too much. Susanna confided to her mother, who lived in a convent-owned house across the street from the convent. Her mother worked for the order. She was understandably upset, but she did agree to support Susanna throughout such a move—a promise which cost her heavily.

Obtaining release from the vows made on entering a convent follows a standard procedure. It involves among other things, a formal release from Rome and the signing of documents on three separate occasions. However, since initiating this would undoubtedly have sprung a chain of rehabilitation efforts Susanna ignored this procedure.

When she determined the actual day of flight—not even a violent haircutting session helped this time—she confided in her mother and the girl she had befriended in the hospital. It was obviously not possible for her to go to her mother's apartment since it was in a convent house, so her friend drove her and her mother to Susanna's sister's home.

The purely physical and economical considerations in leaving the convent are impressive. A nun literally has nothing to her name. Susanna left in her habit, of course, because she had nothing else to wear. Moreover she had no prospects of making her way outside immediately. She was a nurse, yes, but where was she to get references? Obviously not from the hospital she left. She had no clothes and her hair was too short to be becomingly arranged, so she would have to remain somewhat secluded at least for awhile. Her mother was alone and unable to support her even should the hospital retain her. Her married brothers and sisters had problems of their own, financial and otherwise. So no one could offer her support until she was oriented to the outside. Leaving the convent was in itself an act of supreme faith in God's providence.

Susanna remembers the night she left. When she had packed together a few things and was ready to go she went into the chapel to pray. She was afraid, but she had a sense of God's presence, almost pushing her along.

The first few weeks were a hodgepodge of rebellion and earnest seeking for God's direction, and shocks at contact with the world without the shelter of her habit. Susanna had smoked as a teen-ager and the first things she wanted when she left the convent were a cigarette and a cheeseburger. She still likes cheeseburgers, but she's left the cigarettes behind.

She remembers the looks of stunned disillusion on the faces of her nephews and nieces when they first saw her in street clothes. There is an aura about nuns that Catholics prize and they resent disturbance of it.

Help came from unexpected quarters. One of the Protestant nurses who had worked under her traced her and called to offer a loan of two hundred dollars to help her get started. Another gave her a blanket from among her wedding gifts. Others brought her clothes.

You can walk out of the convent, but that does not put it behind. Susanna and her mother, alone and together, were visited by various nuns and superiors urging Susanna to return. Some even suggested to her mother that she was at fault and was responsible to God to get her back since she had helped her get out. All this weighed heavily upon them.

Her mother finally found life in the convent house intolerable, and she and Susanna set up housekeeping together. The strain was still too great, however. Her mother underwent severe emotional turmoil in which she vacillated between encouraging Susanna and accusing her of not loving her.

One nun, however, eased matters by telling her mother that she should never let Susanna return because the life she would live in a convent after leaving once would be miserable.

She did manage to get a job by a most unlikely coincidence. The girl she had befriended at Resurrection was released because of her connection with Susanna. Susanna felt responsible enough to accompany her to another hospital for a job interview, but she was able to offer little support. During the interview she sat alone — still with nervousness — she who had been the strength in the relationship. The woman who was conducting the interview stopped suddenly and addressed Susanna.

"Young woman, you make me nervous. You sit so still a person would think you were a nun just out of the convent."

The shock was too much. Susanna was able to laugh for a second, but then she collapsed into tears and told the whole story. The interviewer offered her a job without references. It was a gift from God. Susanna worked nights to avoid people as much as possible, partly because she felt uneasy and partly because she still looked pretty strange with her little boy haircut.

For a time Susanna tried to maintain her Catholic faith, but by breaking her vows to the order she was excommunicated from the church. To a Catholic this means that one is excluded from salvation. At first Susanna argued that she didn't believe the pope's word could cut her off from God, but after awhile she came to feel herself under the judgment of God, damned eternally.

Then came a period of agitation during which she and her mother had a falling out. She looked to marriage for security in being loved, dating much and not always wisely.

Finally she became engaged to a man, thirty years her senior, who had been a patient of hers at Resurrection. He was a friend of her mother's and seemed "safe" to her, the father she never had perhaps. But this didn't bring the satisfaction she had visioned.

She toyed with the idea of going into the Women's Armed Services to once again submit herself to some discipline. She became flippant about the state of her soul, joking about it in casual conversation.

All of this must have been somewhat confusing to her associates, for on the advice of the woman who hired her, she did not tell them that she had left a convent.

She was started on the road back by a member of the Evangelical Covenant Church, an associate at work who was concerned about her. Together they visited various churches. What began as something of a lark, albeit a last-ditch lark, became a serious matter. But it was a long process. At one church she was quite touched by the sermon one Sunday, and made an appointment with the pastor; but the contact was unsatisfactory.

Then one Sunday near Christmas, they visited a church that was having a special service. The choir sang while a man sketched the holy family. Susanna felt a warmth among the people and decided she wanted to go back. They did. This time the pastor preached about salvation. Susanna listened with her whole sick heart.

"Christ has already forgiven you hundreds of times, over and over, for your sins. All you need to to be saved is believe." The message came through. For the first time Susanna began to feel free of the terrible judgment she was under. Christ was her Saviour whether she was Catholic or Protestant. She started attending the prayer meetings and she talked with the pastor. She had found the answer.

Since that time much has happened. Susanna has married and has become the mother of a son. Her own mother, still a Catholic, is happy with her daughter's new life.

What is Susanna's estimate of her dozen years in the convent and of her new faith? Some things she still holds dear from her Catholic beginnings. Though she does not pray to her, she still holds Jesus' mother Mary in high regard. She misses the music. Gospel songs often lack the quality of the great music of the church. And she misses the Christmases of the convent when she was free of all the hurrying and could meditate.

But some things she rejects. She rejects the tremendous authority of the pope, so much power vested in one person. She rejects what she feels is the illogical stand on birth control. She has come to reject the notion that sex is somehow tainted. That is something that is not actually taught, of course, but somehow there is that feeling about it within Catholic circles. She is disturbed about the years she didn't think; instead she accepted.

Some things about her new position will always be somewhat difficult. She feels often that people who know her story are inclined to view her as an interesting object, rather than as a person, which is disconcerting. She is often expected to be bitter toward Catholicism, which she is not.

Recently she was asked to speak at a meeting of an organization for Catholics turned Protestant. It was obvious from the tone of the person who contacted her that the group expected her to tell them how she found Christ in the Protestant church. But Susanna doesn't think it is that black and white.

In her own words, "In the convent, I knew Christ as Saviour and Judge. In the Covenant I am coming to know Him as Friend."

That was what she had longed for all along. And she wanted a child with whom to share that wonderful new knowledge of Jesus Christ, and that too is now being fulfilled.

CONTENTS

*It Will Take More Than Crumbs .. 282
A Church Grows in Japan ... 284
Mission of the Seed ... 285
News ... 286
Church Record ... 290
Letters ... 292
Mennonite Men ... 293
The Story of a Nun ... 294
Editorial ... 296

*Supplemental reading for the Sunday school lesson of May 1.

COVER

The chasm between the haves and the havenots has been widening during the last century.

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WHICH IS THE better defense—a manned bomber or a missile? Somewhere people argue about the quality of weapons of destruction. In Congress and in Parliament you can find persons with strong opinions on either side. Each side has its champions in the military camps. It is a controversy in which I haven't chosen a side. Both seem so terrible that I wouldn't want to have a part of either. And I am sure I fail to understand all the fine points involved. From my distance from the subject it would seem that a manned bomber might have at least one small advantage over a missile. Suppose you send a bomber out and it gets lost, the men in the plane might decide not to bomb anything. But when a missile gets going it will cause a disturbance somewhere. That, of course, is really splitting a fine hair. I don't intend to give either side my blessing.

Another silly debate was the one not so many years ago about a new type of nuclear bomb called a clean bomb. It was supposed to have some advantages over the old-fashioned hydrogen bombs. The difference was not in the way it killed you if it hit you. Both ways were equally messy. The advertisers claimed that the clean bomb would not foul up the atmosphere as badly for the survivors. Instead of scattering radioactive dust all the way around the world it would only warp genes of people half a hemisphere away. It was a futile hassle.

In the old days—and I mean the real old days—the soldiers around the evening campfires measured the virtues of the foot soldier against the soldier mounted on a horse or riding a chariot. For even though the horse—as in horse and buggy—seems to suggest antiquity, yet once upon a time it was as modern and newfangled as electronic air filters. And people were skeptical about the horse.

"It will never replace the bow and arrow," I can hear one old fellow say.

"Where will they ever get enough hay for an army of horses?" was another objection.

I'm sure some young fellow somewhere said, "That's progress. You can't fight it."

And if you turn to Psalm 33:17 you'll find another horse objector. He said, "The war horse is a vain hope for victory,/ and by its great might it cannot save."

To some folks the horse when he came on the scene with the Egyptians or the Syrians must have seemed as mighty as a Sherman tank. A well-trained horse probably served its rider well.

But the saint of Psalm 33 wasn't discussing military science. He was not even interested in the virtues of any type of army—mounted or unmounted.

"A king is not saved by his great army," he said, "a warrior is not delivered by his great strength" (33:16).

He was talking about the work of God in history. The concern of the country should not be its weapons but the favor of God. "Blessed is the nation whose God is the LORD,/ the people whom he has chosen as his heritage" (33:12)!

Is God a weapon of war? I know that Christians have been trying to pack Him into their arsenals for a thousand years. But God is not God if we must use Him to fight our wars for us. War is sinful enough without adding the sin of blasphemy to it.

For God is more than the nations. "The LORD brings the counsel of the nations to naught; he frustrates the plan of the peoples" (33:10).

Let's not ask God to aid us in our misdeeds whether they are oppression of the poor through taxes and economic fetters or the outright prosecution of warfare. Let's rather stand in fear of Him and seek God's counsel. "For the word of the LORD is upright;/ and all his work is done in faithfulness" (33:4).

We have much to learn about the work of the Lord. We know that He wants something much better for the nations than they have now. "He loves righteousness and justice; the earth is full of the steadfast love of the LORD" (33:5).

Is the earth full of the love of the Lord? Perhaps the earth is, but not all the world of men is. Let's pray for this filling.

READING THE PSALMS—VIII

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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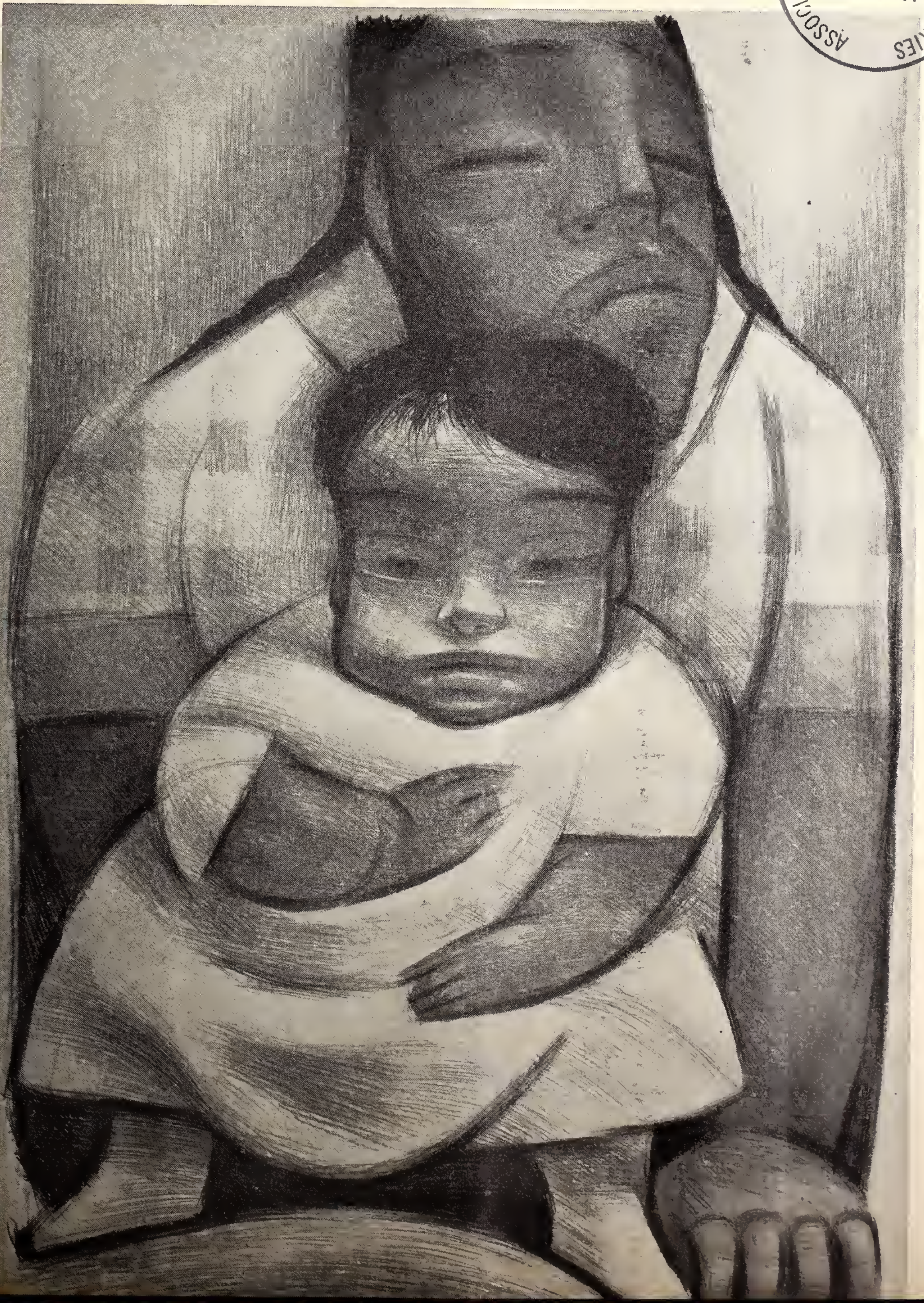

Paul Tournier

CONFLICTS in marriage

ONLY GOD CAN MAKE A MARRIAGE AND HE REQUIRES PERSISTENCE

IT IS AS difficult to arrive at mutual understanding in marital conflicts as it is in international disputes.

How can you determine who is to blame? And yet this is what everyone wants you to do. The couple involved describe how they suffer and they appeal for a decision. Then friends and relatives come and take up the cudgels for one or the other, saying that they certainly would not put up with what is going on.

Actually, it is impossible to apportion blame in a marital conflict. Both husband and wife are equally in the right if you really try to understand them. Both of them have grievances which are perfectly well-founded, and you could wear yourself out reproaching each for what the other has said he has done.

In the great majority of cases one of the spouses has formal right on his side. Perhaps it is the husband. He has not been unfaithful. He has not slipped. He is esteemed by all. He gives his wife everything to make her happy. He has even agreed several times to forgive and forget her indiscretions. And if this time he finally refuses to do so, it is because of his principles, for the sake of the children, or even because softness on his part would involve moral complicity.

But when you listen to his wife, you find that the husband's fault is that he is always right. She is suffocating in this atmosphere of social conformity with this husband who has no imagination. He gives her everything except what she needs in order to live—the feeling that she is really understood and loved.

When the woman is the stronger of the two, the marital conflict is even more difficult. (And I mean strong not only in character but also in virtue.) Among the couples who have come to me over the last few years, a large number have had problems quite similar.

A strong wife, who faces up to every obstacle, suffers every misfortune, complains endlessly, always says she is "at the end of her tether," but nevertheless sets the pace; and a weak, indecisive husband, retiring, downtrodden, lacking willpower, who because of his failures piles up difficulties for himself, and these difficulties in their turn make the marriage problem worse. All these women say—and say it sincerely—"I would like nothing better than that my husband should take the lead."

And all the husbands say that they have never felt sufficiently confident of themselves to speak their mind and assert themselves. They heap up failures—acts of conjugal unfaithfulness, financial disorders, debts, gambling, drink, idleness.

And if the husband confesses any of this to the wife, she replies: "If you had only told me all about it at the time I could have helped you."

And it is just because they know that thei confessions are always answered by reproaches simply because their wives always say: "Yo ought to be like me, faithful, disciplined, orderly reasonable," that these husbands do not dare t confess their faults, but instead become more deeply enmeshed in them.

Strong wives are thus constantly called upo to try and cope with the difficulties brought abou by their husbands' weakness. They act in thei place, pay their debts, and take complete control Their lives are a continual burden.

The apostle Paul remarks on how difficult th strong find it to understand the weak.

A miracle from God is needed. I have seen i happen in a sufficiently large number of cases t be able to affirm that God has a solution to al these conflicts. But I have known also of sufficien failures not to underestimate the difficulties, an to know that apart from a miracle from Go there is no answer to these marital vicious circle

I am under no illusion about the crushing deter

This article is reprinted from Dr. Tournier's recent book, *The Healing of Persons* (Harper and Row). He is a Swiss physician and psychotherapist whose writings have become popular in North America since the publication of his first book, *The Meaning of Persons*.

ninism of the psychological vicious circles. Breakng them is no easy matter. It calls for an exremely rich, profound, and sustained religious :xperience. Far too often we content ourselves vith an insufficient religious experience.

I have moreover, seen a number of wives and iusbands who, after undergoing a powerful spirtual experience, have been so eager, in the first lush of their enthusiasm, to push their marriage)artner along the same road that their very inistence has acted as an obstacle. So long as your iim is to show a person his faults and that he ieeds religion to put them right, you are mainaining an attitude of criticism and superiority in 'egard to him which repels him instead of atracting him.

It is only when a husband and wife pray to;ether before God that they find the secret of rue harmony, that the difference in their temperiments, their ideas, and their tastes enriches their iome instead of endangering it. There will be no urther question of one imposing his will on the)ther, or of the other giving in for the sake of)eace. Instead, they will together seek God's will, vhich alone will ensure that each will be able to ully develop his personality.

Every argument between a husband and wife as apparent causes: conflicting ideas, opinions, deals, and tastes. But behind these apparent auses are the real ones: lack of love, touchiness, ear, jealousy, self-centeredness, impurity, and ick of sincerity. Indeed, I would say that there re no marital problems, only individual problems.

When each of the marriage partners seeks uietly before God to see his own faults, recogizes his sin, and asks the forgiveness of the ther, marital problems are no more. Each learns) speak the other's language, and to meet him alfway, so to speak. Each holds back those arsh little words which he is apt to utter when e is right, but which are said in order to injure. Aost of all, a couple rediscovers complete muial confidence, because, in meditating in prayer)gether, they learn to become absolutely honest 'ith each other.

Such honesty is very difficult to achieve. You lways feel that if you make a total confession, you reveal all your secret thoughts, you will)se the confidence of your partner forever. The uth is quite the contrary. A union founded on omplete mutual frankness is notably more solid ian one which is thought to be safeguarded by rudent reservations. This is the price to be paid a man and a woman are to cease living side by de like strangers, to come out of their spiritual solitude, and create a climate of normal life.

This is the price to be paid if partners very different from each other are to combine their gifts instead of setting them against each other.

A man whom I shall call Victor is a good administrator. Imperturbably, unruffled in any situation, his mind works slowly but methodically and comprehensively. He enjoys robust health, is full of energy and capable of putting out a considerable physical effort. He is conscientious and active but finds it difficult in his job to make contact with other people.

His wife, Victoria, is just the opposite: imaginative, intuitive, sensitive, versatile, and passionate. She weeps for nothing at all, and is full of enthusiasms. In company she has a knack of saying the right thing to break the ice and put everybody at ease. Her fits of enthusiasm alternate with periods of discouragement. Her health is precarious, her energy soon exhausted; in the morning she experiences great fatigue which she tries to counteract by drinking coffee as a stimulant.

Her childhood and youth were characterized by the incessant ups and downs of her impulsive nature. A disappointment in love at the age of eighteen had a profound effect on a nature as sensitive as hers. She married shortly afterward, largely out of fear of remaining a spinster if she missed this second chance.

She found great difficulty in accepting the very different nature of her husband. His steadiness of character she looked upon as mediocrity; at the same time it made her ashamed of her own mercurial moods. She wanted something out of life that was more romantic, more passionate.

Victor too had difficulty in understanding and accepting his wife's fragile and unstable temperament. Not knowing how to take her, and feeling himself thoroughly inferior in intellect, intuition, and emotion, he buried himself more deeply in his passivity, which she described as selfishness.

But after several years during which these difficulties of mutual adaptation had their effect both on Victor's temper and on his wife's health, they have found the road to a solution in a deep spiritual communion. For they are made to complement each other—Victoria to provide the inspiration, her husband to put it into practice.

A marriage that is a real union is always a miracle. Only God can make it, and He requires perseverance in faith.

I received an urgent call to go to the bedside of a young woman—whom I shall call Cecile—whose husband had already been my patient. She was in an extreme state of agitation, and the door-man, who had not dared to leave her until I came, whispered to me: "She tried to do away with herself, but somebody smelled the gas in time and stopped her. I hope she's all right, but she's very unhappy. Her husband has been giving her such a bad time for ages. . . ."

I was left alone with this poor wretch. Little by little she became calmer. Monotonously she repeated: "Why didn't they let me die? Next time I'll manage it better."

I felt that I ought to give this woman something other than medicines or words of advice, blame, or comfort. I knew practically nothing about her beyond the fact that she was of foreign origin, a Catholic, and unhappy, whereas I was a Genevan, a Protestant, and prosperous. But that was not the point, was it? The point was what was the matter with her life, that miserable life that she had tried to end because she could bear it no longer.

"There is a solution other than death," I said calmly. "I do not know the details of your troubles, but I know that whatever they are they can be turned into joy. God has an answer for all suffering, for all men, for all women."

Gradually she took more part in the conversation. She was looking at me in surprise, with the life coming back into her eyes. But she said that all this was not for her.

Then I spoke about the cross. I told her that the way of Christ consisted in accepting everything, bearing everything, enduring everything without ceasing to love and to forgive, and what was more, to seek still—whatever injustice one was subjected to—to discover one's own faults.

That face of hers was ravaged, as was her whole body, by dermatosis, the nature of which remained obscure, despite all the efforts of the skin specialist who had been called in, which makes me think that it in fact had something to do with the moral sufferings of the patient.

However, the treatment I was following for the dermatosis provided an opportunity for further conversations and further spiritual progress. Some years previously, Cecile had broken away from the Roman church. Her marriage to a Protestant meant that she had forsaken the childhood religion she had known until then. God had no further place in her life, and it had not entered her head to turn to Him in the midst of her disappointments and rebellions.

When the dermatosis was healed, she told me how sorry she was that the cessation of the consultations meant also the end of our conversations about religion. She was afraid of backsliding in the new road along which she had begun to travel.

At this point I asked a friend, a lady who was a Christian, to go and visit her.

A few weeks later, Cecile consecrated her life to God, and I heard her tell of the profound joy which filled her heart.

But months of severe testing were to follow. The matrimonial situation was no better. The contrary, in fact, was the case. The husband seemed to find it very convenient to have a wife who was ready to put up with everything and accept everything without ceasing to love him. His attitude toward her reminded me of a cat playing with a mouse. He would leave her and then come back to her without a word of regret, take advantage of what she had earned, and then leave her again. Despite her communion with God, the poor woman had more sorrow than joy.

Fifteen months went by in this way without the wife's acceptance seeming to have any effect.

One day, however, he met one of my friends who knew the whole story. A providential day: The husband had in his pocket the memorandum which he was taking to his lawyer to start divorce proceedings. They fell into conversation and talked for a long time. The same day the memorandum was burned.

A few days later it was Easter Eve, and I was in a little church in the Canton of Vaud at the wedding of two of my friends. Cecile and her husband were there as well. Here a mother read the thirteenth chapter of Paul's First Letter to the Corinthians, in which the apostle speaks of the love which "bears all things, believes all things, hopes all things, endures all things."

After the service, on a little mountain track I came upon Cecile and her husband. They were walking arm in arm, their faces alight with joy. The husband said to me: "It really is Easter for us—the resurrection of our home and our happiness. That wedding just now—it was as if it were our own. We had built our home without God, and it is God who has remade it now."

And so it is clear. Christianity consists in forgiving, forgiving even those who do not come to us and eat humble pie. Following Christ's footsteps, far from abasing us, on the contrary ennobles us. Only a return to God can bring a true solution to conflicts in marriage.

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From the Hills and From the Plains

People come from all over to a hospital on Taiwan's east coast

Roland P. Brown

HE WAS BROUGHT to our hospital in ritical condition—a transfer patient rom the largest hospital in Hwalien.

The evening before, he and another man had gotten into a fight over a woman and he had been stabbed in he neck. The wounds had been closed superficially and one that seemed a little deeper had been packed.

When we saw him at the Mennonite Hospital it was obvious that he had a stab wound either of the trachea or esophagus, so we prepared him for surgery as quickly as possible. Fairly deep behind the breastbone the esophagus was found to be cut almost in half. Without surgery he undoubtedly would have died within twenty-four hours.

Slowly he regained his health. The doctor noticed his attitudes and asked if he was a Christian.

"Cha bu dwo," meaning approximately or practically.

The doctor told him, "You can not practically be a Christian; either you are or you are not."

One day the doctor told him, "I

saved your life, but I cannot save your soul."

This puzzled him, and when the chaplain came around he asked what the doctor meant. This was the first real opening the chaplain had been able to get, and he explained it to him.

Later he became a Christian. When he first came to the hospital, his only desire had been to get revenge. Before leaving the hospital he said he hoped he would have opportunity to show love to the man who had injured him since this is what Christ would do. He now attends church in his home village, but has come quite a few miles on occasion to attend the Mennonite church in Hwalien.

The Mennonite Christian Hospital in Hwalien, Taiwan, developed out of the medical program of the Mennonite Central Committee begun in 1948. The early program centered almost entirely around mobile clinics. Later Hwalien was selected as a base. A small clinic was begun and then a building was rented which was used for clinic and hospital.

When it became apparent that these facilities were inadequate both for inpatients and for clinics, the decision was made to build a hospital. This was done with the assistance of the Joint Commission on Rural Reconstruction, which gave very generous assistance. Our work at that time was entirely with the mountain people. The major part of our patients are still of the mountain tribes.

The first section of our present hospital plant was built in 1954. In 1957 the administration of the hospital was changed over from Mennonite Central Committee to the Board of Missions of the General Conference Mennonite Church.

The hospital serves a large segment of the population along the east coast of Taiwan. This area is isolated from the rest of the island by a high mountain range and is not as progressive as the rest of the island. Consequently the economic situation of the majority of our patients is such that they are unable to pay for the entire cost of their medical treatment.

As a result of its origin, the hospital still has a reputation as a relief hospital and as a hospital only for mountain patients. However, this image is gradually being changed.

Many Medical Contacts

The hospital has seventy-six beds and ten bassinets. The medical staff, although small, has some division by training and interests, covering the field of surgery, medicine, obstetrics and gynecology, pediatrics, radiology, and dermatology. We are much in need of a pediatrician but after two years of looking we have not yet been able to find one.

Much of the equipment in the hospital has been provided by outside agencies or has been collected as used equipment discarded by hospitals and doctors in America. In addition to the medical service we have a dental clinic, laboratory, X-ray department, and do a small amount of physiotherapy.

In 1955 the kitchen was added to provide food for all the inpatients but it was not until the end of 1964 that we were able to get someone with training in dietetics (one of our own nurses who was sent for special training) to take the responsibility of the kitchen.

Many similar areas need to be worked on continually to be upgraded and improved. We try to provide good basic medical care, which is ex-

Dr. Yeh meets a patient at Mennonite Christian Hospital.

pensive in itself, without the expensive trappings of comfort and luxury which are a part of most American hospitals.

The medical program involves outreach. The hospital waiting room has a display case in which public health posters prepared by our own nurses are displayed for the benefit of the patients and relatives as they wait in the clinic. Plans are being made for the beginning of maternity classes for expectant mothers.

The most active form of medical outreach is through the mobile clinic. At present the program of this clinic is to go to three substations in each of three tribes: Ami, Bunan, and Tyal. One station is about forty miles north of Hwalien and the other two are approximately forty miles south of Hwalien. The visits to these clinics are fairly regular although they are not made as often as they should be because of lack of personnel.

The mobile clinic team includes a public health nurse who gives lectures to the waiting patients about various diseases and nutrition. She teaches songs and tells Bible stories to the children. She holds family planning discussions with interested women and has a well-baby clinic—keeping track of the little infants in the area.

The team also includes a dental technician and a laboratory technician so that simple laboratory work can be performed when requested by the doctor. One essential member of the team is the assistant hospital chaplain who is chaplain for the mobile clinic. Each morning he conducts a service for the waiting patients and participates in individual counseling and discussion with the patients as they request it or are open to his approach.

The medical staff of our hospital has another outreach through the arrangement between our hospital and Mustard Seed, Inc. — a tuberculosis hospital for mountain patients.

All patients in this tuberculosis hospital are admitted through our clinic. Our doctors make regular rounds there so that we have control of the medical situation. This is a beneficial association. We provide hem with medical supervision and at he same time have a place where we can send our mountain patients for free care and know that they are beng treated adequately. In the future his may lend itself to work into a program of surgery for tuberculosis of the lungs. The bed capacity of the tuberculosis hospital is 128 adults and forty-eight children.

A Ministry to Souls

The hospital program also provides the spiritual ministry for both patients and staff members. Patients coming to the clinic can worship in a thirty-minute chapel service each forenoon. In addition they may take tracts or read magazines which are provided in the waiting room. Each afternoon a half-hour devotional service is held for the inpatients in one of the larger patient rooms. Literature is available for the inpatients, but the most important part of the witness is personal visitation by the chaplain, and more important, by staff members.

Although we cannot know how well the planted seed will come to fruition, we frequently have patients who go through a real renewing experience during their hospitalization. They may experience either a primary salvation or a recommitment to Christ. Generally patients who show interest or have taken a stand for Christ are referred to the church in their neighborhood when they leave the hospital.

No training programs are available in hospital chaplaincy work in Taiwan. None of the seminaries teach courses in this type of ministry. The chaplains working in the various hospitals, isolated in their own work, function mostly by trial and error. We felt a need for chaplains to have an opportunity to discuss methods and programs and to share and compare. So our hospital sponsored Taiwan's first island-wide hospital chaplaincy seminar. Seven hospitals besides our own were represented.

The hospital's nursing school generally takes in a class of ten or twelve students a year. Of these at least half are mountain people who hope to help in the ministry to their own people.

Students are chosen from high school graduates after they take an entrance examination. During their three years they participate in devotional services and church activities along with Bible studies which are part of their curriculum. They express practical Christian attitudes in their work: they hum hymns as they walk through the hospital halls; they teach children to sing and pray; they pray with discouraged patients; and they help to get Christian literature to patients who can read.

Until the present time, many graduates from the nursing school have been absorbed by the Mennonite Christian Hospital as head nurses. One graduate is supervising the dietary service, another is nursing supervisor, and still another is in college preparing for teaching in the nursing school.

Most of the graduates marry. Some go to other parts of the island and work in other hospitals. Those who live near Hwalien often continue to work there. Others move back to their villages and carry simple demonstrations of hygiene to their neighbors.

The hospital also participates in other teaching programs. Last year a young doctor served one year in a surgical residency at our hospital. The hospital has sponsored various staff members while they were getting additional training in order to improve their working capability. This training has generally been received in Taipei. However, at present our radiology department is training our own X-ray technician. Our own staff doctors have a weekly medical conference at which they discuss cases and medical subjects. Also once a week we show United States medical motion pictures loaned from various drug houses. The doctors of the county medical society, as well as our nurses and student nurses, are invited to attend these meetings.

Just as hospitals in America have a hard time balancing their budgets, we are even in a more difficult situation. This is especially evident in large projects waiting for funds in order to proceed. The hospital has been preparing to do chest surgery for patients with tuberculosis. Before such surgery can be done we need to have more and better isolation facilities at our own hospital, even though the further preoperative and postoperative care can be given at the tuberculosis hospital. We need a twenty-bed isolation ward which would include not only tuberculosis patients, but also other patients requiring isolation for communicable diseases. The third need is for more adequate housing facilities for our doctors and nurses so they can be nearby for night calls and emergencies.

In all we do it is our desire that our Lord may be glorified. As we move among the people in our area it is a spiritual satisfaction to note not only those who have received physical healing at our hospital, but also those who have found our Saviour in whose name we serve.

NEWS

Changing and Rearranging in South

The South is changing under the weight of the recent civil rights legislation, but many deep-seated prejudices are not being touched by these legal devices. This is the observation of Titus Bender, a Mennonite minister in Mississippi, who was recently appointed a peace worker for the South.

Racial integration—at least as Washington sees it—is rapidly being accepted as a fact of life in the South, even in Mississippi. The legal and violent methods used to prevent the integration of public facilities will slowly come to an end, says Bender. "But the more sinister discrimination by attitude will continue to be a serious problem for years to come.

"Racial cooperation," he continues, "can be developed only as individuals go beyond living the letter of the law and actively develop friendships with individuals of the Negro race and actively help their neighbors to do the same."

What is frequently described as an overcoming of prejudice is in reality only a rearrangement of the prejudices, suggests Bender. Affluent whites and Negroes, for example, can learn to get along together, but then avoid the lower class persons of either race. Or whites and Negroes join hands to hate and fight the yellow hordes of China and Vietnam.

"Only the person who is personally committed to the. . . way of Jesus can effectively help to reconcile rather than simply rearrange prejudices," he insists.

The nonviolent movement, in Bender's opinion, is forcing the entire American church to ask once again if the cross rather than power is not the most effective weapon Christendom has to change the world.

He is impressed by the nonviolent attitude demonstrated by the Negro church leadership during the last decade, but feels that a weakness of the movement has been that some have used nonviolence as a tool rather than a way of life.

Bender's assignment as a peace worker—to which he is devoting part time—began last November. He maintains contact with church and civil rights organizations. Thus he is aware of the situation in the South. He attempts to witness to the Christian way of love and self-sacrifice.

He interprets needs and developments in the South through writing and speaking engagements and maintains a close connection with all the Mennonite groups in the South.

Bender is also a member of the Committee of Concern, a group of Mississippi church leaders who banded together to help rebuild churches destroyed during a period of intense racial unrest. He and the other members of this committee are now searching for creative new projects.

One of the suggestions being considered is a scholarship fund for worthy, but underprivileged students. A local Meridian committee will meet with the Committee of Concern in late March to see if it is interested in providing student aid. The Akron (Pa.) Church has already contributed $100 to this project.

Bender hopes that the Meridian committee might become a chapter of the Committee of Concern. If the idea spreads, the interracial local chapters could fulfill the dual role of furnishing student aid and fostering reconciliation under the auspices of the Committee of Concern.

Mennonites need to be doing more of the kind of thing the MCC voluntary services department is doing near Canton, Miss., through the Jake Friesens, suggested Bender. Friesen serves as an idea man for a community center in a region north of Canton which is inhabited almost entirely by Negroes. The strength of such a program, he feels, is that it cultivates relationships with persons of both races.

The Mennonite pastors of Mississippi and Louisiana meet regularly to share concerns and to seek the will of God. On Mar. 12 the group met at the community center near Canton where the Friesens serve. "Such fellowship," says Bender, "helps strengthen our brotherhood and sharpens our sense of mission."

The Benders have lived in Meridian Miss., for nearly eight years. They moved to the South in response to a call from the Conservative Mennonite Mission Board. He now serves as pastor of the Fellowship Mennonite Church and administrator of a unit of three volunteers who work in Meridian hospitals.

Recently Bender and a number of other interested persons purchased a seventy-four-acre farm with a ten acre lake. They hope eventually to develop this property into a church camp which will be accessible to all the Mennonite churches in Mississippi and Louisiana.

CHURCH WORKS WITH HOPIS 1000 STUDY IN PHOENIX SCHOOL

"The First Church of Phoenix, Ariz., has had a wonderful opportunity for witness to the American Indian," reports *The Messenger,* publication of the Pacific District Conference.

At present, more than 1000 Indian students from all areas of the state of Arizona are attending a high school for Indians operated by the federal government. This high school is located in Phoenix.

An interest has been generated by the church for these young people, particularly with the Hopi Indians coming from the General Conference mission field in northern Arizona.

Bible classes sponsored by the church have been held in the school. The William Dahlenburgs teach the morning class and Dorothy Dodd the evening class. Attendance in the evening class often reaches thirty-five.

At the suggestion of Mrs. Hilding Anderson, Portland (Ore.) Young Mission Workers' sponsor, the Young Mission Workers began to send contributions to the Phoenix Church for Bibles to give to the Hopi young people. Study Bibles were purchased for next year's classes and New Testaments were given at Christmas to each student attending this year's classes.

WESTERN DISTRICT NEWS

May 3, 1966

WESTERN DISTRICT EDITION

WDYPU -- What Is It?

By the executive officers

Perhaps you've read about the Western District Young People's Union (WDYPU) and its cabinet, and have wondered just exactly what it is. For those not familiar with WDYPU, it consists of all youth fellowships in the Western District. Operating much like the adult conference, WDYPU meets annually, elects officers, and makes recommendations to the cabinet.

Presently the elected officers in the cabinet are: president, Ted Koontz; first vice-president, Dale Schrag; second vice-president, Steve W. Goering; secretary, Donna Stucky; girl high school representative, Jolene Huxman; boy high school representative, Tim Preheim. An adult advisor, presently Erwin Goering, is appointed by the Western District Education Committee to complete the cabinet. This group of seven forms the executive arm of the WDYPU and is responsible to carry out the recommendations passed at conference.

The cabinet does not merely exist; it actually does some things. Visitations to local youth groups probably take most of the cabinet's time. "A visitation," explains Donna Stucky, secretary of WDYPU, "is actually a program given by the cabinet to a local youth fellowship. We try to give the youth group a clearer picture of what WDYPU is and what the relationship of the youth fellowship to WDYPU is. We also try to help them discover what their purpose as a group is, and how their purpose relates to their programming. We feel these contacts with local groups are the key to success in any WDYPU activities, because through them, the youth get to know us as people instead of thinking of WDYPU as being some vague, impersonal organization." The cabinet has made about twenty visitation trips to various youth fellowships in the past year and a half.

Closely associated with visitations are the all-day or weekend programs which are called workshops. These are concentrated studies on various topics such as service, what it means to be a Christian, Mennonite heritage and its relation to today, and how to organize and plan an effective youth fellowship. These usually involve several youth groups in one area. The cabinet has held eight such workshops in the past year and one-half, the most recent being Mar. 26-27 with youth groups from the Hillsboro area. The cabinet is also planning a workshop for Apr. 23-24 with Indian and white youth from the churches near Clinton, Oklahoma.

Spring holiday is another WDYPU activity. On May 30, each year youth from all over the district gather for a day of work, play, and study at Camp Mennoscah. "It's a great time to get to know kids from different places and to share together in various topics," says Dale Schrag, WDYPU first vice-president. "It's certainly one of the highlights of the year for us because we get to see a lot of people we met earlier in the year. I hope we'll have an even bigger turnout for spring holiday this year than last, when about 250 people participated."

Another aspect of the WDYPU program is the sponsors' fellowship. This was begun about a year ago by WDYPU officers, Marvin Dirks, and a core of sponsors. The groups meet quarterly and attempt to help youth fellowship sponsors learn what their role in youth fellowship is. Each meeting is planned and carried out mostly by sponsors who volunteer to host the meeting. This is a pioneer project and seems to be the only one of its kind in existence. So far, it is working out quite well.

These are not all of the areas of WDYPU activity, but they are the main ones. It takes a lot of time and effort but the cabinet feels it is well worthwhile. WDYPU president, Ted Koontz puts it this way. "We feel that making Christianity important and relevant to young people is essential to the future growth of the church. We believe that youth fellow-

Continued on page A-4

Youth Camps

Junior Camp

July 5-10

This is the first year a camp for this age youth will be held. The camp is limited to those who will be in grade 6 in the fall of 1966.

Cost of Camp: $18.00

Junior High Camps

Open to youth who will be in grades 7, 8, or 9 in the fall of 1966.

Junior High I — July 11-17
Program Director: Novalis Toews

Junior High II — July 18-24
Program Director: Gary Stenson

Junior High III — July 25-31
Program Director: Willard Stucky
Cost of Camp: $20.00

Senior High Camps

Open to youth who will be in grades 10, 11, 12, and 13 in the fall of 1966.

Senior High I — August 1-7
Program Director: Wendell Rempel

Senior High II — August 8-13
Program Director: Ed Stucky
Cost of Camp: $20.00

Register early. Youth should register early in order to be accommodated in their preference for the week they wish to be at camp.

Registration forms for both the Youth Camps and the Family Camps may be secured by writing to Camp Mennoscah.

1966

Genera

Camp Improvements

The beds in the cabins have been reconditioned. Those in the staff house have been replaced.

Prospects are that the bathhouse will be completed and ready for use this summer. The addition of this structure will eliminate the antiquated restroom and shower facilities in the girls' cabin area.

All the cabins and the dining hall have been repainted during the fall and winter months by the camp director, Ed Thiessen.

Inter-Mennonite Camping

Due to an error in scheduling there will be no youth camp at Rocky Mountain Mennonite Camp this year. Prospects are that a camp will be held next year.

This year the Old Mennonites of the South-central District are being invited to participate in the camps at Camp Mennoscah. The retreat com-

edule

rmation

mittee has been working with Evan Oswald and Jerry Weaver representing the Southcentral Conference.

Summer Service at Camp

Many persons are asked to serve at camp during the camping season. Obviously not everyone is contacted. Persons willing to serve for a week or more should write to Marlan Ratzlaff, Box 247, Moundridge, Kan. The Retreat Committee and the program directors will make every effort to utilize your talents.

Use of Camp Facilities

The growth of interest in Camp Mennoscah and an expanded camping program have resulted in a fully scheduled use of the camp facilities through the summer months.

Persons or groups interested in using the facilities should write to Ed Thiessen at the camp.

Family Camps

Rocky Mountain Mennonite Camp

Divide, Colorado

Family Music Camp July 23-30

A camp for families of all ages. The cost is approximately $35.00 per person with children's rates available. This camp is sponsored by the Rocky Mountain Mennonite Camp. Though the medium of music is emphasized it is by no means limited to the "professional" musicians.

Family Weekend Camp August 5-8

A camp for families of all ages. Camp begins Friday, 4 P.M., and closes on Monday at 10 A.M.

Cost: $12.00 per person. Children under six are half-rates, under three are free. Registration deadline is July 20.

Program Director: Arnold Nickel.

At Camp Mennoscah

Family Camp August 20-23

A camp for families of all ages.

Cost: $10.00 per person. Children under twelve are half-rates. Under three are free.

Registration deadline is August 10.

Program directors are the Andy Pletts, the Marvin Stuckys, and the Jim Yoders.

Golden-Age Camp August 27-28

A camp for families over 60.

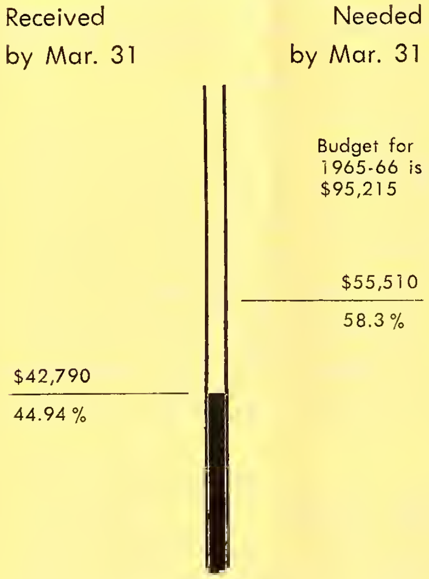
Cost: $3.50 per person.

Program Director: Philip A. Wedel

Continued from page A-1

ship is one place where youth can learn what Christianity is all about. We are working with youth groups to help them develop a clearer picture of Christianity. We encourage you also to take an active interest in the church's work with youth, and to do your part in this important ministry."

WESTERN DISTRICT BUDGET



With 58.3 percent of our fiscal year gone we have raised only 44.9 percent of the budget. Several of the committees are facing difficult financial problems. With the summer months before us, contributions may fall short even further unless we put forth greater efforts.

DISTRICT MINISTER'S ITINERARY FOR MAY

1—Pretty Prairie P.M.
2—Kansas Council Annual Assembly
8—Rainbow Boulevard Church, Kansas City
15—Bethany, Kingman P.M.
22—Deer Creek, Okla. P.M.

PASTORAL CHANGES

Abe Peters has announced his resignation as pastor of the First Church, Fredonia, Kan. This is to be effective on June 26. He has accepted a call from the Topeka (Ind.) Church.

The Peters have served the Fredonia Church for the past six years. Part of this service was under the Home Missions Committee. During their service the Mennonite congregation began worshiping with the church of the Brethren in their building.

SECRETARIAL POSITIONS

Several secretaries are needed this summer for the Central Offices of the General Conference Mennonite Church, Newton, Kan. Terms include a forty-hour week, annual vacations with pay, friendly atmosphere, competitive salaries, plus other fringe benefits. Send inquiries with credentials to Board of Christian Service, 722 Main Street, Box 347, Newton, Kansas 67114.

BIBLE SCHOOL WORKSHOP

The Western area churches in cooperation with the Education Committee of the district are planning a Bible school workshop on Saturday, May 7. It will be held in the Calvary Church, Liberal, Kan. These sessions are to begin at 9:00 A.M. and close by 4:00 P.M.

The age-group discussion leaders will be as follows:

Nursery—Mrs. Lore Srof, Perryton
Kindergarten II—Mrs. John Schultz, Turpin
Grade II—Mrs. Harold Janzen, Kismet
Grade IV—Mrs. Earl Sweigart, Perryton
Grade IV—Mrs. Jean McCray, Turpin
Grade VIII—The James Waltners, Newton
Administration—Menno Ediger, Turpin

The seminar groups will be led by Mrs. Wallace Jantz, Perryton; Mrs. Peter Bartel, Wichita; and Mrs. Aaron Epp, Goessel.

WORKSHOP IN BEATRICE

The Beatrice (Neb.) Church and First Church of Beatrice cooperated on a Workshop for Sunday school teachers held Mar. 11 and 12. Discussion leaders were provided by the General Conference Board of Education and Publication as one of the services it provides for local congregations.

Teachers of each department of the Sunday school were able to take part in discussions led by Mrs. Robert Goering, nursery; Cornelia Lehn, kindergarten; Mrs. Milton Harder, primary; Mrs. Maynard Shelly, junior; Milton Harder, intermediate and youth; and Willard Claassen, adult.

Approximately fifty Sunday school teachers took part in the workshop which was for the purpose of providing leadership education.

$15 A MONTH BRINGS QUESTIONS

Janice Goering is a member of Eden Church, Moundridge, Kan. She has attended Bethel College, North Newton, Kan. She wrote the following report.

In December 1964, I decided I would like to go into voluntary service. I didn't know exactly where and how long I wanted to serve. My pastor told me about a new project that was getting started in Oklahoma City. This interested me so I got some literature and information about the project. Toward the end of that school year, I decided to go to Oklahoma City and go into voluntary service for one full year.

I started in September. When I got to Oklahoma, I learned that I had to look for a job. I would be doing "earning community service." Everything I earn has to be turned over to the unit. I have an office job at the Oklahoma University Medical Center. My job is a filing clerk in the personnel office.

I work with three other girls and I have two bosses. The girls asked me a lot of questions at the beginning. They wanted to know why I didn't finish all four years at college. I took almost all the business courses available in my freshman year of college.

They had a lot of questions about our Oklahoma City preschool training school for disadvantaged children. They asked about Mennonites.

Like many other people here in the city, they just don't understand about voluntary service. They can't see how I can turn my back on the salary for which I work hard. I am sure the girls in the office don't know how it is to live on $15 a month. It has been hard for me, especially when I see them come to the office in new clothes.

For me, earning voluntary service has been a real challenge. I work five days a week in an ordinary office. At times it is very hard for me to turn over my paycheck for that work. Sometimes I feel that all I am doing is earning money for the unit. I realize that "earning community service" is a new thing, but I must admit that it has really been a struggle for me. My one year of voluntary service in Oklahoma City will be unforgettable.

Bluffton Enlarges Its Campus

Bluffton College completed a ten-year fund raising program in seven years.

In 1959 the school set out to raise $900,000 from church members, alumni, and friends. The improvement program was to add four buildings to the Ohio school's campus for a projected enrollment of 500 students.

The money was raised and the buildings erected: Mosiman Hall for music, Bren-Dell Hall and Hirschy Hall for dormitories, and an addition to Musselman Library.

But the student body increased rapidly during the same period too. Instead of 500 students, the school enrolled 609 this year. It expects 675 next fall. Needs continue to increase as the student body expands.

To catch up with the school's needs, the college trustees propose to raise $857,957 by the fall of 1969.

In the three year program just adopted, the following projects are included: renovation of the present Science Hall to administration, relocation of the maintenance department, roads and walkways through the campus, furnishings for additions to Hirschy and Ropp Halls and the new student center, a footbridge across Riley Creek, an addition to Founders Hall, and new science center.

Bluffton College will apply for Educational Facilities Act grants for the science center and Founders Hall. If these grants are received, the total expenditure of funds in the next three years will exceed $1.3 million.

This development program, which derives its income from gifts, is supplementary to the million dollar dormitory construction program currently in progress and the projected student center is to be defrayed from income from room, board, and other fees.

Architect Jack Hodell was authorized to proceed with working drawings and specifications for the new student center to be built to the east of Founders Hall overlooking Little Riley Creek.

The estimated cost of the building and equipment for the student center is to be approximately $1 million, commercial credit to be used for financing.

Preliminary drawings are being prepared for an addition to Founders Hall. The addition to be on the north side of the hall is to include a second basketball court, area for such activities as weights, wrestling, and gymnastics, storage, offices, classroom, and varsity team room and drying room.

Other plans call for the use of the college farm for educational and recreational purposes. Some of the possibilities for the use of house, barn, and adjoining buildings include the following: an area for the development of the campus recreation program, a center for conversation, nature study, and a conference or retreat center.

BLUFFTON COLLEGE dedicated an addition to its Musselman Library on April 22. The new four-story addition (right portion of the building) has tripled the seating capacity of the library raising the study spaces available from eighty to 300. Book capacity has been increased from 30,000 to 120,000 volumes. Also included in the new facilities are seminar rooms, conference rooms, language laboratory, and a historical library. McLaughlin and Keil, Lima, Ohio, served as architects for the 1929 library as well as the present addition. One-third of the cost was met by the Higher Education Facilities Act, the rest from the Bluffton College Development Fund. Librarian is Delbert Gratz. Chairman of the building committee was E. W. Baumgartner, Berne, Ind.

WALDENSIANS FEAR CATHOLICS DIALOGUE FACES SUSPICIONS

Genuine dialogue between Roman Catholics and Italy's tiny Protestant minority is beginning to replace suspicion and hostility. An Italian Waldensian clergyman gave his observations of continuing problems to the *Ecumenist,* a Roman Catholic journal promoting Christian unity.

Renzi Bertalet, pastor in Venice, reported that difficulties prevent genuine ecumenism in Italy. "In all honesty," he said, "it must be said that the Roman church has not made it easy for us to acquire an ecumenical attitude.

"The Church of Rome, thanks to its political involvement in the Italian scene, is regarded by many Protestants mainly as an organization of this world. The memory of the past persecutions has not yet totally disappeared from among us.

"The courtly pomp and the show of power which all too often characterize the Catholic church in Italy, at least for an outsider, tend to frighten the ordinary Protestant. The diplomatic techniques used by Rome in the past do not make it easy for Italian Protestants to believe the kind words addressed to them by Catholics today."

Many Italian Protestant leaders, he conceded, tend to put little trust and hope in kind words. Pastor Bertalet cited "a theology of reaction known as *integrism*" which holds that "nothing has changed in Roman Catholicism except form and policy."

Another school of thought, he explained, is represented by Protestants "who feel that they need more time to make up their minds in regard to the present evolution of Catholicism" and who held back from dialogue.

Cheyennes Deny Dire Poverty

"Economically the Northern Cheyenne are better off now than at any time in my twenty years of association with them," reports Malcolm Wenger, General Conference worker in Lame Deer, Mont. He was reacting to an article in the Mar. 14 *New York Times*. This article dealt with conflicting reports on the economic position of the Northern Cheyenne Indians.

Father Emmett Hoffman, director of the St. Labre Roman Catholic Mission at Ashland, Mont., insists the Indians are living in dire poverty while the chairman of the tribal council, John Wooden Legs, denies the charge.

While admitting that some of his people are poor, Wooden Legs maintains that conditions have greatly improved in the past three years. The tribe has a cattle operation "in the million-dollar category," is negotiating with industrialists for the development of coal resources on the reservation, and is building new homes as a result of $3.9 million settlement from the government for lands taken from the tribe.

At the same time, Hoffman scoffs at the contention of Wooden Legs that the average family income is slightly over $3000. According to the Bureau of Indian Affairs 142 of the 423 resident families earned less than $3000 in 1964.

As a result of letters written by Hoffman appealing for assistance, 150-300 Indians are able to find employment through the Guild Arts and Crafts factory. "Cheyenne employees of this factory which sells much of its production of plastic novelty items to St. Labre Mission are estimated to have earned $360,000 in 1965," states Wenger. Hoffman sends the novelty items with his letters to donors. The sale of the items supports the mission.

"It is unfortunate," continues Wenger, "that the success of the St. Labre Mission depends on presenting the poorest side of Cheyenne life to attract contributions. In many cases the reader of the appeal letters gets an unbalanced picture."

"There is a real need for work opportunities on the Northern Cheyenne reservation that are based on a different approach to the Cheyenne people," Wenger says. "They need to have a pride in who they are and in what they are accomplishing."

The General Conference mission work among the Cheyennes in Montana was started in 1904 at Busby and spread to Lame Deer, Birney, and Ashland. Each station has its own church with Sunday school and worship services and works with the Cheyenne in regular Bible school programs.

CAMP FOR CHEYENNE YOUTH VOLUNTEERS WILL DEVELOP SITE

A work project this summer at the Lame Deer (Mont.) Mennonite Mission will develop camp facilities for the Cheyenne youth. The campsite and facilities will be owned by the Northern Cheyenne Tribe.

The first building to be constructed will be a forty by sixty foot log lodge. Later, other cabins will be built and the site will also include an eleven-acre lake which is to be developed.

"It is hoped that all Cheyenne youth can have an opportunity for a camp experience," said Malcolm Wenger, General Conference worker at Lame Deer. "It is planned to make the camp available to others also."

The type of work to be done will include peeling logs, gathering stone for the fireplaces, pouring a cement slab, developing a water source, supplying sanitary facilities, and working in general construction of the lodge. Eventually cabins will be built and the lake developed for swimming and fishing.

Workers will live in tents on the campsite and will be furnished buffalo or elk meat by the Cheyennes. Interested persons should contact Malcolm Wenger, Lame Deer, Mont.

EVANGELISM EFFORT IN TAIWAN

J. N. Vandenberg, General Conference missionary in Taiwan reports the activity of Overseas Crusade, an evangelistic agency with which the General Conference mission in Taiwan is cooperating. An evangelism program is being promoted in the Taiwan Mennonite churches.

"The main idea," says Vandenberg, "is that each Christian is an evangelist. A team first has a training class to point out to the Christians that each person is to contact persons in his particular category of position and/or age group.

"Each morning is begun with home visitation, leaving tracts; but more than that, a personal invitation and introduction is given in each home. Visitation teams also will go out two by two in the afternoons. The first four nights are used for revival and Bible teaching messages for Christians, and the last four nights are used for evangelistic meetings.

"Overseas Crusade wants to steer clear of the danger of merely coming in as a team of one or two men to hold a series of evening meetings and then leaving," Vandenberg continued, "rather, they are seeking to assist the Christians in each church in contacting all who are 'not yet of the fold' through a well-balanced day to day program of personal encounter and group meetings."

This evangelism work was started Mar. 20 and will run through May 22.

WORDS AND DEEDS

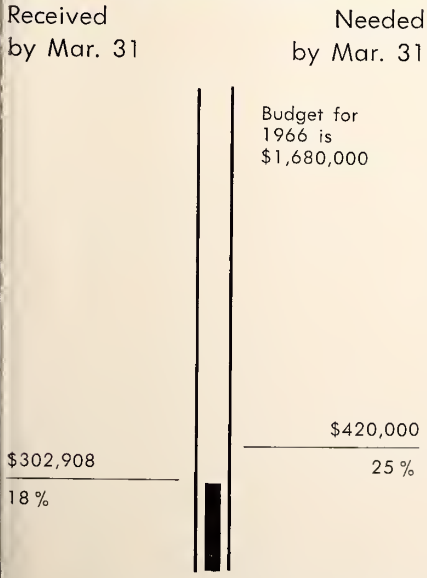
Margaret Metzler, the thirty-four-year-old wife of a Mennonite missionary, (Eastern Mennonite Board of Missions and Charities) and mother of four children born in Saigon, has been in South Vietnam since 1957. The Metzlers live in a Vietnamese section of town and Margaret Metzler, who teaches English to Vietnamese children, laughs at the idea of danger. Yet, the Phoenix Study Group, a school for American children which three of the Metzler children attend, is sheltered by a high wall and guarded by Vietnamese plainclothesmen. And though the Metzlers speak Vietnamese, Mrs. Metzler admits that many Vietnamese are suspicious when Americans address them in their own language. "They wonder if you belong to the CIA," she remarks sadly. Recently, the American Embassy offered to let her shop in the Army PX, but she and her husband—both pacifists—refused. "Being missionaries and outside politics gives us a certain immunity," she explains, "and we plan to keep it that way." *Newsweek*, Mar. 28.

Dutch Mennonite young people had a part in a protest march for peace from Den Helder to Amsterdam, April 8-11. An annual Easter event, it protests atomic-biological-chemical warfare.

The inter-Mennonite Relief Sale held at Peoria, Ill., raised $14,716 for the Mennonite Central Committee relief in March. Quilts were among the most popular of the donated items sold at an average of $100 each with $325 being the top price. Joe Atherton, pastor of the Congerville Church was general chairman.

David Augsburger will become the speaker of the Mennonite Hour on July 1. The radio program is produced at Harrisonburg, Va., by the Mennonite Board of Missions and Charities. Augsburger succeeds B. Charles Hostetter who after serving in this capacity for fifteen years will interpret and promote the mission program of the Old Mennonites in conferences and congregations.

CONFERENCE GIFTS SHOW GAIN



With the passing of the first quarter of the year we are happy to report that financial support of the programs of the General Conference has been fairly good. Total increase in giving compared with the same period of last year amounts to $27,927. Percentage-wise as related to the budget the increase is only 1.2 percent. It is noteworthy that the Board of Education and Publication received less earmarked for it specifically than for the same period last year. However, with more money earmarked for the where-most-needed fund this particular board will in the end receive this money. Nonetheless, it is appropriate that we ask our constituents to consider prayerfully the work done by this board and then support it more adequately financially. The breakdown by boards may be seen in the accompanying chart. *Wm. L. Friesen, treasurer.*

	Budget	First Quarter Receipts	
		1965	1966
Missions	$1,137,650	$187,213 (17%)	$209,136 (18%)
Christian Service	269,500	51,505 (20%)	54,432 (20%)
Education and Publication	108,500	9,870 (10%)	8,994 (8%)
Mennonite Biblical Seminary	164,350	17,471 (11%)	18,627 (11%)
*Where-Most-Needed Gifts		8,922	11,719
	$1,680,000	$274,981 (17%)	$302,908 (18%)

*These gifts will be distributed at the end of the year.

CHURCH RECORD

CALENDAR

General

May 1-8—Christian Family Week.

May 5-8 — Central District Conference, Fairview, Mich.

May 8 — Commencement, Canadian Mennonite Bible College.

May 15—Rural Life Sunday.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton, College.

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-9 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

June 11-12—Saskatoon, Sask., regional mission rally.

Eastern

May 11-14—Men-O-Lan, Quakertown, Pa., stewardship institute, Lester Janzen, leader.

Western

May 1-6 — Grace Church, Enid, Okla., special services, Willard Schrag, speaker.

BAPTISMS

Beatrice (Neb.) Church, on Apr. 10: Kathy Claassen.

Comins (Mich.) Church, on Apr. 6: Mr. and Mrs. Ralph Neff, Nancy Shantz.

First Church, Huntingdon Valley, Pa., on Apr. 10: Elaine Graham, James Richardson, Gary Soden.

Garden Township Church, Hesston, Kan., on Apr. 3: Roger Hubin, Delbert Sperling, Eldon Schroeder, Richard Klassen.

Silver Street Church, Goshen, Ind., on Mar. 13: Chris Miller.

St. John Church, Pandora, Ohio: Margaret Rose Cherry, Gary Miller, Mary Jo Schumacher.

DEATHS

Jacob J. Enns, Hebron Church, Buhler, Kan., was born Dec. 17, 1877, near Buhler, and died Apr. 14.

Henry Wiens Friesen, Inman (Kan.) Church, was born Nov. 29, 1879, and died Mar. 28. He was a charter member of the church.

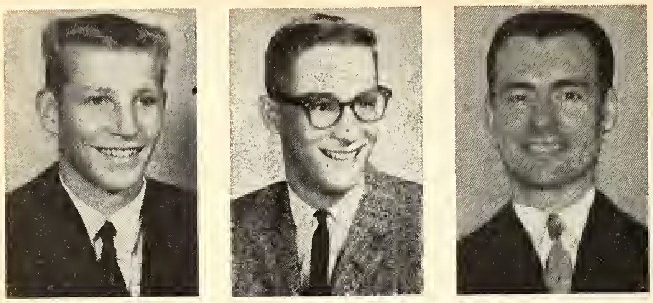
George Goosen, Bethesda Church, Marion, S. D., was born Apr. 15, 1897, and died Apr. 10.

Emery Harper, Silver Street Church, Goshen, Ind., was born Mar. 28, 1878, in Goshen, died Mar. 6.

John J. Hiebert, Clearbrook (B.C.) Church, was born in Einlage, Russia, on July 13, 1886, and died Apr. 9.

Henry D. Kreibuill, First Church, Wadsworth, Ohio, was born Jan. 21, 1878, and died Jan. 30. He was the last survivor of a Mennonite church that once existed at Canton, Ohio, at the turn of the century.

David Lehman, Grace Church, Pandora, Ohio, was born Sept. 15, 1884, near Columbus Grove, Ohio, and died Mar. 28.



Hiebert, Hilty, Ward (Workers).

Monroe Lind, First Church, Wadsworth, Ohio, was born Mar. 30, 1885, and died Apr. 12.

Herman A. Penner, Beatrice (Neb.) Church, was born Feb. 14, 1883, in Beatrice and died Mar. 28.

Henry Peters, Menno Church, Ritzville, Wash., was born July 17, 1888, in Memrick, Russia, and died Mar. 28.

Albert I. Schaefer, First Church, Normal, Ill., was born Oct. 10, 1888 in Flanagan, Ill., and died Apr. 12.

MARRIAGES

James Bartel, Johannestal Church, Hillsboro, Kan., and *Sharon Goentzel*, Friedenstal Church, Tampa, Kan., on Apr. 23.

David Charles Bleiler, Salem, Ore., and *Donna Joy Fast*, Grace Church, Dallas, Ore., on Apr. 1.

Walter Jakobowski and *Marion V. Bennewis*, on Apr. 23, First Church, Huntingdon Valley, Pa.

Paul King and *Shirley Luginbill*, both of Grace Church, Pandora, Ohio, on Mar. 26.

Herald J. Kliewer, Shawnee Mission, Kan., and *Phyllis Isaacs*, Turpin (Okla.) Church, on Apr. 8.

Jerry Schroeder, Alexanderwohl Church, Goessel, Kan., and *Ann Dettweiler*, Hesston (Kan.) Church, on Apr. 23.

MINISTERS

Frank Eidse, Morris, Man., has been called to serve as a minister of the Bergthaler Morris Church, a congregation he has served as deacon for many years.

WORKERS

Henry Hiebert, Jr., from Aberdeen, Idaho, began a two-year voluntary service assignment May 2 at the State Home and Training School, Wheat Ridge, Colo.

Larry Hilty, Jr., son of Lawrence J. Hilty, Sr., of Columbus Grove, Ohio, will begin a two-year voluntary service assignment May 2 at the State Home and Training School, Wheat Ridge, Colo. He is a member of Grace Mennonite Church, Pandora.

Jerry Klassen, Johannestal Church, Hillsboro, Kan., has entered 1-W service in Topeka.

Walter Paetkau, Edmonton, will begin a two-year assignment Sept. 1 as the Northwest Service and Youth Associate, working out of Vancouver. The territory that will be his concern is British Columbia, Alberta, Washington, Oregon, and Idaho. This project will be sponsored by the British Columbia Mennonite Youth Organization, the General Conference boards of Christian Service and Education and Publication, and the Canadian Board of Christian Service. He will work with youth groups and churches promoting community ministries, social action, and voluntary service.

Wilfred J. Unruh, Newton, Kan., director of voluntary service and executive secretary for the Board of Christian Service, will make a twelve-day trip to Bogota from Apr. 28 to May 10, to explore new service assignments in Columbia.

Frank G. Ward, Schwenksville, Pa., will join the staff of the Board of Education and Publication, Newton, Kan., on July 15. He will work with committees functioning under the Board of Education and Publication, implementing projects of various committees that deal with Christian education. Other shared responsibilities will include leadership training, adult education, field work, and Christian education workshops. A native of Philadelphia, he is a graduate of Goshen College Biblical Seminary and has completed residence requirements for a master's degree at Eastern Baptist Theological Seminary, Philadelphia. He has been the pastor of the Eden Church, Schwenksville, since 1957. He has served on the education and publication committee of the Eastern District since 1958, was a member of the retreat committee of that district and since 1961 was editor of the *Eastern District Messenger*.

WORK OPENINGS

Veterinarian. The MCC farm extension center at Henchir Toumghani, Algeria, is in urgent need of a veterinarian. This need became apparent after no effort was made by the health department to curb the spread of a recent anthrax outbreak in the nearby community of Ain Fakroun. Anthrax, an often fatal infectious disease of warm-blooded animals, can be prevented from spreading by an anthrax vaccine. Extension workers, however, could not help the cattle owners because of the lack of a veterinarian and vaccine. The government is attempting to revive the debilitated dairy industry in the area by importing thousands of heads of dairy cattle. But to make this project effective a veterinarian and qualified helpers are needed to initiate cattle health programs and disease elimination campaigns.

LETTERS

NO HOPE FOR BOMBS

Dear Editor: I was deeply impressed when I read the article in the March 29 edition of *The Mennonite* written by Stanley Bohn which meets with my wholehearted approval, and should be read and reread. I believe that all peace-loving people should write to the President of the United States and also to their Senators and representatives expressing their opposition to our participation in the war in Vietnam.

It may be through ignorance or indifference on the part of some; also it may be that some have been misled by a certain radio preacher who encourages his people to uphold the war effort. But as true followers of the Lord Jesus Christ it would seem impossible to do so. God said "Thou shalt not kill." He did not say you must not kill in peacetime but it is all right to kill during a war. If one studies the teachings of Jesus whose words should be heeded when He said, “Love your enemies. If he is hungry, feed him, if naked, clothe him, etc.” Paul said, “Be not overcome of evil but overcome evil with good.” Jesus died for the sinner and that includes all men regardless of race, nationality, or color. Communism is an evil, to which all of us must agree, and so is war. Communism cannot be conquered with bombs and bullets. Let each of us ask ourselves the question, would Jesus, if He were in the flesh today go up in a plane and drop bombs on innocent men, women, and children? Or would He order a village to be burned because there might be an enemy somewhere in that village? *Wm. G. Leber, 67 South 5 St., Souderton, Pa. 18964.*

THE QUIET ONE

Dear Mr. Shelly: I am encouraged from time to time when I see articles in *The Mennonite* which come very close to dealing with current and important issues. In the April 12, 1966 issue you have an article by Garin MacNeill concerning the quiet one in our associations [“You Wouldn’t Want Me”].

In my work with juvenile offenders I often come in contact with these “quiet ones.” It is about these youngsters that one often hears remarks such as “but he was always such a quiet one.” Or “but he didn’t seem capable of this type of violence.”

In addition to the above, one need only to stop for a few minutes and ook around to recognize that oftentimes there are people whom we have seen day after day but whom we have not really recognized.

I would like to thank you again for printing such articles as this one mentioned and would certainly ike to encourage continued and increased material being printed which would help us to fill some of the gaps n our Christian associations. *Paul Unruh, Intake Supervisor, Juvenile Probation Department, Colorado Springs, Colo.* 80902.

TEMPORARY RELIEF

To the Editor: I wish to express my feeling concerning the April 5 ssue of *The Mennonite.* At last I can again enjoy the mechanics of reading *The Mennonite.* I have found in ecent months a continued discomort with the actual reading of the printed image. I’ve found myself, both in natural and artificial light, having to shift and reposition the paper to try for comfort from glare. I cannot get comfortable with the enameled page. I shout hallelujah for this April 5 issue! It gives both an attractive image, and one you wish to pick up again and look at. I recall the argument that the enameled stock would (might) give prestige to *The Mennonite,* and that the cost was offset by ink reduction. But I feel that my comfort dropped with the glossy image; hazardously with it, the appeal. This issue has smartness in appearance and readability. What is there left to prestige or sales appeal? I hope you continue using paper like this issue! Does it mail cheaper? *Eldon Bargen,* 263 *Brookwood, Wadsworth, Ohio* 44281.

Special paper and extra printing services brought the cost of our Easter issue to $300 *more than a regular issue.* Editor.

SHOULD BE READ MANY TIMES

Dear Mr. Shelly: Having appreciated so much in *The Mennonite,* I want to tell you that I felt the April 5 issue was terrific. The art work and layout of the poetry with it, along with “Questions/30 A.D. and Questions/1966 A.D.” can and should be read many times, not only at the Easter season, but throughout the year. *Mrs. R. J. Rich, Washington, Ill.*

SAVED BUT NOT CLOSER

Dear Editor: I am writing on the article of Apr. 12 in *The Mennonite,* “Closer to Jesus Christ.”

Mr. Jones writes that if we unite ourselves together as a church and become members of World and National Councils of Churches, we will be able to make Christ known to all men. The question I would like to ask is: How can we walk together unless we agree?

If churches which believe in the main fundamental of the faith work together with churches and denominations which deny the virgin birth of Jesus, the deity of Christ, the death and resurrection of Jesus, the Old and New Testaments as verbally inspired of God, and the word of God as the final authority in faith and conduct, heaven and hell, man as a sinner who needs a Saviour.

In 2 Corinthians 6:14-17 (KJV) we read verse 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Verse 15: And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Verse 16: And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Verse 17: Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.

This explains it well.

I am afraid many Christians do not understand the evil of unity with the World and National Councils of Churches, and the evil which is working in these two organizations.

The Russian Orthodox Church was admitted to World Council. The fact is red communism has now gained a strong foothold in the World Council.

There were ten robed ecclesiastics of the Russian church in the sixteen-member delegation at New Delhi, headed by Archbishop Nikodim of Yaroslav and Rostov, which were communists in clerical garb.

What do some of the head leaders of National Council of Churches stand for?

Bishop Pike no longer believes Christ is divine.

I could write more but space does not permit.

The councils do not believe in missionary activity and saving of lost souls.

My prayer is we as a Mennonite church will become alive and look into what is going on in the world of unity of churches. Unity does not save the lost world.

Jesus Christ saves. He is the answer. We must be born again. (Rom. 3:23.)

For all have sinned, and come short of the glory of God; *Earl Keeler, 21 Kulp Road, Harleysville, Pa. 19438.*

ABOUT WRITING LETTERS

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked “personal” or “not for publication” are also appreciated and, of course, will not be published. Editor.

Personal Faith for a Public Life

Hammarskjöld knew both the Bible and the Bible's God

Ward L. Kaiser

ANY JOB HAS its problems. Some jobs of course, are saddled with more than others, and somewhere no doubt, there exists the job that is more difficult than any other.

What is that most difficult assignment? Is it being Secretary General of the United Nations?

Some would shout "Yes." And among those some is Trygve Lie, the first man to hold the top UN post. When he turned it over to Dag Hammarskjöld in 1953 he called it "the most impossible job in the world."

Picture, in your imagination, some aspects of the gigantic task that the chief executive officer of the UN has.

A Man of Action

The General Assembly is in session. As usual, an international crisis is brewing. It hasn't made the headlines yet, but those in the know can see it coming. In a brief break between meetings, corridor conferences are hastily held. There, if you look closely, stands the Secretary General, listening, talking, reasoning, advising, urging. He meets first with one side, then the other, seeking always those changes in attitude that will make for trust and peace.

Now see that same man seated at the end of a long table in a board room. With him are gathered fourteen senior staff members. As we tune in on the conversation it has to do with the morale of the UN's 4000-plus employees. Coming from all over the world, thinking in many different ways, and motivated by widely separated ideals, they need above all to be helped to work together. The final responsibility for that result belongs to the Secretary General.

Next, stand outside the UN Secretariat building—that big slab of marble and glass beside New York's East River—and notice a light burn late into the night on the thirty-eighth floor. The Secretary General is working on the UN budget. This is a crucial problem, for every nation likes to talk, but not all stand ready to pay full price for the privilege.

Now switch the sight of your mind to Africa, and watch a small plane head for its announced destination of Ndola, Northern Rhodesia. Among those on board is the late Dag Hammarskjöld, Secretary General of the United Nations. His mission: to negotiate a cease-fire in the trouble-torn Congo. Suddenly, something goes wrong; soon the plane crashes and all its occupants are killed.

A Man of Faith

Such was the public career of Dag Hammarskjöld — peacemaker, administrator, man under pressure.

But there was more—a lot more—to Dag Hammarskjöld. When he died, he left a record of high achievement in the public affairs of the world, and a record of deep faith in the personal realm of the spirit. His diary, a window revealing for the first time some of his innermost thoughts, is now available to the world. That diary, published in English as *Markings* (translated by Leif Sjöberg and W. H. Auden, published by Knopf) was hammered out by one of the world's busiest men, head of one of its most complex organizations. If ever a man had an excuse to cheat on his praying and cut short his communion with God, that man surely was Dag Hammarskjöld. Yet what he wrote gives proof of a mind that knew the Bible and a spirit that knew the Bible's God.

Faith and action—private life and public service — go together, Dag Hammarskjöld believed. That in itself is a refreshing conviction in a day when many put religion far from daily reality. A widespread attitude is depicted in a recent *Saturday Review* cartoon that shows a successful business tycoon stomping out of church. He's talking about the minister. "It's all right for him to talk about 'doing unto others as ye would that they should do unto you,'—*he* doesn't live in a dog-eat-dog world!"

Are the big ideas of the Christian faith, then, only for Sunday morning? Is faith just a retreat from a cannibalistic world?

Dag Hammarskjöld didn't think so. He held the conviction that the right way for the world was the way of Christ. "In our era, the road to holiness necessarily passes through the world of action."

He might also have said—his whole diary and his whole life support it—that the road to right action in the world necessarily passes through the narrow tollgate of holiness and a right relationship with God.

Whether you read the book or not —we hope you will—certain ideas about it may prove helpful.

1. Do not expect to understand everything in it. Certainly not on the first reading, probably not on the tenth. Yet—how well did you understand your own language the first time you heard it? Constant exposure to new words and new ideas can help. As your life has been made richer because of a language we call English, so it may be enhanced as you open your mind to the thoughts of this book.

2. The publishers have included a foreword by the American poet, W. H. Auden. Don't make the mistake of judging the book by its foreword. Read it last.

3. Don't look for polished grammar: it isn't always there. Some of the entries in this diary would never pass your English teacher if they came in over your name. W. H. Auden points to the truth: "A man who has had only four or five hours sleep a night can hardly be expected to show levity or the strictest concern for the stylistic niceties."

4. Respond. Think. React to what you read. If you want to disagree, go ahead. Dag Hammarskjöld was not free from error, any more than you or your gang or the pope is infallible.

For example, you might get a good discussion going on this statement: "Your cravings as a human animal do not become a prayer just because it is God whom you ask to attend them."

And how do you respond to this one? "On the bookshelf of life, God is a useful work of reference, always at hand but seldom consulted."

5. Finally, I believe that this book will become most useful to you if you consider its title, *Markings,* to be pointing toward the future as well as the past. Not all the markings that ought to be made in the book have yet been made. Add, therefore, your own. As you read, keep a pencil handy. Let that pencil be a mark of faith—your faith that you, too, in the moments of *your* meditation, may get an idea worth hanging on to. Write, then, on the margins of the book or on a separate pad of paper.

But be patient. Hammarskjöld saw clearly that ". . . only he who listens can speak." Similarly, only he who thinks and prays can write. A good diary is no pushover. You'll need time. But if the Secretary General of the United Nations could find it, dare you say you're too busy?

CONTENTS

Conflicts in Marriage 298
From the Hills and From the Plains 301
News 302
Church Record 307
Letters 308
*Personal Faith for a Public Life ... 310
Editorial 312

*Supplemental reading for Sunday school lesson of May 8.

COVER

The happy home is built by God.

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Today's the day of God's hot anger, friends;
The day of bombs that fall upon Hanoi.
Those folks are lucky, in a way, I'd say.
Their houses burn, their children die; that's all.
In our America we're much worse off;
Our souls all reek with rot for want of love.
And God is angry; He can see our shame.
Our love is so decayed that all we have
Is footloose sex without or with the Pill.
For we have lost our eyes when tender souls
Of other men (and girls) we fail to see.
We pass them by, the poor whom we have crushed,
And sneer, "You welfare chiselers all grab
My tax. But I fight poverty. I work."
The needy are sold for a pair of jokes.
O where is faith? Do we when we have lost
Our goals, redouble all our efforts? For
Our rape of Vietnam reveals our land
Devoid of trust in God. O people, hear.
We need a glory in the land and soon.
O God of our salvation, God of love,
Don't burn and char our souls in Your hot wrath.
Society is sick, but count us one
By one, and cancer eats each heart.
So save, O God, our land; begin with me.
Let glory dwell upon our earth today
And make the land a place where God speaks peace.
In God's own realm see faith and mercy wed.
It's he who faithful is who only can
Show mercy. Peace and deeds of love walk hand
In hand and kiss. A light has come from God.
Our faith once chilled in coldest earth, His Life
Has warmed. He showed the way into God's path.
So walk upon that path. God's righteousness
Will lead the way. The Lord can give us what
Is good. He can restore our land again.

READING THE PSALMS [PSALM 85]—IX

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

81:19 MAY 10, 1966

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OUR TOWN IS A SPIRITUAL DISASTER AREA

Your next door neighbor is probably in trouble right now if the place you live in is like the average community described below

I LIVE IN a town experiencing tremendous change. It is an area of great mobility with many serious problems. Yet to this area of need neither the General Conference nor the Mennonite Central Committee has considered sending a voluntary service unit or a disaster team.

Ours is a mobile community. Forty-seven percent of the families have moved at least once in the last six years. Obviously some have moved more than once during this period of time. Eight percent of the homes were classified as deteriorating by the 1960 census. Almost 80 percent of the homes were built before 1940. Almost 18 percent of the homes have no central heating. Forty-four percent of the women over fourteen years of age are working. Almost 40 percent of all workers walk to work. Sixteen percent of the workers drive more than twenty miles each day to work.

The average median age of all the males in the community is twenty-seven years. Seventeen percent of the women living in the community are widows. Out of a total population, 8 percent are foreign born. Almost 50 percent of them lived in a different house in 1955 than they did in 1960. Thirty percent of them have moved into the county in the last five years. The median income was just a little over $5000 in 1960.

In our community 80 percent of the businesses in existence fifteen years ago are no longer operating. In addition, many, many businesses have operated for one or two years and have collapsed. We find many new homes being constructed in the area, new people moving into the community, but our church membership does not grow. Recently, a few blocks down the street from my home, a man was murdered in an argument.

Within sight of my home the following events have occurred. A man was recently committed to an institution because he was an alcoholic and could not meet his responsibilities in society. A young girl moved back to our neighborhood with her children, leaving her husband for the second or third time. They lived in a trailer a few months and then left.

Another young woman came back to her home periodically with her child, but no sign of a young man she had eloped to marry. Nearby is a widow lady who was just relieved of the misery of a drunken husband through his welcome death.

Closer at hand is an old retired couple, both feeble, with the wife nearly blind and the husband unable to walk any distance. They have no children of their own to look after them.

Down the street is the house where a young couple lives, but another car stops by every few days while the husband is away at work. Just across the corner is another man of a few years'

Ours is a mobile community. Forty-seven percent of the families have moved at least once in the last six years.

residence who has, reportedly, the drug habit, so that he cannot practice his profession. Up the street a little way lives another woman. She was the mistress of a man who recently died. Now she must find a new life for herself.

Here are all of these people with tremendous human problems. We have no service unit to meet with them and help work through the problems of life which they face.

Down the street is another broken family with one of the members at a mental institution in, apparently, a hopeless condition. Across the street lives a man who has been affected by changing technology and has, as a result, had to take whatever kind of work he can find. Near him is a married couple. The husband, however, had earlier walked out on his family and now has remarried.

Nearby is a foreign couple, a new bride who does not speak the language very well and is seemingly unable to adjust to the new community. Next to them lives another person who has been unemployed for many years, due to a crippling condition, while down the street is a young family where the father, who was an orphan, received a large inheritance. He was unable to manage this carefully. The family has spent all of that money and is now struggling to reorient itself to a life in which it must make its own living.

At the end of our street are two widows confined to their homes. One widow attempts to live alone with whatever assistance friends and distant relatives can provide. The other lives with relatives, but is unable to care for herself. In another direction lives a dwarf who has never gone on to the circus, but has attempted to live in his home community, however frustrating the experience must be.

And so here is my community. What am I doing about it? What is my church doing about it? These are the people I see day by day. I become so immune to them that I do not realize that they are people with particular and peculiar problems. I am more readily apt to see the problems in strangers where I confront them sudden and unaware. And yet, these are people who have all the basic needs of those who are far removed from us. What a tremendous challenge it is for our church to deal with the people of our communities, as Christian brothers should do.

Perhaps this is just a commentary on most any community in which you might find yourself, for this is a part of a good, Mennonite community. We do not have to go off to the far, distant places, to the inner-city, or to distant lands to find people in need. If these same people who live in my hometown lived in those far-off places, we would send a service unit to meet their needs. Why not try a voluntary service unit in our Mennonite communities, made up principally of people from other communities who are able to look at us much more objectively than we do ourselves? Perhaps then we would find areas of service within our own communities to which we are now blind.

freedom for a communis

LaVernae J. Dick

"I WANTED LIFE. A life that was full and free. My search for it had barely begun when I started to adore the doctrine of communism and accept it as my own. I was willing at any price to keep it, even death."

Eckhart Nehmer was speaking to a group of young people in a Dallas, Oregon, Mennonite Church.

Oregon is a long way from the northeastern corner of what is now known as East Germany where Eckhart was born in 1941. He was the youngest of three sons of an army physician fighting on the Russian front at the time. Eckhart remembers the horror of that war when bombs fell like hailstones, eerie sirens screeched through the night, and people huddled together in bomb shelters.

Just before the end of the war his father was recalled to northwestern Germany, but was not reunited with his family. After the armistice the country was quickly divided into four sectors. Borders were posted with guards to prevent people from moving from one sector to another. Families that were separated had to remain so. The occupation forces were too busy to be concerned with such problems.

Eckhart's father tried to cross the border and rejoin his family. After taking the train with two friends to a frontier town, the men crawled several blocks toward the frontier. In a moment of panic, Dr. Nehmer sprang to his feet to dash the last few yards across the line. Instead a border guard's bayonet caught him and he crumpled on the ground. The near-dead physician was retrieved by his two friends and eventually was taken to a hospital in Frankfurt. Here he spent a year without friends or relatives.

Fearing that his second attempt would be as unsuccessful as the first had been, he decided he would not even try it again. Instead he returned to northwestern Germany to start a medical practice. Eventually he married his young secretary.

Not until a year later did Dr. Nehmer's first wife and son learn of his unsuccessful bid to join them. By this time the Russians had drawn the iron curtain. The East Germans were being plundered. Many starved to death. Among those who died was Eckhart's grandmother.

In the wintertime grass from the creek banks was their diet. In summer they searched the forests for blueberries and mushrooms. Occasionally Eckhart's mother walked fifteen miles to exchange some cherished linens for a few potatoes.

Feeling that death was her sons' destiny, his mother contacted the International Red Cross to see if her two older sons' lives could be spared by sending them to their father. She did not know of his remarriage. When the arrangements were completed, the boys were sent. Eckhart and his mother still had hope of joining them later. The hope vanished when they discovered that Dr. Nehmer had married again.

Suddenly in 1949 the Russians stopped their pilfering and food became plentiful. It was the first time that most of the younger generation experienced having a full stomach. Heaven had come to earth and communism was responsible! Along with other school children, Eckhart's knowledge was limited to communism and it was gladly accepted. Some parents tried to tell their children that communism was wrong. They would not listen. Instead they reported this to the police. These parents disappeared, never to be heard of again.

Eckhart's mother watched her son with growing concern. One day she told him that she was planning a short visit to Berlin to see an uncle. She impressed on him that their plans must remain secret. Very early on the appointed day in May of 1955 they took the train to Berlin. She carried nothing but her handbag. They reached the city in time to board the Russian-owned S-Bahn with workers who were crossing the iron curtain for daily work. By appearing to be one of them, their passports were not examined.

Soon after arriving in West Berlin, still riding on the S-Bahn, she nudged Eckhart that it was time to get off. Once in the street she grabbed his arm and announced, "My son, we have now escaped out of East Germany. We shall never return."

So excited was he about the new life he was seeing, he didn't question why. In East Germany the ruins of the last war remained. The stores were empty, and there were only a few cars and people on the streets. But in West Berlin he saw a new world of skyscrapers, freeways, modern stores, numerous cars, and people. In shop windows he saw items that his mother identified as bananas, oranges, and chocolate bars. He was thrilled with this sight of capitalism and was eager to find out more.

Life in western Germany did not prove to be easy or glamorous. Weeks were spent in refugee camps where they were questioned endlessly to see if they were spies. They were poor. The people of the west did not want them. They began to wonder if the step to freedom was the right one.

Eventually they chose the town of Waldbroel for their home. Mrs. Nehmer found work as a seamstress in a factory.

Eckhart's trust in communism began to break. He saw no throngs of slaves. People around him seemed free. Gradually he decided that a man who was willing to work could make a living and have an acceptable social life as an individual.

Encouraged by his mother, he continued going to school even though it was twenty miles from his home.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

For a year he made this trip daily on a bike through all kinds of weather. Then tired of cycling every day, he found a small apartment to rent in exchange for a few dollars and work around the house and garden.

At last Eckhart was free and had what he wanted. Or was he? He was free from his mother's apron strings. He had nothing to do with his father. He could smoke, dance, do anything he pleased. But he continued to search, feeling sure that the next thrill would bring him complete satisfaction with life. It would give him the freedom he was seeking. Instead of happiness he discovered that he was bound by his habits. Inside he felt empty. He was plagued with questions. What is liberty? Where is freedom? He had sought both of these in communism and materialism and still he had not found them. Where else could he look?

One morning his landlady invited him to an evangelistic service at her church. To please her he accepted. He did not have any idea what an evangelistic service was. Here he heard the gospel for the first time. He realized the evangelist had something he did not have, but he didn't understand what it was. More questions without answers filled his mind.

He purchased a Bible that evening and began to read through the Book hoping to find answers to his many questions. Coming to Leviticus he became disinterested and quit reading.

Months later, on a cold winter evening with nothing to do, he picked up the Bible and began thumbing through the pages catching a phrase here and there. His eyes caught the verse, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Life, yes *life*. This was what he wanted and had been searching for without success. And here the Bible said that Jesus was the *life*. Not a way of living like communism and materialism was, but a person, Jesus.

How could he, Eckhart Nehmer, have this person Jesus? He flipped the pages back to the beginning of John and started reading to see if he could find the answer. Then he saw it, "As many as received him, to them gave he power to become sons of God, even to them that believe on his name." That's how he could have Jesus.

He decided to try it with Jesus, even though his mind kept telling him, "Eckhart, don't be so silly as to try it with God." Still struggling he knelt. As he told God his story, he felt God's love pour into his life.

Now Eckhart was free, really free. He had found the answers he was seeking. He was free from the vices that enslaved him. But he soon found he had a price to pay. His mother couldn't understand his new way of life. It was different than the teachings she had received in the state church. On a visit to his father and brothers, they couldn't understand him either.

He continued on to college, planning to train as a physician. When his mother was dying from a serious illness, he promised God the use of his life in exchange for his mother's life. He was sure that God could use a physician. But God had different plans for him and spoke to him about giving himself to full-time service in a Christian ministry. He transferred from college to European Mennonite Bible School in Switzerland.

During his two years in Switzerland he had his first contact with Mennonites. His roommate was a Mennonite Central Committee trainee from the United States. Trainees received passage both ways, room and board, and fifteen dollars a month allowance in exchange for one year's work. Eckhart applied and qualified to come to United States. Arriving in Oklahoma in 1963 he worked in an old people's home for six months. The other half-year was spent on a farm in Oregon. Living with Mennonites he saw Christianity at work in their home life and employment. He became acquainted with the principles of government of their church. He received a wealth of experience that would benefit his future work.

Eckhart returned to Germany in the fall of 1964 to be married. Together he and his new wife soon embarked upon another journey. This time to Peru—as missionaries. It had been a long chase from the communist ideals he treasured as a schoolboy in East Germany through the thrills of materialism to life and freedom in Christ. But God, knowing all and seeing a total life span, chose this road for Eckhart Nehmer. He had found real life and continued to be anxious to share it with those who had not yet had an opportunity to hear.

SHADOW IN HIROSHIMA

Look
At this stone-step,
Look at this
Shadow, man-shaped,
Printed on this stone.

Someone was resting here
In the shape of Thinking Man of
Rodin,
And perhaps he was
Thinking something,
Thinking deep something else,
Tired out of war, and was
Resting at 9:10 A.M.
In August 6, 1945.

Now here,
Only his shadow is
Left
Exactly in his shape.
It is left
Here,
As the image
Left in our heart,
Which will never,
Never die out.

Yorifumi Yaguchi

NEWS

Relief Work Hard in Vietnam

The following report was written in early April by Atlee Beechy, Saigon, director of Vietnam Christian Service.

I have just returned from a visit to Hue. This city, located not far from the seventeenth parallel, has great historical significance. It played an important role in the cultural and political development of Vietnam. Today the city is tense and anxious.

I arrived during a demonstration, one of many that have been taking place there and in a number of other cities these past weeks. These appear to have been sparked by the removal of a popular general, but the background factors go beyond that immediate incident.

Obviously it is difficult to assess the movement and its meaning. Some say it is communist inspired and controlled. The stated goals call for the central government to take additional steps toward establishing elections and forming a constitutional assembly and to speed up social reforms.

Some elements of the movement blame the United States for hindering the initiating of constitutional steps and for contributing toward an uneasy, disturbed, and inflated economy where a shoe shine boy makes more in one evening than his father does in a week and where a bar girl makes three or four times as much as the highest paid civil servant.

How much the movement reflects a deep-seated struggle for power between religious groups is not entirely clear. The frustration arising out of a long period of violence and war may also be a contributing factor. An encouraging sign is the call for order and calm issued by the leaders of the various segments of the population.

Meanwhile our work continues. "How do you do relief work in a country at war?" a friend asks.

The transportation of personnel is a serious problem. I went to Hue on Air Vietnam, a commercial air line subsidized by the government. I had a return ticket, but on the day I planned to return the Air Vietnam office said they had cancelled 211 flights because of the unrest. I went to the U.S. Agency for International Development office, where I was told I had a good chance (not definite, however) of securing a seat on one of their planes to Danang. It was to leave at 11:30 A.M. from the small Citadel airstrip in downtown Hue.

Later Air Vietnam said their plane was flying after all. I rushed to the airport, nine miles from Hue, only to be informed that the plane was not coming. I managed to get back to town in time for the USAID flight.

Transporting supplies is not easy either. Most supplies have to be moved up country by planes. USAID is assisting the South Vietnam government to transport relief supplies by providing trucks and cargo planes. The demands on these carriers are extremely heavy.

Recently some supplies were transported to Danang by ship. Current unrest in Danang, however, makes it impossible to unload the supplies. In addition is the problem of moving the supplies out to the areas where they are most needed. We have to depend upon USAID equipment, private vehicles, or the military for assistance. The problem is complicated by the fluid nature of the military front and the large scale movement of refugees, and the fact that refugees are in various stages of settlement or resettlement.

Voluntary agencies, furthermore, find it difficult to secure lodgings for personnel because of an acute housing shortage. This is brought on by the large number of refugees, an increasing number of government employees and military personnel, a growing number of private construction and other business concerns, and by the increasing number of voluntary agencies working here. Vietnam Christian Service attempts to be sensitive to this problem. In some cases we have found it practical and economical to remodel, add to, or build facilities.

Problems can be frustrating and overwhelming. They can also provide opportunity for witness and response. Pray that God may give us a vision for the latter and the ability and the courage to implement the vision.

AUSTRALIANS PROTEST DRAFT NO CONSCRIPTS FOR VIETNAM

Segments of every major Christian body in Australia seem to have expressed doubts about, or sounded outright protest against, the recent decision to send twenty-year-old conscripts to fight in the Vietnamese war.

In Melbourne, J. P. Ryan, chairman of the editorial board of the Catholic Worker, declared: "Conscription does not involve moral issues for a totalitarian state. For a democratic state, it does."

In the present situation Ryan sees two moral issues. Can men be compelled to offer their own lives and to take the lives of others in a cause they might not believe in? Does the voting segment of society, having themselves failed to volunteer for a war, have a moral right to compel the voteless section of society to fight for them?

Ryan says, "In any society which represents the right of the individual conscience, the answer to both questions must be no."

At the same time, a statement was issued by seven prominent Sydney Protestant clergymen and laymen, including three members of the executive body of the Australian Council of Churches. The statement said:

"Within this Commonwealth there is a growing conviction that our participation in the Vietnam war is seriously damaging our relations with Asia.

"We regard the aims of the war as unsound and the cheap jibes that all who oppose the war in Vietnam are communist sympathizers are indications of the government's insecurity.

"Our tradition regarding military service is the finest in the world and it is our conviction the present generation is of the same high quality as its fathers.

"We give to all young men who challenge the right of the government to compel their participation in Vietnam the assurance of our support in a reasonable struggle to maintain a free Australia."

Meanwhile, twelve Anglican bishops have declined to sign a protest letter on conscription and the Vietnam war to Prime Minister Harold Holt. Three other bishops have supported the former Anglican Bishop of Armidale, Bishop J. S. Moyes, who initiated the letter.

IN VIETNAM, four miles from Hue, the Christian Lay Leadership Program is training Vietnamese Christians in basic vocational skills. As they go back to their hamlets to practice their skills and teach others they will also strengthen the church. Robert Davis (left), Christian and Missionary Alliance missionary, watches a student practice in the carpentry shop. Training is also given in welding and blacksmith, metal and machine, and motor and mechanics. Vietnam Christian Service participates in this program with the World Relief Commission of the National Association of Evangelicals. Other persons working in the program are (second and third from left) Anh Ho Van Minh, general director, and Jim Green, director of field operations.

CLEAN UP PLAN FOR SLUMS CHURCH GROUPS TO BE RECEIVER

"Chicago has thousands of slum buildings in which tenants are paying exorbitant rents ($90 for three rooms, $80 for two rooms, $70 for one room kitchenette).

"Falling plaster, rats, faulty wiring, broken stairways, and broken plumbing are some of the many violations that exist in these buildings," says Delton Franz, pastor of the Woodlawn Church, Chicago.

The Mennonite church proposes to do something about these conditions. The Board of Christian Service of the General Conference Mennonite Church has approved a partnership action project in which the board and the Woodlawn Church will work on a slum housing rehabilitation program.

Basically the program emphasizes the Christian responsibility of neighbors. "We as a lay-brotherhood need to invest a portion of our strength, our love, and our talents in the welfare of those whose lives have been thwarted and demented by the squalor and despair which come from slum living, by taking on the rehabilitation of at least one medium-sized apartment building," said Franz as he made the proposal to the board.

The Board of Christian Service and the Woodlawn Church will be working with the Chicago City Missionary Society in an effort to attack the problem of rehabilitating slum housing by use of the Receivership Program.

Under this plan, if a landlord (sometimes called a slumlord by reform groups) fails to comply with requests for corrections to code violations from Chicago's Building Department, the court may appoint a receiver to manage the apartment and repair it. A church or community agency may be named as the receiver. All rents paid by the tenants would then be withheld from the owner and applied by the receiver to the restoration of the slum building.

An integrated work team will be recruited from the local community. It is also hoped that Mennonite volunteers will be able to participate in this renovation program.

The project will "acquaint our constituency with the dynamics of urban poverty and provide an opportunity for the Negro carpenter and the white carpenter to experience working together on a job where both have more than a financial interest," says Franz.

"It will also provide decent housing for the families in the building undergoing renovation and exert pressure on other slum landlords to improve the condition of their properties," he adds.

Responding to this proposal, Wilfred Unruh speaking for the Board of Christian Service said, "This will be the attempt of a denomination to work with a church to foster local community action. We want to arouse community action, and not operate only as a denomination or church."

Mission Groups Add Social Vision

Two societies claim 13,000 of the North American missionaries working overseas.

These groups are the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. These are denominations and agencies not related to the World Council of Churches or the National Council of Churches. The EFMA and the IFMA boast that they have more missionaries than the total of those denominations in the ecumenical movement.

The EFMA represents the mission boards of the National Association of Evangelicals. Related to the IFMA are the mission societies that are not church controlled. While some are interdenominational, others are truly independent. Many refer to themselves as "faith missions."

From April 9 to 16 representatives of these mission groups met in Wheaton, Ill., to clarify their understanding of foreign missions. The 900 delegates—mission executives, missionaries, and some national church leaders—developed a consensus called the Wheaton Declaration. The 6000 word statement was developed from a pre-conference draft prepared by the leaders of the conference. The conference was the Congress on the Church's Worldwide Mission.

The Wheaton Declaration was in part a summary of ten study papers presented to the congress and discussed by twenty-five different discussion groups. The papers dealt with such subjects as syncretism, neo-universalism, church growth, Romanism, and social concern.

Significant was the action on social concern. The groups related to EFMA and the IFMA, sometimes called fundamentalists, prefer to call themselves evangelicals. They have seen their primary mission as that of presenting "salvation through Christ to those who are lost apart from Him." They have placed a high emphasis on preaching and evangelism, often to the exclusion of humanitarian services.

But in the Wheaton Declaration the delegates admitted that "evangelicals are increasingly convinced that they must involve themselves in the great social problems men are facing." Admitting that they had failed to apply scriptural principles to "such problems as racism, war, population explosion, poverty, family disintegration, social revolution, and communism," the congress urges "all evangelicals to stand openly and firmly for racial equality, human freedom, and all forms of social justice throughout the world."

In the area of church growth the congress dealt with the problems of paternalism and indigenous churches. Denominational churches are able to withdraw their old missionary program and still continue relationships with the churches in Asia, Africa, and Latin America through the parent church organization. But the faith missions have no home church.

Such societies have a special interest in maintaining the work of the foreign missionary even when the new churches have reached maturity. They do not wish to obliterate the distinctive ministry of the foreign missionary since, for one reason, it may tend to "diminish interest in missionary vocation on the part of Christian youth."

The Wheaton Congress did not have a final answer to this problem. It encouraged "church and mission leaders to define the role and to enlarge the vision of those called to pastoral or missionary service." They spoke of a "cooperative partnership" between churches and missions. But they finally admitted that "in the New Testament no clearly defined structure for church-mission relationships can be adduced."

The congress had a heavy polemical tone. Most speakers took some time to attack the ecumenical movement.

In one of the messages to the conference, Arthur Glasser, Overseas Missionary Fellowship, said, "If there is one overwhelming reason why I personally have the deepest misgivings concerning the direction of the ecumenical movement today it is on this issue. I have tried to master the vast and complicated literature of the spokesmen of the World Council of Churches. But I've almost never encountered the least reference, the least concern for God's glory. The blessing of mankind, yes, but God's glory, no."

Not quite everyone agreed with Glasser's judgment. One editor of a conservative journal who has mastered the literature in question said that this accusation was inaccurate and unfair.

A number of mission societies and agencies not related to the EFMA or the IFMA were invited to attend the Wheaton meeting. One of these groups was the General Conference Mennonite Church which was represented by Aron E. Jantzen, Harold Ratzlaff, and Orlo Kaufman.

Other nonmember boards represented were the Mennonite Board of Missions, Elkhart, Ind.; the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; and the Congo Inland Mission.

Among the mission boards which are members of the EFMA are those of the Mennonite Brethren Church, the Brethren in Christ, and the Evangelical Mennonite Church.

MONTEVIDEO SCHOOL TRAINS 34 MOST STUDENTS FROM PARAGUAY

The following article was written by Sara Ann Claassen, Beatrice, Neb., who is presently teaching at the Evangelical Mennonite Seminary in Montevideo, Uruguay. She is an instructor in the music department.

The Evangelical Mennonite Seminary opened its scholastic year on Mar. 17, with an enrollment of thirty-four students: six from Brazil, seven from the city of Montevideo, three from other parts of Uruguay, one from Argentina, and seventeen from Paraguay.

While Mennonite students are always in the majority, the Methodists, Baptists, Lutherans, and Armenian Evangelicals are also represented. Of these, the Methodists represent the largest group. Three students come from relatively young Mennonite Spanish-speaking congregations. Two of these come from churches where former seminary students are pastors.

Fifteen students are enrolled in the advanced courses offered at the seminary and nineteen in the Bible course. Five students from last year are doing their year of practical work in Argentina and Paraguay, after which they return to the seminary for a final year of study. Their work includes Sunday school teaching, visitation, and preaching.

The first three days of the new year were spent at a fellowship and orientation retreat near the beach. These are perhaps three of the most important days of the year, when students and faculty get acquainted, and the tone of seminary life is set. At night around a campfire, students share their summer activities or tell of how the Lord has led in their lives and why they have come to study.

The day following the return of students and faculty to the seminary, the inauguration of the second president of the school was held. Ernst Harder assumed the responsibility for the directorship of the seminary as it begins its second decade of service. Guest speaker for the significant event was Miguez Bonino, president of Union Seminary, Buenos Aires. Representatives and pastors from many of the churches in Montevideo helped celebrate the installation.

This year's full-time faculty includes Ernst Harder, B. Frank Byler, Laverne A. Rutschman, Daniel W. Miller, and Sara Ann Claassen. Ernesto Suárez Vilela serves as part-time professor and librarian. Other part-time teachers are Eunice Miller, David Corvino, Ruth Harder, and Harriet Rutschman. Daniel Comas is student assistant in the music department. The Herman Rycks assist with administrative responsibilities and serve as house parents.

WORDS AND DEEDS

In Bolivia, MCC volunteer nurses inoculated 612 village children. The clinic at Santa Cruz served 483 outpatients and 53 inpatients during March. At a colony in Cuatro Ojitos two Paxmen, Eli Hochstedler, Nashville, Ind., and David Nisely, Sturgis, Mich., teach English, mathematics, and music in evening classes at the high school. They also work on a demonstration farm operated by a Methodist mission.

Oklahoma Mennonites designated $24,580 for the Mennonite Central Committee through their state's MCC-CROP appeal in 1965. This was an increase of 28 percent over 1964. Mennonite Brethren contributed $10,153 of this amount. Gifts from the General Conference totaled $6477.

Myron Augsburger was inaugurated as the fifth president of Eastern Mennonite College, Harrisonburg, Va., on Apr. 16.

A Voters Pledge Campaign is being sponsored by the National Committee for a Sane Nuclear Policy. It is seeking support for candidates for public policy who will be committed to a curtailment of the war in Vietnam.

CHURCH RECORD

CALENDAR

May 15—Rural Life Sunday.

May 29 — Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-10—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

June 11-12—Saskatoon, Sask., regional mission rally.

Eastern

May 11-14—Men-O-Lan, Quakertown, Pa., stewardship institute, Lester Janzen, leader.

AUDIO-VISUALS

Congo Tape. A fifteen-minute tape describing the current food crisis in Kwilu province, Congo, and the Congo Protestant Relief Agency's program of relief and rehabilitation, may be borrowed free of charge from the Mennonite Central Committee, Akron, Pa. John Gaeddert, MCC Congo director, and Archie Graber, recently appointed director of the CPRA program in the Kwilu, are interviewed by Malcolm McVeigh, CPRA material aid director.

BAPTISMS

Bethel Church, Santa Fe Springs, Calif., on Mar. 13: Loren and Mary Saxton.

Pulaski (Iowa) Church, on Apr. 3: Betty Ann Matthews, Carolyn Schindler, Garry Berryman, Kevin Blasi, Richard Roulet, Dennis Wells, Timothy Wheaton. (This is corrected from a listing given last week.)

DEATHS

Anna Claassen, First Church, Newton, Kan., was born Feb. 11, 1898, and died Apr. 20.

Isaak A. Ens, Hague (Sask.) Church, was born Mar. 23, 1882, in Fuerstenland, South Russia, and died Apr. 3.

Theo E. Flueckiger, Salem Church Kidron, Ohio, was born July 30, 1885, in Eldersville, Switzerland, and died Apr. 20.

Emma (Voran) Gering, Salem-Zion Church, Freeman, S.D., was born Nov. 22, 1891, in Moundridge, Kan., and died Apr. 21.

Joe T. Gross, Bethany Church, Freeman, S. D., was born Apr. 7, 1896, in Yorktown, Canada, and died Apr. 11.

Lena (Funk) Klassen, Vineland, (Ont.) Church, was born July 11, 1906, in Elisabethtal, South Russia. and died Apr. 17.

Katharina (Peters) Koop, Bethesda Church, Henderson, Neb., was born Mar. 5, 1885, near Henderson, and died Apr. 15.

Herman R. Lehmann, First Church, Geary, Okla., was born Dec. 18, 1903, in Geary, and died Apr. 17.

Elva Tobias (Mrs. Simon P.), Carlock (Ill.) Church, was born in 1883, and died Apr. 20.

MARRIAGES

Steve Epp, Laird (Sask.) Church, and *Marilyn Neufeld,* Hague (Sask.) Church, on Apr. 16.

John Byron Niessen, First Church Mountain Lake, Minn., and *Marily*

Lepp, Carson M. B. Church, Apr. 8.

Gary D. Peters and *Merilyn Joyce Peters*, First Church, Lehigh, Kan., on Apr. 17.

MINISTERS

C. G. Rempel was ordained as elder in the Charleswood, Man., Church on Apr. 17.

George Ediger was installed as the pastor of the church in Anolaima, Colombia, on Feb. 13. The church had been without the services of a full-time pastor for many months. Ediger and his wife are General Conference missionaries.

Robert Elmassian, a student in the Mennonite Seminary, Montevideo, has gone to Colombia to serve the churches there for one year. He was installed as an evangelist in the Anolaima Church on Feb. 13.

NEW ADDRESSES

Jeanette Bergman, Star Route, Box 29, Santa Margarita, Calif. 93453
Ronald Ross Decker, 1355 Fillmore, Topeka, Kan. 66604 [6]
Howard Ellinger, Tylersport, Pa. 18971 [196]
Gordon and Ronald Goebel, 8871 Grand St., Niles, Ill. 60648 [30]
Mrs. Oscar Haas, 915 Liggett Ave., Reading, Pa. 19602 [38]
Mrs. Vern Harms, Rt. 1, Box 382, Gulfport, Miss. 39501 [246]
Donald Nofziger, Box 626, Aibonito, Puerto Rico 00609 [35]
Don Plett, 503 S. Jackson, Bluffton, Ohio 45817 [55]
Ernest Poth, Route 2, Greenwich, Ohio 33905 [187]
Calvin Regier, Apt. 7, 1190 Clermont, Denver 80220 [21]
Marlo Reimer, 4541 E. Camelback Road, Phoenix, Ariz. 85031 [6]
Harry C. Royce, Jr., Rt. 1, Contoocook, N. H. 03229 [250]

PUBLISHED

Educational News Bulletin in a recent issue published by the Board of Education and Publication deals with the educational philosophy of the Living Faith Graded Sunday School Lessons. Plans for revision are also described.

WORK OPENINGS

Chaplain's assistant. A volunteer is needed to serve as a chaplain's assistant at the Kansas State Industrial Reformatory, Hutchinson, Kan., a position which has recently been approved for 1-W alternative service. Some college training, an interest in psychology, and a strong Christian commitment are minimum requirements for an interested young man or couple. Write to the Board of Christian Service, Box 347, Newton, Kan. 67114, for details.

WORKERS

Bethesda Church, Henderson, Neb., has the following serving in 1-W in the Denver, Colo. area: Lowell Peters, Russel Friesen, Ronald Ott, Carl Goertzen, LeRoy Epp, Roger Epp, Calvin Regier.

Delbert Friesen, Reedley, Calif., has been appointed instructor in physics at Bethel College for the next school year. He attended Reedley College during his first two college years before transferring to Bethel, where he received his A.B. in 1964. He has been a graduate research assistant at Kansas State University for the last two years.

Eudora Hershberger, Topeka (Ind.) Church, has received an appointment to Holland for a year of voluntary service. She spent the past year in voluntary service in Washington, D.C. working in Junior Village. She will leave on Aug. 12.

Harley Jay Hofer, Hutterthal Church, Bridgewater, S.D., has been in 1-W service at the K. U. Medical Center, Kansas City, since Apr. 1.

Edward Klingenberg, First Church, Reedley, Calif., is doing 1-W service in Long Beach (Calif.) General Hospital.

Katie Kroeker, daughter of Jacob B. Kroeker, Steinbach, Man., will begin a one-year earning-community-worker voluntary service assignment in North Battleford, Sask., on May 1. A graduate of Steinbach Collegiate Institute and Elim Bible School, Altona, Man., she has been employed as a secretary by a Steinbach barrister and solicitor.

David P. Neufeld, Winnipeg, has asked to be relieved of his responsibility as executive secretary of the Conference of Mennonites in Canada after Aug. 1, 1967. He has held this position since 1961.

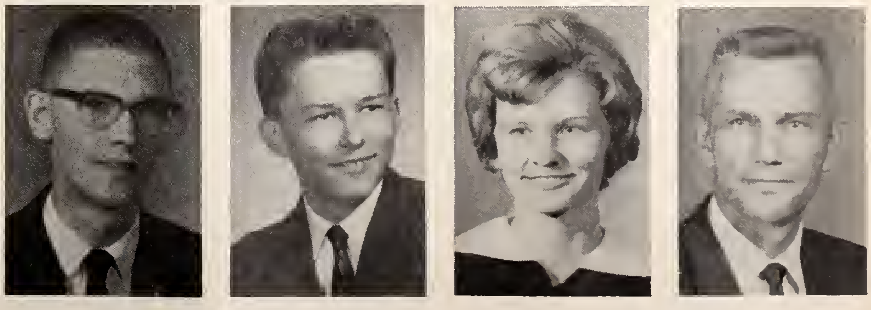
Leroy D. Saner, Burns, Kan., has accepted a teaching position at Freeman Junior College and Academy, Freeman, S. D., for next year. A senior at Bethel College, he will be instructor in English and sponsor of the *Star*, student newspaper.

J. N. Smucker was ordained to the ministry on May 7, 1916, at Smithville, Ohio, where he served for several years. The congregation in which he was ordained, the Oak Grove Mennonite Church is observing the fiftieth anniversary of this event on May 22. Editor of *The Mennonite* from 1951 to 1961, Smucker held pastorates in the Bethel College Church, North Newton, Kan., from 1936-1942; and in the First Church, Bluffton, Ohio, from 1942-1951. He served two terms as president of the General Conference Mennonite Church from 1945-1951.

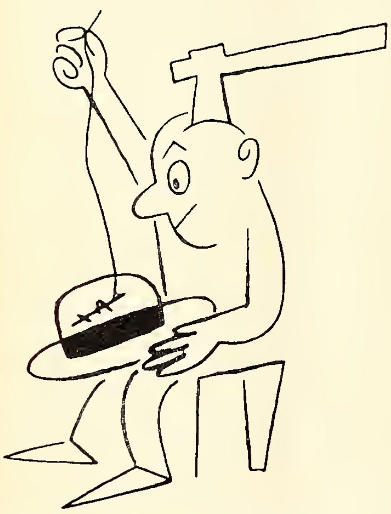
Jerry Voth, Alexanderwohl Church, Goessel, Kan., was commissioned Apr. 17 for 1-W service. He will work for the State Board of Health, Topeka, Kan.

Orville L. Voth, Salina, Kan., has been appointed interim dean of Bethel College for the next school year. He replaces Albert J. Meyer, dean since 1961. Voth has been on the faculty of Kansas Wesleyan University since 1957, where he is professor of biochemistry. He is taking a leave of absence to fill the Bethel post. A 1958 graduate of Bethel College, he attended Oklahoma State University, receiving an M.S. in chemistry in 1950, and then worked as a biochemist in the Biochemical Research Laboratory in Elgin, Ill., and at West Virginia University. Later he was a research fellow under the National Institutes of Health while attending Pennsylvania State University, where he received his Ph.D. in biochemistry in 1957.

Friesen, Hofer, Kroeker, Voth (Workers).



LETTERS



Bohumil Stepán in Czechoslovak Life.

GRAPE STRIKERS

To the Editor: In your Apr. 19 issue of *The Mennonite* regarding the article concerning the Delano grape strikers: I was considerably jarred by this article for fear that many readers would get a false picture of actual conditions.

I am a small grape grower living about sixty miles from Delano.

Wages are not the issue whatsoever in this strike since California is paying about twice the hourly wage that some states pay. What does a farm worker get per hour in your state? We are paying $1.40 per hour and up.

It is time that in the Delano area the farmers are large farmers. They have to be, for the water wells are so deep and expensive and are of the spoke drilled or gravel pack type that run into the thousands of dollars to drill even before the big motor and pump is set onto it.

These growers have huge loans against their farms, the interest alone amounting to quite a sum.

Also the volume of the crop must be great because the margin of profit is small, which leaves out the small grower again.

Perhaps what we need is a national minimum wage so that the production cost of these grapes will not be so much above crops in other states. How many grapes do you eat, Mr. Editor?

This march on the state capital is just as much communist inspired as the Berkeley college mess. Almost none of these marchers has ever picked a grape. After the grape farmer is subdued every other crop will also be picketed in turn. This is only an opening wedge for ruinous demands later.

The real workers have never been on strike at all but they have frequently been assaulted by pickets while they were at work.

Did you know that the war on poverty funds were withheld from the Delano area by the government because of this strike?, Also do you know that the ministers taking part in this strike were reprimanded by their superiors?

Unions have their good points, but it is a sad but true fact that many are headed by hoodlums and racketeers who are not communists like Harry Bridges and only want to make trouble and weaken our great country and at the same time bring rich gains to themselves. The Delano workers at this writing are angry because the Schenley Corporation and others want to unionize them without their consent.

I feel ashamed that my church paper would even print a confusing thing such as this without understanding the real facts. *Milton K. Staufer, 20069 East Clayton, Reedley, Calif.*

WORLD DOES NOT NEED UNITY

Dear Sir: The article "Closer to Jesus Christ" by Tracey K. Jones, Jr., in *The Mennonite* of April 12, 1966, is one you should have been ashamed to print. Above the title of your magazine you have these words, "Other foundation can no man lay than that is laid, which is Jesus Christ." Yet Mr. Jones leaves the reader with no knowledge of the saving power of Jesus Christ or of Christ's finished work on Calvary.

Mr. Jones makes statements and assumptions which I believe to be unscriptural.

1. The author assumes that all men are Christians. This is not true. The word "Christian" means a believer and follower of Jesus Christ (Acts 11:26; 26:28; 1 Pet. 4:14-16). It does not include all men because all men do not believe in and follow Jesus Christ.

2. The author assumes that all church members, regardless of denomination, are a part of the body of Christ. All church members are definitely not a part of the body of Christ. The body of Christ is made up of only those who believe in Jesus Christ as their personal Saviour, whose sins have been washed away by the Blood of the Lamb (Rom. 12:1-5; Gal. 3:26, 27).

3. The author wrote: "Churches are coming together for a mission purpose — a sharing of their common goals in Christ." Christians are already united in one body (Gal. 3:28; 1 Cor. 12:13) and have a common goal. How do people who are already united 'come together'? When we are one with Christ we are in Christ. Closeness to Christ is a matter of a Christ-like walk of life, not an energetic desire of the flesh to be close to Him. It is a matter of the heart, not the energy of the body.

4. Again quoting the author, "It means that Christ himself is the one who gives you to your Roman Catholic, Presbyterian, or Orthodox neighbors—." Christ did not give us or separate us into denominations; these are man-made organizations.

This whole article leans to the Fatherhood of God-Brotherhood of man concept. God is our Father only when we accept Jesus Christ, God's Son, as our Saviour. We then become the Sons of God (Rom. 8:14, 16). For the same reason all men are not our brothers (in Christ) as is inferred in this article.

The church (the Body of Christ) should not be working together with unbelievers to 'do good' (2 Cor. 6: 14-18). The emphasis of the church should be on preaching the saving power of the shed blood of Jesus Christ (Matt. 28:16-20). As Christ healed the sick and helped the poor we also need to 'do good' as a part of our Christian life but our main mission as good stewards of Jesus Christ is to make Him known to all men. Christ died for the sins of the world (John 3:16) but He is Saviour only to those who acknowledge that they are sinners and in need of a saviour.

The world does not need the unity of various church and secular organizations. The need is for sinners to repent of their ways and accept Jesus Christ as their personal Saviour. This results in a unity with Christ which is eternal. *Harold A. Foy, Box 274, R. D. 1, Harleysville, Pa.*

Our writer did not say or assume "that all men are Christians." Editor.

YOUTH

We Found Africa

Frank and Anne Laemmlen

WHEN WE LEFT the United States for the exciting adventure of teaching in Africa, we envisioned the steaming jungle, mud huts, and the humid tropics. These things do exist here, but East Africa is so diversified and unique that we were immediately struck by the variety — variety not only in geographical conditions, but also in urban life, modes of dress, levels of intellectual attainment, and economic achievement.

Here you can enjoy the tropical

heat of the coast, the eternal snows of Mt. Kenya, or the arid deserts of the Northern Frontier. Kenya boasts one of the most modern cities on the continent of Africa, Nairobi. It also has the most humble villages at the opposite extreme. Africans, especially of the younger generation, display up-to-date styles of dress. Yet many wear rags. Some live in modern homes, but many still inhabit the mud hut. Thus it is impossible to stereotype this country or its people.

An American who comes to East Africa must learn the meaning of patience. Life moves at a much slower pace here than at home. Africans live in the present, not in the future.

Our most challenging adjustment was to live in the confines of a small community of people which limits choice in personal friendships. Consequently, we found it necessary to get along with people.

It seems odd that we should have experienced a lack in spiritual growth on the mission field, for we were in such close contact with Christian work. But we did feel this a bit. The absence of a church as we were accustomed to it, as well as the diverse attitudes of many of the Christians with whom we work, gave us some difficulty.

As soon as we began teaching, we realized that we were involved in an unfamiliar educational system. And we discovered it is best to meet the difficulties head-on in the first weeks on the job, work with the system and not against it.

The British system of education used in Kenya differs greatly from the American system. For example, home economics in East Africa immediately becomes domestic science. It is divided into three areas on the secondary level: general housecraft, needlework and dressmaking, and cookery. Each of these courses is to be taught according to a prescribed syllabus so that every pupil is prepared to pass the Cambridge School Certificate Examination at the end of four years. This exam is difficult and on a par with American college levels

No use pretending; it is not easy to come from the United States with a home economics degree and teach in the British system. It is a great challenge—especially in this particular field—because of the points of emphasis not only in the approach to the subject, but also in the smallest facets of the field. The terms used in cookery, for kitchen utensils, and for measurements were strange to us.

In needlework the same problem exists. The basic methods of clothing construction, which an American thinks are fairly universal, were often exactly opposite! Imagine teaching girls to sew a particular seam the reverse of what you have been taught!

An American home economics teacher in East Africa faces the challenge of approaching the African with new concepts of personal hygiene, nutrition, health and disease, cooking, and dressmaking. African girls are eager to improve, yet they cling to their backgrounds of traditional home life. It is a big step from the mud hut to the modern home with cement floors and running water.

So we became thoroughly familiar with the British ways and settled down to the work set out in the syllabus. The sooner a new teacher can do this, the better he will serve his African students who must pass a set examination at the end of their schooling. Their main concern is that exam; the teacher must make it his.

After three years in Africa, we discovered ourselves to be loyal Kenyans! During 1964, Kenya became a Republic, having just undergone her first year as an independent nation. We found ourselves quite proud of Kenya's political stability. This nation stands as an example to other emerging African countries. Many people wondered how Mr. Kenyatta would lead a people so varied in ideals, yet he has proven himself capable of this great task.

In some ways we found it hard to leave the place that had been our first home and such a happy one. We had come to love our work and the beautiful land.

In our first years we had to concentrate on the adjustments we have had to make as we progressed in our work. But these adjustments have by no means been without benefit to our individual and personal growth.

So these have been some of our thoughts as we reflect on our experience with the Teachers Abroad Program. It has certainly been a rewarding one. Not every TAP teacher will evaluate his experience as we have done. Each assignment is different. The experience of coming to work in Africa at a time when the face of this continent is changing so rapidly has indeed been a thrill. It's the kind of enrichment that cannot be measured.

Ode to a Carpet

The following satire was written by a high school girl in the Central District after she went to her congregation's annual meeting where a proposal to hold a children's vacation Bible school class in the sanctuary raised much concern about one of the furnishings of the church.

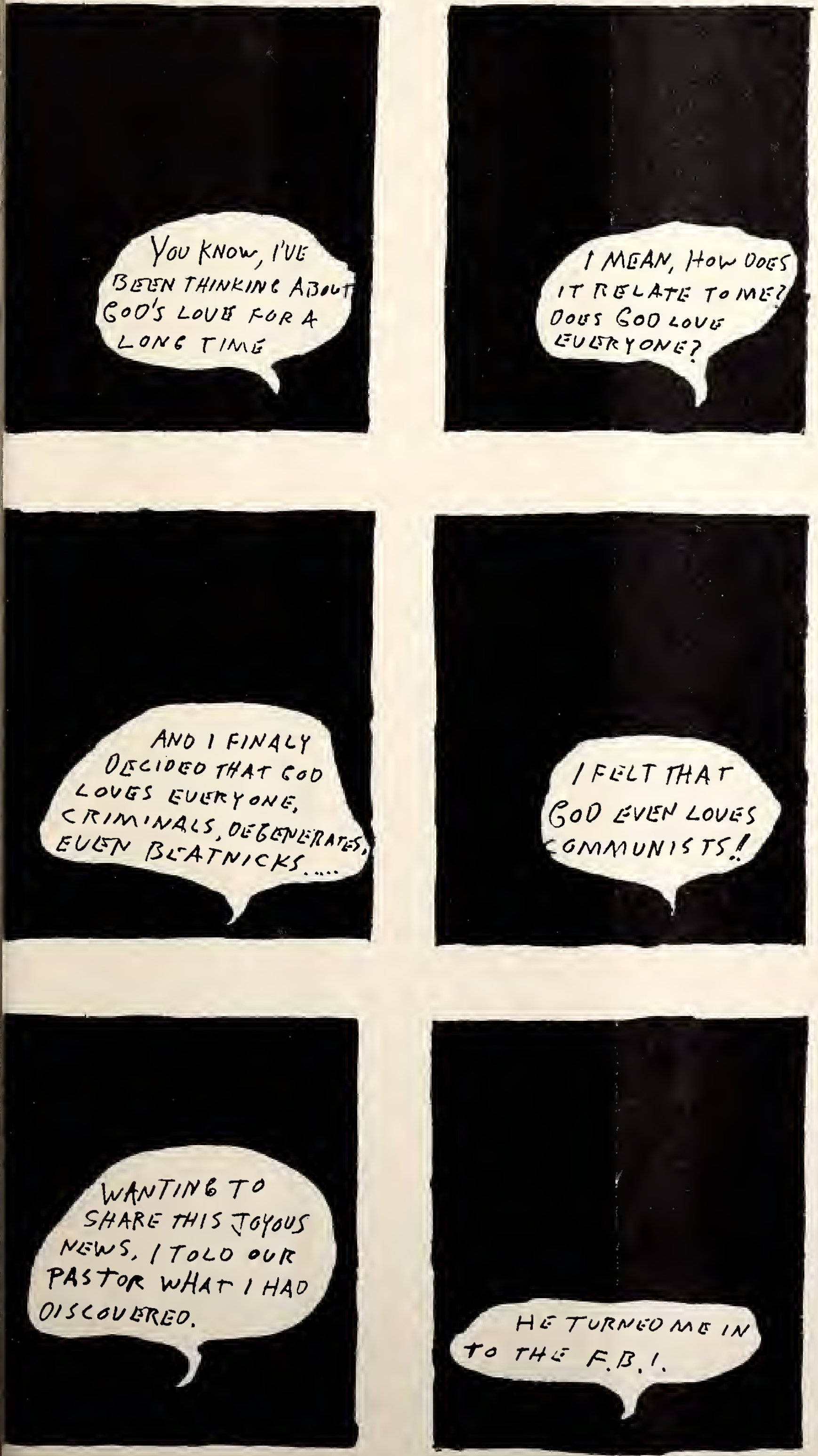
I go to church to worship thee, Almighty Carpet. Thy color and hue of green and blue excite blushable emotions in me! To trod my spotless shoes upon your resilient nature maketh my arches tickle. O Heavenly Tickle! I would love to see the walls and ceiling done in you! My Love! You absorb all my attention while that ridiculous frog behind the tree up front talks of idolatry. Who me? Idolatry? Mercy sakes no! I abhor it. And I ignore all those fancy words of brotherly love!

I love you, Carpet! You take me to strange places; we do strange things. Praise Lambs from whom all Carpets grow! In the Name of my father, sun, and Holy Carpet, A-hum!

My Love, may I someday meet you face to face (O Glorious Day!) when I've caught by heel, tripped and fallen! Then will be peace.

IN THE DARK

ERICKSON


YOU KNOW, I'VE BEEN THINKING ABOUT GOD'S LOVE FOR A LONG TIME
I MEAN, HOW DOES IT RELATE TO ME? DOES GOD LOVE EVERYONE?
AND I FINALY DECIDED THAT GOD LOVES EVERYONE, CRIMINALS, DEGENERATES, EVEN BEATNICKS.....
I FELT THAT GOD EVEN LOVES COMMUNISTS!
WANTING TO SHARE THIS JOYOUS NEWS, I TOLD OUR PASTOR WHAT I HAD DISCOVERED.
HE TURNED ME IN TO THE F.B.I.

CONTENTS

*Our Town Is a Disaster Area ... 314
Freedom for a Communist ... 316
Shadow of Hiroshima ... 318
News ... 319
Church Record ... 323
Letters ... 324
We Found Africa ... 325
Ode to a Carpet ... 326
Editorial ... 328

*Supplemental reading for Sunday school lesson of May 15.

COVER

Hunger is still on the increase in our world. More than half of the world's people live in persistent, gnawing hunger.

CONTRIBUTORS

"Our Town Is a Spiritual Disaster Area" is written by a Mennonite leader who is a keen observer of our communities. He describes the town he lives in. Because we want you to think of your community, we have not identified the town or the writer.

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THE MENNONITE

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Wilfred J. Unruh

WE HAVE COME to the end of an era," says C. N. Hostetter, Jr.

The Mennonite Central Committee chairman spoke recently about the era which had been a time of surplus food production. During this time Mennonite farmers were concerned about what to do with the surplus food they produce.

But we are rapidly approaching a time when we'll no longer have a surplus of food. Instead we will have a surplus of people.

Hunger is still on the increase in our world. More than half of the world's people live in persistent gnawing hunger. The widening distance between those who have too much and those who do not have enough threatens to destroy both the rich and the poor.

"Hunger is made yet more intolerable by the knowledge that man now has the technical capacity to eliminate its hold over the world," says the National Council of Churches in its publication, *Food With Dignity*. "Should the population stop increasing and should man use goodwill and common sense the battle against hunger could be won. But, with every tick of the clock three more mouths are to be fed—two in areas where food already does not suffice. At the present rate of growth the population will reach four billion by 1980 and 7.4 billion by the year 2000."

A recent study of church activity in overseas programs to help the poor and hungry offers some disturbing statistics. Not more than one-tenth of our resources are being spent in activities designed to train national leadership. Among the many thousands of overseas students financed by church-sponsored scholarship, only forty-two are training for agricultural work.

Meanwhile, in Canada and the United States we continue to see the number of Mennonite farms diminishing. More and more agriculturally-trained Mennonites are moving to the city and to urban employment. We have a surplus of farm-trained and farm-oriented people. In one sense at least, God no longer needs us in the agricultural communities of our Mennonite past.

Does God call us to consider a vigorous movement into the agricultural communities of the less developed countries? Perhaps we are now asked to export our surplus people rather than our surplus food?

Mennonite Central Committee has developed an exciting program for teachers in Africa. Should we ask the Mennonite Central Committee to develop an agricultural extension corps for Africa, Asia, and Latin America? I would like to see serious consideration of a plan and a recruitment program to place agriculturalists in development programs throughout the world. The end of an era may spell the beginning of a new age of action.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The wedding at Cana: Wine was used at the wedding and at the Lord's Supper.

Does the Bible Teach Abstinence?

William G. Unrau

THE BIBLE SPEAKS OF the use of alcoholic beverages in different ways. It speaks of wine as a staple item of diet along with bread, regarding it as a good gift of the Lord for which man should give thanks. Yet it often warns of the danger of abuse.

It requires the use of wine for drink offering to the Lord, yet requires abstinence of a priest during his period of service. Paul speaks of it as possessing a certain medicinal value, but is firm in his denunciation of drunkenness. He spoke of it as a sin of the flesh barring a man from the Kingdom. In the same paragraph, however, he lists the fruit of the Spirit calling for temperance—or self-control.

Jesus himself drank wine (Luke 7:33, 34) and used it when He instituted the Lord's Supper.

The Bible does not make total abstinence a legalistic demand. This does not mean that an honest plea cannot be made for this position. We cannot depend on literal or authoritarian commands. We must find the basic principles which when properly applied may lead the conscience in a most convincing manner.

God's Creation Is Good

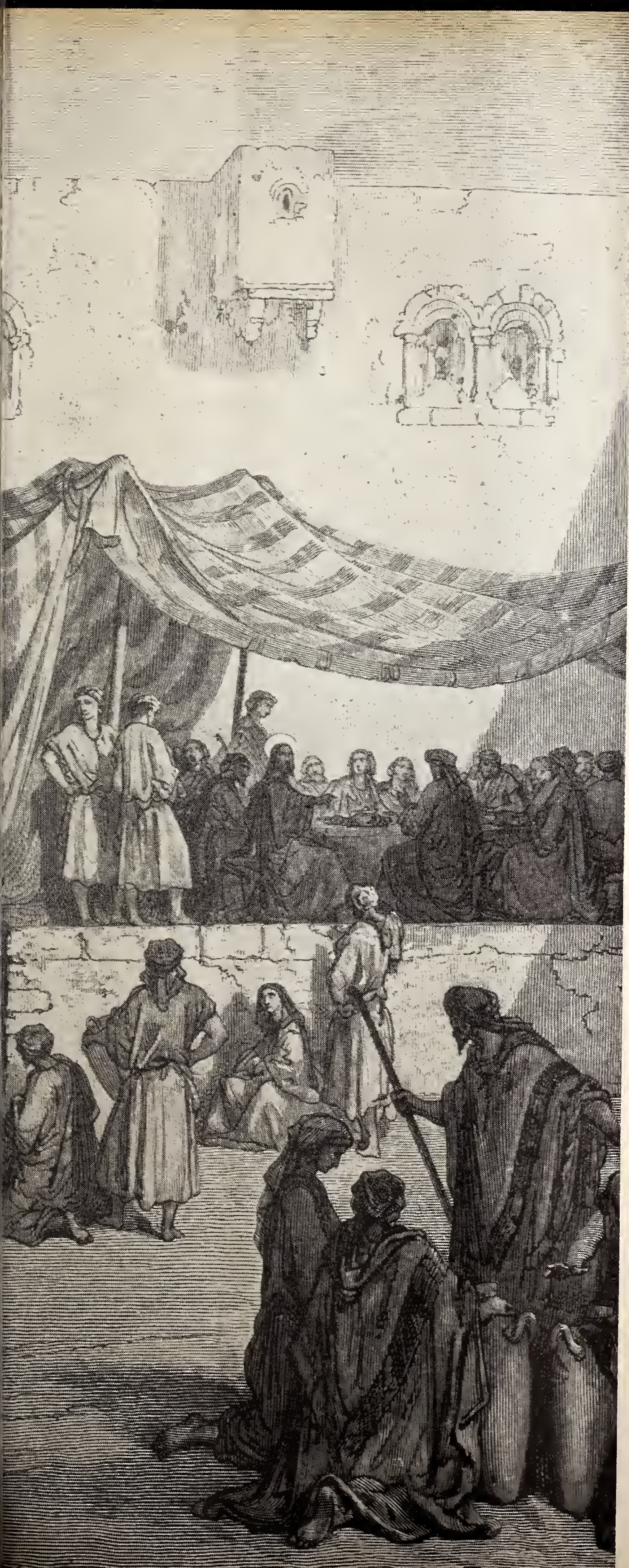
The Bible teaches that the intrinsic nature of each part of God's creation is intended for the good. We cannot separate alcohol and the beverages which contain it from His creation and treat them as if they were essentially evil in themselves. God pronounced every part of His creation good (Gen. 1:31). "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving" (1 Tim. 4:4).

Obviously, however, man can and does misuse this good creation. He is always tempted to sin and often yields to this temptation. His misuse of alcoholic beverages has often been catastrophic.

Certain temperance leaders, overzealous to state their case for total abstinence, have tried to show that the Bible in its use of the word wine condemns intoxicating wines, but encourages the use of unfermented wine. Careful study shows no clear distinction between intoxicating and nonintoxicating beverages within the biblical usage.

Otto Piper in an unpublished manuscript says, "There can be no doubt but that, like his Jewish contemporaries, Jesus was not opposed to the drinking of wine; and also that it was no problem to Him, because the economic situation of the majority of the Jews automatically prevented any excess in alcoholic beverages."

It may also be noted that there is no good reason for believing that the wine which Jesus used at the Lord's Supper was unfermented. Paul's experience in I Corinthians 11 indicates that the church itself faced the prob-



lem of drunkenness while observing the Supper.

The Bible teaches the demoralizing effect of alcoholism. The Christian lives in loving response to God's action in Jesus Christ. And he lives a life of service to his fellowman. Anything that hinders this witness causes the Christian to fall short of this goal. And both the Old and New Testament show that excessive use of alcohol does interfere with man's function as a servant of God and his neighbor.

Alcohol Demoralizes

Priests officiating on festival days where wine was used in religious ceremonies often drank in excess. Their spiritual function was imperiled by their overindulgence of wine. Isaiah describes the situation by saying, "the priest and prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in vision" (Isa. 28:7). God could not speak through them when they were under the influence of alcohol.

Kings and public servants are warned of this same dilemma. "It is not for kings to drink wine, or for rulers to desire strong drink; lest they drink and forget what has been decreed, and pervert the rights of all the afflicted" (Prov. 31:4). Alcohol affects the mental capacity of man and renders him incapable of making sound moral judgments.

Paul goes a step further and condemns drunkenness as an enemy of the soul, describing it as a work of the flesh (Gal. 5:21) capable of invalidating one's claim to membership in the Kingdom of God (1 Cor. 6: 10). Here drunkenness has become the vilest sin. High ecclesiastical officers of the New Testament period were cautioned against drunkenness and being given "to much wine" (1 Tim. 3 :8).

Damage of Excessive Use

We do not look to the Bible for a modern analysis of the effect of alcohol upon the brain or the physical body. This is primarily a medical question. The Bible does, however, give a realistic picture of human experience.

The deceptiveness of alcohol is openly recognized. "Wine is a mocker" (Prov. 20:1). "It sparkles in the cup and goes down smoothly . . . and stings like an adder" (Prov. 23:31, 32) speaks to thousands of billboard, television, and magazine advertisements of our day. It shows in realistic terms the narcotic effect of alcoholic beverages, how men are enslaved by their habits of drink (Prov. 23:29-35).

The Bible shows how character is degraded, how alcoholism leads to economic ruin, how an individual's responsibiliy fails toward his family, his God, and his community (Prov. 23:21).

Isaiah described the equivalent of a modern night club. He also showed the consequences. They regarded not Jehovah—they went into captivity in a strange land, their honorable men are famished, and the multitude is parched with thirst (Isa. 5:11-14) and finally it led to destruction—death.

The Christian witness has no place for the degradation of the human personality and for the cheapening of human relationships that are a part of the whole business of drinking.

Human personality is in the teachings of Jesus. In His sight a person is of more value than all other things (Matt. 10:31). He is concerned with the least that are lost to the fold (Luke 15:1-7). The use of anything which dulls the mind, weakens the body, or renders a man incapable of giving his best is contrary to the will of God. Alcoholism does all this and more.

Paul lists drunkenness as one of the sins of the flesh (Gal. 5:19, 20). He taught that men were stewards of their bodies. He urged Christians to "present your bodies . . . holy and acceptable unto God" (Rom. 12:1). He insisted the body was the "temple of God's Spirit," actually, the "temple of God" (1 Cor. 3:16; 6:16, 19).

Medical research has shown that even small amounts of alcohol are harmful to the human body, yet in spite of all factual data the increase in the consumption of alcohol is almost constant.

If Timothy was told by Paul to take a "little wine" (1 Tim. 5:23) to ease pain it may be remembered that alcohol is no longer needed for such a purpose today. It has been replaced by safer and more effective drugs.

Responsible to the Brother

By precept and implication the Bible makes it clear that we have a responsibility for all those with whom we come in contact. We are members one of another; we are our brother's keeper.

Though Jesus does not directly condemn the moderate use of alcohol, He did say that "a man should love his neighbor as himself." Since we know that alcohol may destroy our neighbor we have no right to encourage its use.

Paul went a step further. He spelled out in specific terms the responsibility of Christians in regard to alcohol when others are involved.

"But rather decide never to put a stumbling-block or hindrance in the way of a brother. . . . It is right not to eat meat or drink wine or do anything that makes your brother stumble. . . . We who are strong ought to bear with the failings of the weak, and not to please ourselves" (Rom. 14:13, 21; 15:1).

When he applied this principle to the eating of temple meat and it was the cause for his brother's falling, he chose to refrain from taking it in any form (1 Cor. 8:13). This high level of concern places upon the Christian conscience a great responsibility, especially as it applies to social drinking. And this is perhaps where the church must make its greatest witness.

Our modern age has been persuaded that alcoholic beverages are an essential part of our total way of life. Entertainment is made to appear incomplete without it. In our time men are not just at liberty to drink; they are under pressure to drink.

Here we face the question of personal freedom. Doesn't a person have the right to drink if he so chooses? We are, of course, deeply immersed in a freedom-loving culture. But people who insist upon their personal privilege without any restraint betray a lack of moral and spiritual maturity.

Christians are to stand fast in the liberty wherewith Christ has made them free (Gal. 5:10). According to Paul the Christian has only one basic freedom. "For you were called to freedom. Only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (Gal. 5:13).

Peter also says: "Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God" (1 Pet. 2:16). Abused freedom leads to slavery. Slavery is what has happened to those whose lives have been ruined by alcoholic beverages. Personal freedom is not a power to be dissipated but a gift to use for the glory of God and to the service of man.

The brother-serving principle also challenges the position of the so-called moderate drinker who attempts to practice control. It says in effect that he must be willing to forego even moderation for the sake of the weaker brother. Because of the peculiar characteristics alcohol has on the one hand and the peculiar nature of certain individuals on the other, moderation is sometimes impossible for some.

Most chronic cases of alcoholism have had their origin in moderate drinking. Alcoholics Anonymous says every man who drinks is a potential alcoholic. No one can predict who will or will not be able to control drinking over a period of time. Thus, when the exercise of one's Christian freedom wounds his brother's conscience there must be a Christian duty of restraint.

God does not expect us to live on negatives. Rather we are to lose ourselves in a more consuming passion. The Bible is not primarily interested in abstinence or moderation, but with the life of God in man.

Jesus taught that the life of His followers would be full and abundant without further want. "He who comes to me shall not hunger" (John 6:35); "If any man thirst let him come unto me and drink" (John 7:37).

Paul makes the bold contrast, "And do not get drunk with wine . . . but be filled with the Spirit" (Eph. 5:18). The Holy Spirit provides that for which men crave. He fills up the void of personal longings. As the Spirit of Christ meets personal needs, so the church meets the demands of man as a social being (Eph. 5:19). Alcoholics Anonymous has capitalized upon the emphasis of spiritual fellowship. It is a means of restoring fallen people to a true sense of being accepted in a group experience. Likewise, the church of Jesus Christ is the fellowship which encourages, inspires, and retains men and women in a lasting togetherness.

What this means is that the restraint rising out of the brother-serving principle must be balanced by a positive demonstration of a better way of life.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

A school in Paraguay

Go Where the People Are

Janice Reusser Pauls

WE DO NOT learn to know men through their coming to us. To find out what sort of persons they are, we must go to them," said Goethe.

For Anna Bergen, a summer service volunteer from British Columbia, learning such as this began on a hot, dusty railway near Cali, Colombia. Dozens of country peasants surrounded the train at every village to peddle their fruit and bread. Children stretched grimy hands through the broken train windows in search of a sale.

Anna traveled to La Cumbre, six thousand feet up in the Andes Mountains in a region enveloped in eternal spring. She helped to set up and conduct a four-week teacher-training course. It aimed to aid native teachers become better prepared for their work. Anna also hoped to improve her own conversational Spanish.

Schools are scarce and teachers are poorly equipped in Colombia. The country's educational standards are controlled by the government and by Catholicism. To operate, each school must have instructions from the Minister of Education in Bogota and a recommendation from a Catholic priest. La Cumbre's teachers and its two thousand residents are presently working for governmental approval for one of their schools, Colegio Los Andes. After that they will still need regional acceptance.

Colegio Los Andes enrolls 120 students, ages nine to twenty-eight. They study in five classrooms taught by five instructors and two missionaries. Twenty of the students come to La Cumbre from Cali, a city of eight-hundred thousand. Eleven of them are in a first-year high school program while the others study in the five-year elementary school. Both Christian and non-Christian, as well as children from rich and poor families, attend Colegio Los Andes. Protestant missionary children learn right alongside native Catholics.

Primary classes are taught by anyone who will accept the responsibility, a willing heart being the only certificate needed. Twenty-two of the thirty-six teachers who came to the August institute from Colegio Los Andes and other schools in the area had previously completed elementary school. Eighteen had high school, and six of them possessed teacher-training. Most of the enrollees came from Cali, one hour by train from La Cumbre. They ranged in age from sixteen to fifty-five years, with from one to twenty-five years of experience.

Instruction was given by nine instructors, in addition to Anna, who taught psychology, adolescent guidance, and classroom control. Their objective was to help the teachers toward better teaching methods; methods which could be carried out under extremely primitive conditions.

Unlike schools in the United States where every student is provided with either new or good used books, parents in Colombia often cannot buy textbooks for their youngsters. At times during the regular school year only the teacher has a text. Classrooms are overcrowded and without either visual aids or workbooks.

Nevertheless, Colombian young people learn quickly because they know the value of intellectual preparation.

After her experience in La Cumbre, Anna said, "The students in La Cumbre are eager to learn. . . . They are appreciative, and learning certainly is not just bound to an impressive modern school building."

The class sessions begin at 7:30 A.M. and go until 3 P.M. without intermission. Embroidery, gardening, sports, and piano are taught, in addition to the ordinary academic subjects. For recreation, the children love to sing and play basketball and soccer.

Three hours of religious training per week are offered to satisfy the government-required course of study. Though schools are subsidized by the government, they all have complete freedom to teach the Bible.

Colombia needs workers. As in other areas, the educational harvest is ready but the laborers are few. In La Cumbre alone, Christian secondary teachers are badly needed as well as a superintendent for the high school. The latter must have completed high school and teacher-training and have had some years of high school teaching experience.

Colombia, a country which has been referred to as the "Gateway to South America," is a land of contrasts — agriculturally, commercially, and economically. Amid its natural geographic beauty, modern technology and flashy Cadillacs appear vaguely out of place against a background of old-type agriculture and typical beasts of burden.

Perhaps the most glaring contrast is the one between the rich and the poor. Myron Krehbiel, a Christian service worker in Cali, notes the wealthy, well-dressed children and the poor, shabbily-dressed boy standing side by side on a street corner. Their destinations, however, are quite different. The wealthy children wait for a bus to carry them to school while the poor boy rummages through garbage cans in search of something he can salvage.

Because of the inadequate number of schools, the wealthy parents who can afford to do so are willing to pay six months in advance, if necessary, to insure that their child will be admitted. The poor are fortunate to receive any type of formal education at all and must search for other ways to keep bread on the table.

For those not fortunate enough to attend school, the country's present political and economic status is even more frightening. In recent times, the cost of living in Colombia has soared 50 percent while the foreign debt has doubled to $750 million. Wages are low and the cost of living is high for all, but the uneducated laborer suffers most. Only when a man can read and write can he make a real contribution to his country.

By assisting people to learn how to help themselves through education, Christian volunteers today also can aid Colombia as well as other underdeveloped countries. Help is urgently needed both to free the people from ignorance and as a preservative for democracy.

Anna found extreme satisfaction in contributing her service even though her stay in Colombia was brief.

QUESTION

Elizabeth Searle Lamb

What has the fly done
to merit the fly swatter's
annihilation?

NEWS

World Council Hears Conservative View

Protestants are divided. And they are divided in many different ways, up and down, and crosswise. A major division exists between the larger denominations who with some smaller denominations have formed the councils of churches and those groups who have not joined the councils.

Most of those who have not joined the councils of churches hold to one of several types of conservatism either in theology, church organization, or social practice. Some of the non-joining groups are large like the Southern Baptist and the Missouri Synod Lutheran Church. Others are small.

The World Council of Churches has begun a dialogue with Roman Catholics. The talks have been dramatic and well publicized. But at the same time the group has expressed concern about those Protestant groups not related to the World Council.

W. A. Visser 't Hooft notes that many Roman Catholics question the value of Protestant-Catholic dialogue when Protestantism itself is still divided into many separate bodies. The World Council secretary says that "agonizing together" over the wide breaches within the Protestant community carries no "glamour."

But the unglamourous job is being done. Quiet conversations between Christians involved in councils of churches and members of conservative groups opposed to the conciliar movement have been going on for the past five years.

The unofficial and unpublicized conversations were initiated in 1961. The United Presbyterian Church in the USA published a report of the talks.

"Over the last five years, significant conversations have been carried on which in some measure at least have established confidence between separate groups and made some progress in resolving misunderstandings and distrust," said the report. "While there has been no attempt to minimize the deep doctrinal differences that divide us, there has been considerable success in discussing these differences within the context of a common faith."

But conversations have also begun in public. When the United States Conference of the World Council of Churches met in Buck Hill Falls, Pa., in April, a leading spokesman for conservative causes was present. Carl F. H. Henry, editor of *Christianity Today* presented his concerns and debated some of the assumptions of the World Council of Churches.

Along with John Sheerin, editor of the *Catholic World* and an observer at many World Council meetings, Henry discussed the ecumenical movement.

"Ecumenism is making substantial though not dramatic progress in the Roman Catholic Church in the United States," said Sheerin. Henry said that conservative Protestants have displayed their ecumenical spirit much "more fully and spontaneously" in transdenominational mission than in top level ecclesiastical negotiations. The two editors discussed major developments in the United States among their respective Christian constituencies.

Sheerin pointed to small pockets of resistance but no large-scale opposition to the ecumenical movement. He attributed this to support by the American Roman Catholic bishops who recently created a commission for ecumenical affairs. But some individual bishops "have taken a somewhat legalistic approach to ecumenism in their dioceses," waiting for policy directives from Rome.

"They have not permitted, for instance participation of Catholics in joint prayer services in Catholic or Protestant churches, even though Pope Paul himself took part in a joint prayer service with Protestant and Orthodox observers last December."

Sheerin observed a "definite drop in the number of converts received into the Roman Catholic Church since the [Vatican] Council began." He said this may be due to a growing loss of interest in religion or to abandonment of high-pressure telephone campaigns directed to non-Catholic partners in mixed marriages.

Still another reason for the drop might be increased cooperation between priests and ministers in regard to ground rules for "convert making," he said.

Henry said that conservative evangelicals are asking "by what common action they can best fulfill the church's evangelical mandate in the remaining third of this century."

"They have not devoted deep study to the question of ecumenical organization and structure," he said. "Cherishing the official standards of their churches, they have witnessed and worked happily within the inherited denominational patterns.

"But the recent turmoil in theology and the mounting tempo of mergers now more often provoked the question whether any existing structures are wholly adequate to a maximal evangelical thrust."

O. Frederick Nolde, director of the Commission of the Churches on International Affairs, in reviewing the statement declared in its defense that "the churches have a responsibility to get down into the arena where the battle for peace is being fought, if they seek to make a responsible witness to the world of nations."

Methodist Bishop James K. Mathews, Boston, declared that it is the very nature of evangelical obedience" for the church to speak out on social issues and those who would have her remain silent "forget this is exactly what is imposed upon her under totalitarian regimes, so detested by these same persons."

Fredrik Schiotz, president of the American Lutheran Church and of the Lutheran World Federation, also defended the churches' right to act corporately noting that while "the primary method" should be the training of members, they also have the obligation to speak after study and "achievement of consensus."

Henry advocated the right of individual Christians to become "politically vocal and active to the limit of their knowledge and ability," but declared that the corporate church had no business in handing down statements.

"The church has no biblical mandate, no divine authority, and no special competence for involvement in day-to-day political decisions," he said.

He said the only time churches may act would be in "emergency situations—as in the Nazi slaughter of the Jews, but such emergency confrontation does not justify the corporate church's day-to-day political involvement."

A number of men took issue with Henry for this latter statement. Ralph D. Hyslop, professor at Union Theological Seminary, N.Y., questioned the idea that the churches should not be involved on "a day-to-day basis" but should act only when confronted with such "emergencies" as the Nazi slaughter of six million Jews.

It was precisely because the German churches were not continuously involved, he said, that the tragedy developed. "By the time the Jews were on the way to the crematorium, it was too late."

Henry countered by saying that the tragedy could be blamed on the fact that German Christians had not been effectively involved as individuals in opposition to Hitler.

Replying to another question, he said he had no objection to Christians meeting in groups and speaking on behalf of such groups, but that he had objected to official church statements which gave the impression they expressed the viewpoint of all members. He said there could be no clear-cut consensus on the complex issues of international affairs and that even if such a consensus were possible, it would not be representative of a "Christian position," as there were no biblical directives for the development of positions on precise issues.

Bishop Mathews replied that he believed that it was possible to develop "a kind of Christian consensus" on certain issues through the processes of conversations going on in churches throughout the world, both formally and informally, and that it was the obligation of the World Council of Churches finally to articulate this consensus.

Obviously Henry was outnumbered. But his voice was heard.

Evangelical words were heard at the same meeting from Eugene Carson Blake who will succeed Visser 't Hooft as general secretary of the World Council in December.

In delivering a testimony of personal faith, Blake insisted that "God is not a theological proposition but rather One to whom a person commits his life.

"I am as interested in metaphysics as the next man, but this doesn't have much to do with Christian faith," he said. "In fact, the only excuse for theology is that good theology is necessary to drive out bad theology. The clergy is trained to avoid some of the mistakes that others without a theological orientation are likely to make."

He left little doubt that he believes the ecumenical movement has taken the Scriptures more seriously than some conservative bodies outside the World Council which pride themselves on their fidelity to the Bible.

"This is what we have in common, certainly not our traditions," he said. "The Bible is the rich and central source of Christian faith as it sets forth Jesus Christ. It must become God's present Word to us."

It was left to Eugene L. Smith to report on the present status of relations with non-council groups. As executive secretary of the United States Conference of the World Council of Churches he had been an observer at the Congress on the Church's Worldwide Mission. This was a mission study conference called by two conservative mission agencies, the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. The conference was held on the Wheaton (Ill.) College campus.

As recently as five years ago, such a conference would have been impossible to convene. Theological tensions, still acute within the group, would have prevented it, Smith explained.

"Superbly organized," the congress featured fifteen major papers that "showed careful scholarship and exhaustive preparation." The Declaration on the Church's Worldwide Mission coming out of the congress will be "among the more widely welcomed and read missionary documents," Smith predicted.

Although Smith personally was treated with great courtesy and warmth, the movement and organization he represents came under attack in no less than nine of the fifteen papers presented.

Commenting on this Smith said, "There is an enormous and urgent task to do in clearing away false stereotypes. When this is done, we will find important residual differences—but at least then they can be dealt with for what they really are. That step of itself will be of great gain toward healing this wound in the body of Christ," he emphasized.

Although few conservative evangelical bodies are members of the World Council of Churches, there are many communicants within the 214 member churches in nineteen countries and territories who are conservative theologically, evangelical in faith, and also committed ecumenically.

Retirement Home for Indiana at Goshen

In a drizzling rain April 19 ground was broken at the site of Greencroft Villa east of Goshen College, symbolizing the start of a retirement community for citizens of northern Indiana as well as elsewhere.

First to be constructed will be the circular Central Manor, which will lie at the center of the villa and contain eighty-six efficiency apartments. Later construction will include apartments, duplex and individual housing units, and a nursing center.

Central Manor is scheduled to be completed in fifteen months. The other phases of construction are in the planning stage.

At the groundbreaking ceremony A. E. Kreider, Goshen, a member of the Greencroft Villa board of directors, noted that the retirement community is the realization of a dream and hope of older people.

He said it will be something new and different, a lively, interesting community where a person can participate in local activities or retreat in privacy.

In an editorial the *Elkhart Truth* noted that "all of Elkhart County will be following with interest the construction and development of Greencroft Villa, a truly farsighted program of the local Mennonite churches."

Pearson Hears Mennonite Testimony

Mennonites in Canada spoke to the prime minister of Canada on April 26. They told Lester B. Pearson that they supported his efforts for world peace.

The message was given in a personal interview with the Canadian leader by a six-man delegation from the Mennonite Central Committee of Canada. During the thirty-minute session David R. Neufeld, Winnipeg, chairman of MCC—Canada, presented a three-page statement of Mennonite concerns.

Commenting on their discussion, Neufeld said, "The prime minister appeared to be very grateful for the content and spirit of the brief. He appreciated our positive action for peace, and requested more information about our work among needy people of other countries."

The brief described the various activities of the Mennonite Central Committee. It also asked for the assistance of the government, "We would urge that the Government of Canada consider using funds set aside for the assistance of developing countries to purchase agricultural commodities, such as canned meat and powdered whole milk, and make them available to voluntary agencies for relief purposes."

The main theme of the Mennonite message was to assure the prime minister of "support for all efforts aimed at reducing tensions in the world, substituting negotiations for violence in the settlement of internationtal disputes, strengthening the United Nations, and preventing the spread and use of nuclear weapons.

Pearson has been active in the United Nations and has received the Nobel Peace prize for his efforts for world peace. He said he was sympathetic toward the Mennonite suggestions, but admitted that political consideration affects the implementation of ideas.

In addition to Neufeld the delegation included other officers of the inter-Mennonite relief agency: Newton Gingerich, vice-chairman; C. J. Rempel, secretary-treasurer; J. M. Klassen, executive secretary; Daniel Zehr and Elven Shantz.

ANNI REGIER, a Mennonite volunteer from the colony of Tres Palmas, goes each Saturday to the nearby Bolivian village of Tajibos to teach adults like Rafaela Perez to read the Bible. Since last summer Mennonite young people have been working in this program which is part of an evangelism-in-depth effort of Alfalit, a literature and literacy program based in Costa Rica. Tajibos has no evangelical Christians. Nearly 80 percent of the Bolivians are illiterate.

India and Congo Surveyed
Future Requires Partnership

Andrew R. Shelly, executive secretary of the Board of Missions of the General Conference Mennonite Church, returned Apr. 20 from an eight-week tour of the Mennonite mission stations in India and Congo.

Accompanied by Verney Unruh, missionary to Japan, Shelly observed the famine situation in India, commenting that "one of my greatest impressions in spending six weeks in India is the fact that the nations of the world would not allow multitudes in India to starve. Including Canada and the United States, twenty-four nations are sending millions of tons of food."

"The work in India is inspiring," he said. "The reading rooms and bookstores are doing a good business. Five thousand Gospels of Mark were donated by the Bible Society for distribution in Korba. Gospel literature is being distributed in fifteen different languages. Especially during this time of food shortages, the church is struggling, but there is strong vitality."

Spending the final week of his trip in Congo, he was able to observe that "there is a responsiveness in Congo that is unparalleled in history. This does not mean that everyone is ready to accept the gospel, but it does mean that probably more are now ready than ever before."

"With the wonderful cooperation of groups in Congo," he continued, "it is literally possible to evangelize the nation. This is probably one of the most exciting chapters of history —a nation newly independent, with indescribably open doors, with effective avenues open to reach the people, and with adequate means to do the job.

"In Congo Inland Mission territory, there are now thirty-thousand church members," he revealed. "The fervor of the Christians is an inspiration. But they cannot do the job alone. We are in a partnership which includes direct evangelism, leadership training, medical ministries, agricultural help, and literature.

"I returned from this trip feeling that the privileges and responsibilities of the North American church are far greater and deeper than any of us realize." While admitting that the demands of responsible partnership are difficult, Shelly insisted that facing this challenge is the only biblical and practical way.

Words and Deeds

Try Hunger is a community program started by Mennonite ministers in West Liberty, Ohio. Families are asked to miss the Tuesday evening meal and donate 25 cents per family member to a "Try Hunger Fund." Money is forwarded to the Mennonite Central Committee for food relief programs in Vietnam and India.

Radio Southern Manitoba operators of stations CFAM and CHSM in Altona and Steinbach, Mar. 3 raised $32,000 in a Food for Vietnam appeal to its listeners. The fund will be used by the Mennonite Central Committee.

Faith and Life, a radio program produced by the General Conference Mennonite Church, has been broadcast in stereophonic sound on KJRG-FM, Newton, Kan., since Apr. 18. The program is heard daily at 9:45 in the evening.

The Board of Christian Service is collecting accounts of what congregations and related church groups have done in response to the General Conference appeal for a peace witness about Vietnam. Information should be sent to the Peace and Social Concerns Committee, 722 Main St., Newton, Kansas 67114.

Four Mennonites took part in the first National Interreligious Conference for Peace held in Washington, D.C., Mar. 15-17. They were Norman Yutzy, John Howard Yoder, Paul Peachey, and Edgar Metzler. The four hundred delegates represented the Catholic and Jewish faiths, as well as most Protestant denominations. The conference said, "We are called to repentance, forgiveness and compassion, to faith and hope, to working for justice, to love against hate, to the task of peace-building rather than war making. We recognize the claims of God and His covenants with men in fulfilling His purposes in history. We cannot leave to soldiers and statesmen alone the great problems of conscience being reased in these days of conflict."

Lawrence W. Althouse, minister of Calvary Evangelical United Brethren Church, Mohnton, Pa., has been selected to write the newspaper column, *The Bible Speaks*, starting July, 1966. He succeeds Dr. Kenneth J. Foreman who has retired after writing the column since 1948. *The Bible Speaks* is based on the International Uniform Lesson Outlines, produced by the Uniform Lesson Committee of the Division of Christian Education, National Council of Churches. It is used by 300 weekly newspapers and small dailies.

Morgantown, Pa., was the scene of the annual Tri-County Relief Sale on Apr. 16. A crowd of 10,000 attended the sale at the Ralph Hertzler farm. Quilts were sold at an average price of $60. Homemade bread sold for one dollar per loaf. Altogether $22,500 was raised for the Mennonite Central Committee.

Indonesia has inflation along with political unrest. Paxman Duane Gingerich, Kalona, Iowa, reports a food shortage on the island of Timor. The cost of rice rose 400 percent in February. The summer harvest will probably return enough food to the market.

Adult Sunday school classes in the First Church, Upland, Calif., are divided into three discussions groups this quarter. They are studying one of three books: *They Gave Themselves*, a stewardship course by C. J. Dyck; *Poverty on a Small Planet;* and *Learning to Lead* by Willard Claassen.

CHURCH RECORD

Calendar

General

May 27—Commencement, Freeman Junior College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-10—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

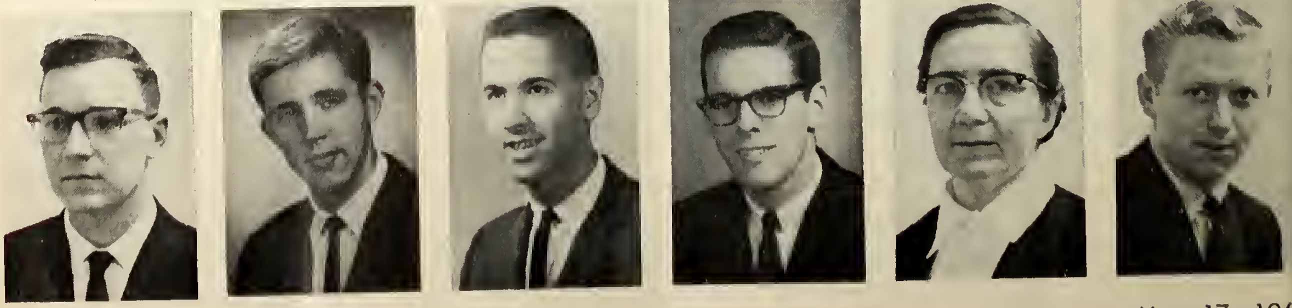
Canadian

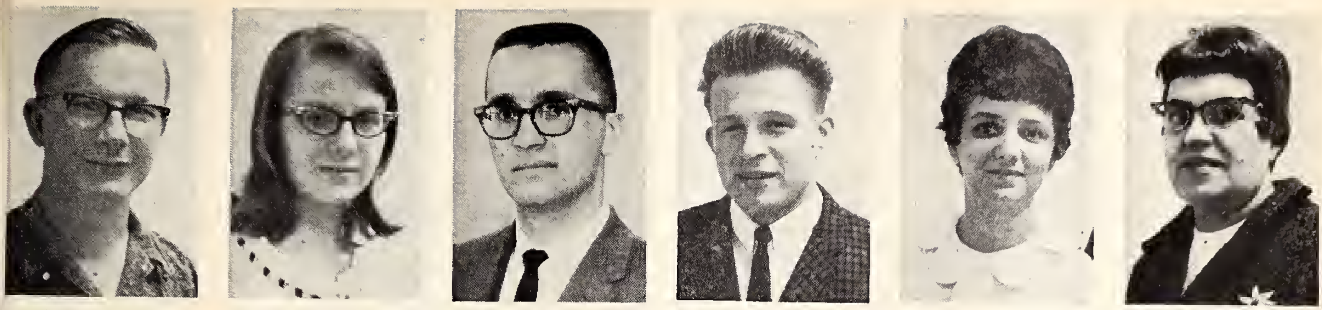
June 11-12—Saskatoon, Sask., regional mission rally.

Workers

James Garboden, son of the James Garbodens, Geneva, Ind., will spend the next two years working at Khemisset, Morocco, as an MCC volunteer. He graduated from Berne High School in 1964. He attended the First Church, Berne, Ind.

Garboden, Hardesty, Heacock, Jacoby, Janzen, Klaassen (Workers).





Koehn, Koehn, Lehman, Moyer, Moyer, Penner (Workers).

Von Hardesty, currently engaged in graduate study at Ohio State University, will teach in the history department at Bluffton College beginning next fall. He has an M.A. in history from Western Reserve University.

Ronald Heacock, a scholar in the department of history, at Clark University, Worcester, Mass., and candidate for the M.A. degree will teach in the history department at Bluffton College next term. He and Hardesty will replace Ronald Lora who will be working on his doctoral dissertation next year.

Stephen Jacoby, a graduate student at Ohio State University, will teach organ and choral music at Bluffton College during the next school year. He will replace Doris Lora who is continuing her graduate study.

Helen Janzen, Winnipeg, has volunteered to spend the next two years nursing in the Tres Palmas, Bolivia, MCC program. She received an obstetrical nurse degree from Escuela de Obstetricia, Fernheim, Paraguay, and gained her medical experience as head nurse in Friesland, Paraguay, and graduate nurse in Smoky Lake, Alta. She is a member of the Springfield Heights Church, Winnipeg. Her father is Dietrich Janzen.

Menno Klaassen, son of Mr. and Mrs. H. T. Klaassen, Laird, Sask., will spend the next year working as a volunteer at the Brook Lane Psychiatric Center in Hagerstown, Md. He is a member of Eigenheim Church, Rosthern, Sask.

Mr. and Mrs. Larry Koehn, Darfur, Minn., have joined the MCC headquarters staff at Akron, Pa. The former Jean Krause will work in the central files department. He will have a maintenance and transportation assignment. They are members of the First Church, Mt. Lake, Minn.

Thomas Lehman, who is completing his doctorate in chemistry at Purdue University, is joining the faculty of Bluffton College to teach chemistry. He will also devote time to the direction of the science curriculum and facility study.

Lowell and Violet Moyer, Lansdale, Pa., have accepted a two-year assignment as volunteers at the Public Welfare Training Center in Washington, D. C. They are members of the Grace Church in Lansdale, Pa.

Katharene Penner has volunteered to spend the next two years nursing in Grande Riviere du Nord, Haiti. She is a member of Worthy Road Bible Church in London, Ont. She has worked at the general hospitals in St. Catharines, Ont., and Chilliwack and Vancouver, B. C. She also worked with the Public Health Nursing for Indian Services. Her parents are the John Penners.

Randall and Donna Ratzlaff, Henderson, Neb., have volunteered to work in MCC program in Haiti. He will be engaged in community development work and she will nurse at the Hospital Albert Schweitzer. They are members of the Bethesda Church in Henderson, Neb.

Gary Sprunger, a recent graduate of Oberlin School of Theology, who has had wide experience in drama and radio announcing, will teach speech and drama at Bluffton College beginning next fall. He was actor and host of the "By Faith Inspired" series and author and host of "Religion in America" series, both on KYW-TV in Cleveland. From 1964 to the present he has been minister of the Brownhelm Congregational Church, Amherst, Ohio.

Kenneth Voth, Tabor Church, Newton, Kan., is in 1-W service at the Norman M. Beatty Memorial Hospital, Westville, Ind.

Martha and Marie Voth, Newton, Kan., have volunteered to spend the next year nursing at the International Grenfell Association Hospital in St. Anthony, Newfoundland. They are members of the Alexanderwohl Church, Goessel, Kan. Their parents are the Herman S. Voths.

Abbie Zartman has joined the Information Services department at the MCC headquarters, Akron, Pa. She is a member of the Evangelical United Brethren Church in Schoeneck, Pa.

Ratzlaff, Ratzlaff, Sprunger, Marie Voth, Martha Voth, Zartman (Workers).

HAPPINESS IS NO MOSQUITOES

Nineteen young people talk about summer voluntary service

One of the most meaningful experiences for many campers was that of conversational prayer. We found that through informal conversations with God we experienced a closer fellowship to Him and stronger ties among ourselves.

An experience like this in the state of Mississippi was one that will do much to heal the bleeding wounds inflicted by racial turmoil.

We accomplished much more than Dick or I had expected considering we had mostly girls.

I have often passed by these neighborhoods and never seen them.

Our encounters with the people have left us with mixed feelings. The doors are wide open, for in the hearts of the people, especially youth, there is a deep hunger and desire for truth.

To say that you had not grown through those two and one-half weeks, would be to admit complete insensitivity.

Somehow, I think we came out on top of these problems, but it seems to be more of a miracle than an accident.

Being a leader of this work camp was a very educational experience for me. I didn't realize the great responsibility of this until just a few days before it began. I was scared stiff.

In some ways I wish I hadn't come—I like superficiality.

When you live with a group you can't set one person aside. The feeling as a group was a growing experience.

I can truly count this month the best of my life and words can't describe nor money buy the joyous experiences I have had here in serving Christ.

It was a heartbreaking and heartwarming experience at the same time. The most pathetic thing was being exposed to the residents at Ridge Home. However, when we started working with them we found that we could love them and they could return this love in their own way.

I have seen in a new way the practical applications of Christian faith in a tense city situation. I can't help but add also that I wish every young person in our Mennonite churches could spend a summer, or several summers, in voluntary service work.

Happiness is no mosquitoes.

As I walked away with tears in my eyes, I realized that I could never forget Pine Ridge and the important lesson I learned: Man is only truly happy when he gives of himself to others. If you don't believe this, I challenge you to try it.

This work camp has been one experience I wouldn't trade for anything. In these three weeks I have learned that mental retardation is not something terrible, but rather just a sickness that needs care as all sicknesses do.

It was work, work, work, but it was great!

One of the things that impressed me most these three weeks was the gratefulness expressed for the little help we gave.

You will encounter Jesus Christ in the smile of a child, in the presence of a crippled person, or in a worthwhile task well done.

CHURCH RECORD

Marriages

Roger Clemmons, Lexington, Ill., and *Linda Reimer,* Meadows (Ill.) Church, on Apr. 2.

James Krehbiel, Menno Church, Ritzville, Wash., *Rosanne Froese,* Hoffnungsau Church, Inman, Kan., on May 1.

Gordon Wollman, New Hutterthal Church, Bridgewater, S. D., and *Frieda Mae Schartner,* Bethesda Church, Marion, S. D., on Apr. 10.

New Addresses

Walter Adrian, 718 Naudain St., Philadelphia 19147 [33]

Carroll Goering, Box 214, Warden, Wash. 98857 [14]

Edward A. Schmidt, 14327 DeAlcala Dr., LaMirada, Calif. 90638 [10]

Mrs. Donald R. Widrig, Jr., 30 Hamilton Road, Arlington, Mass. 02174

Ministers

Peter Fast will serve the Waterloo-Kitchener (Ont.) Church on a part-time basis from May to July. A graduate student at Trinity College, Toronto, he formerly taught in a school in Indonesia.

Baptisms

Church of the Good Samaritan, Holland, Pa., on Apr. 10: Barbara Hails.

Grace Church, Pandora, Ohio, on May 1: Gene Augsburger, William Baliner, Donald Burkholder, Judy Hartzler, Michael Hilty, Fred King, Sue Ann Neiswander, Kreg Schey, Susan Schumacher, John Suter, Rosanna Suter, Karen Sutter.

Hanston (Kan.) Church on May 29: Jim Bauer, Dennis Ewy, Melvin Sebes.

Deaths

Mrs. Jacob Epp, Whitewater Church, Boissevain, Man., was born Sept. 13, 1882, in South Russia, and died on Apr. 16.

Louise Niswander, Pulaski (Iowa) Church, was born Apr. 7, 1879, in Switzerland, and died Apr. 29.

Jacob E. Rocke, Meadows (Ill.) Church, was born Oct. 5, 1882, and died Mar. 7.

Forrest Shelly, First Church, Wadsworth, Ohio, was born Dec. 23, 1908, and died Apr. 28 in an industrial accident.

Lillie Sprunger Zuercher, Salem Church, Kidron, Ohio, was born Nov. 4, 1885, in Berne, Ind., and died on Apr. 27.

Published

Learning to Understand People by Laban Peachey is the latest publication in the Christian Service Training Series. It follows *Learning to Lead* and *Learning to Teach. Peachey,* professor of psychology and dean of students at Eastern Mennonite College, Harrisonburg, Pa., is the author of the new paperback published by Faith and Life Press, Newton, Kan., and Herald Press, Scottdale, Pa. In ten chapters the book covers different aspects of the relationship between teacher and pupils. The pupil's book sells for $1.50 and the leader's guide for fifty cents.

LETTERS

Concern for Nuclear War

The following is the text of a brief presented to the prime minister of Canada, Lester B. Pearson, by the Mennonite Central Committee of Canada on April 26. See news article on page 337.

HONORABLE SIR: The members of the Mennonite and Brethren in Christ churches of Canada want to assure you of their prayers for you and the government. We are thankful to God for our country, for its strong efforts to promote peace among all nations, for its understanding attitude and concern for justice for all groups within the nation, and for its protection of religious liberty and freedom of conscience.

Sharing your personal concern for world peace, and moved by Christian compassion for the potential victims of a nuclear holocaust, we assure you of support for all efforts aimed at reducing tensions in the world, substituting negotiations for violence in the settlement of international disputes, strengthening the United Nations, and preventing the spread and use of nuclear weapons.

We firmly believe that a consistent peace testimony is based upon a personal faith in God's redemption, wrought by Christ's shed blood on the cross. We believe that a peace testimony cannot be confined to emergencies only, but must be an integral part of our lives. We, therefore, pledge ourselves to continue to work for peace and human welfare through programs of relief, medical service, education, agricultural assistance, and community development, thereby helping needy people, regardless of race or creed, throughout the world. Within Canada we will also continue to contribute to the national welfare through services consistent with our religious convictions, such as the Mennonite Disaster Service, which has organized and trained personnel for immediate action in case of disaster. We are grateful that in times of national conscription we have been allowed to perform work of national importance as an alternative to military service. We are confident that such recognition of conscience will be true in case of any future emergencies and we want to assure you of our desire to serve the country in any constructive service consistent with our Christian conscience against the taking of human life.

In our overseas service programs we have distributed surplus foods made available through the generosity of our government. We would urge that the Government of Canada consider using funds set aside for the assistance of developing countries to purchase agricultural commodities, such as canned meat and powdered whole milk, and make them available to voluntary agencies for relief purposes abroad.

With deep appreciation we remember the open doors that welcomed members of our brotherhood from various lands during the past 175 years. Others are still seeking to come today, from South America, the Soviet Union, and the United States. Some of these are encountering difficulties which, we believe, our government can help to solve. We would like to discuss the details of these matters with the appropriate authorities. But our larger concern is for the overall immigration policies of our government, that the doors through which our forefathers were welcomed will remain open for new immigrants to find homes and to contribute to the building of our nation. We urge the development of immigration policies which will be based on the broadest concern for human welfare without consideration of race, creed, or national origin.

The Mennonite and Brethren in Christ churches of Canada have formed a national organization known as the Mennonite Central Committee (Canada), with headquarters at 104 Princess Street, Winnipeg 2, Man. This incorporates five formerly independent organizations so that we may work together on mutual problems and speak to the government with a united voice on issues such as those contained in this letter. On behalf of the constituency of the Mennonite Central Committee (Canada), comprised of about 60,000 adult church members, we express gratitude for the opportunity to share these concerns with you. We again assure you of our prayers for the blessing of God upon our country, the Parliament, and upon you, our Prime Minister, that you may be given wisdom, strength, and courage in the responsibilities God has laid upon you. *D. P. Neufeld, Chairman, Mennonite Central Committee—Canada.*

Reversed the Words

DEAR BROTHER SHELLY: It is interesting that an organization such as the Billy Graham Evangelistic Association would come to us with a prayer request, as for their London Crusade. The letter (Apr. 19) stated: "—prayer is the one prerequisite." By the same token one might say, careful thinking, as to how and what to pray for should precede even the prayer response.

The needs of London and other cities were shown to be great. Crime is increasing sharply, while interest in the Christian church is waning at an alarming rate. The fact that the church is losing its influence to such an extent, as it's doing in these times after having existed for many centuries, without much opposition casts a bad reflection on the way its affairs have been conducted. In other fields of science men have had more respect for truth. In spiritual matters the most paradoxical viewpoints have been upheld. While we should learn from the Scriptures how we may be conformed to the image of Christ, too many prominent religious leaders have condoned the words of Jesus: "If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me" (Matt. 16:24 NEB). Because the church has lacked in such a witness she is fast losing the esteem of Christians and non-Christians. The decline of the church starts a downward trend in man's well-being in other respects.

It can be plainly seen that the whole matter of church work needs a regeneration. Just to continue to make the same mistakes of compromising with an evil world, only to say the same religious words louder and to more people is both futile and ridiculous. It reminds one of the priests of Baal on Mount Carmel. God will identify himself with those who hear His voice and do His will without much ostentation. Only as we are obedient to the leading of His Spirit will we be convinced of that great regeneration that is set in prospect, as the initial manifestation of the consummation foretold in the Scriptures.

A society of pseudo-Christians too often chooses the god of war instead of the Prince of Peace, and the things that are expedient for the moment instead of that which is eternal. This generation interprets Scriptures according to the fancy of men. As individuals or collectively it has yet to learn with Nicodemus what it means to be born again, and with Saul of Tarsus how to serve God.

In the light of that which has gone before, let us pray for all Christian endeavor, including that of the Billy Graham Evangelistic Association; that God might send a time of refreshing. In the Old Testament we read how times of deliverance and renewal were promised repeatedly. Surprisingly the solution did not call for still greater outward show of worship, but in God's people humbling themselves before Him in quiet submission. In the New Testament we are shown how Jesus initiates the great and final delivery by means of the cross Its vicarious and exemplary meaning would continue until His work is complete, or in other words "until the time of universal restoration comes" (Acts 3:21 NEB). *Isaac J. Klaassen, 9 W., Bldg. 10, N.I.H., Bethesda, Md. 20014.*

CONTENTS

*Does the Bible Teach Abstinence? 330
Go Where the People Are 333
Question 334
News 335
Church Record 338, 342
Happiness Is No Mosquitoes 340
Letters 342
Editorial 344

*Supplemental reading for the Sunday school lesson of May 22.

COVER

Water day in Peru. Drinking water comes to this suburb in Peru three times a week. It flows for three hours in the morning from three small pipes. When the trickle ceases, not every can has been filled.

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TERROR ON EVERY side: Jeremiah talked about it.

"Go not forth into the field,/ nor walk in the road;/ for the enemy has a sword,/ terror is on every side" (6:25).

Jeremiah's people lived in a small country threatened by invasion. Enemies could come from any direction.

But the Israelites weren't the only people who were afraid. The people who lived in the desert were in danger too.

"Their tents and their flocks shall be taken,/ their curtains and all their goods;/ their camels shall be borne away from them,/ and men shall cry to them: 'Terror on every side' " (49:29).

People who live in tents don't have much defense. But even an advanced nation like Egypt is not secure.

"Their warriors are beaten down,/ and have fled in haste;/ they look not back—/ terror on every side!" (46:5).

Fear glowers at us not only from across the borders of the community. It disturbs the peace within. The priests and prophets often fight like warriors. It was Pashur the priest who clapped Jeremiah in jail for a day. The prophet became angry.

"On the morrow, when Pashur released Jeremiah from the stocks, Jeremiah said to him, 'The Lord does not call your name Pashur, but Terror on every side. For thus says the Lord: Behold, I will make you a terror to yourself and to all your friends' " (20:3, 4).

Always fear becomes personal. The distance from which it strikes is not far away. Jeremiah testifies again.

"For I hear many whispering./ 'Terror is on every side!/ Denounce him! Let us denounce him!'/ say all my familiar friends,/ watching for my fall" (20:10).

So fear comes in many forms. It carries the warrior's sword. When the curtain flaps, it startles us. It is the faceless and formless Establishment that crushes us under its heel. But fear is also in the whisperings of our friends.

The psalmist speaks for us when he says, "Yes, I hear the whispering of many—/ terror on every side!—/ as they scheme together against me,/ as they plot to take my life" (31:13).

Psalm 31 catalogs many fears. It speaks for people like us who are as afraid of being caught in a net as we are of false doctrine. We fear sickness and death that waste our eyes and bones. All these experiences are here.

But Jesus Christ is here too. He met the fear of the plotters. Whisperings and terror on every side caught up with Him. "When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death" (Matt. 27:1). The Establishment trapped Him at last.

And in His last breath, Jesus prayed with the words of Psalm 31: "Into thy hand I commit my spirit" (5).

But Jesus added one word: "Father, into thy hands I commit my spirit" (Luke 23:46).

Luther, Knox, and Hus died with these words on their lips. It is a great affirmation in face of the great terror on every side—death.

But it is an affirmation needed for the facing of the greatest terror of all—life.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE MENNONITE

81:21 MAY 24, 1966

A Mission for Your Hometown

Ray H. Kretzschmer

THIS IS THE story of the Christian Service Center in South Bend, Indiana. It is one of many such projects in North America aimed at helping deprived communities. The Evangelical United Brethren, the Methodist, and the Church of the Brethren work together to support the program.

A study of the South Bend community produced a frightening list of needs. Each year in this community, as in other communities, many people were joining the segment of the populous whom we now call the culturally deprived. These persons for various reasons cannot keep up with the rapid pace of modern life. As these people fall onto a human trash heap, the country loses part of its great human resources. Their desperate condition looms as one of America's great domestic problems.

One part of the problem was seen in South Bend. Here we noted that some children in school were consistently failing to keep up. A great many children repeated grades, including kindergarten. Many high school students did not perform up to their mental ability. The community provided very little in the way of incentive or encouragement. In fact much of the environment tended to support defensive and hostile feelings in the children and youth toward the school. It was also discovered that the children had very little resistance against these factors because of strong feelings of inferiority.

Five programs were started, based upon these needs, with the intention of helping children reach their potential and overcome feelings of inferiority by bolstering self-image. The following is a brief outline of these programs.

School readiness nursery. This program was designed for preschool children the year before they entered public school kindergarten. It aimed to help the deprived child overcome a ociocultural gap. The child needed aid in developing better attitudes toward learning, school, and teachers. He needed to orient himself to the equipment and aids he would use in school. The program helped him secure the necessary immunizations and meet other health requirements needed for enrollment. Thus a bridge was built across the gulf of misunderstanding between the school and the disadvantaged family.

The plans for the nursery provided for five half-day sessions a week with classes limited to fifteen pupils and a teacher-student ratio of one-to-five Teacher-orientation sessions along with regular service-training sessions for the teachers was part of the commitment.

Corrective reading. Part of the problem of underachievement is due to the retarded reading level of the children from deprived families. A variety of causes are responsible. Arrangements were made for the public school to refer children to the Christian Service Center with a reading analysis indicating their deficiencies. Church laymen professionally trained to teach, and with experience, worked with them. The students were assigned on a one-to-one or a one-to-two basis with a teacher. Each student and teacher met twice a week. This allowed a meaningful relationship to develop between teacher and student.

The teacher showed special interest, concern, and understanding in the student and the student developed trust and confidence as the teacher helped to establish an atmosphere in which many reading deficiencies were overcome.

Community study hall. In a study of the community we found that the atmosphere of many homes was not conducive to real studying. Many of the homes were overcrowded, the noise of younger children was loud, the lighting was poor, privacy and adequate facilities for study were lacking. The parents often did not encourage good study habits. The inability to properly complete homework assignments frequently led to discouragement, loss of hope, rationalization of poor grades, and finally dropping out of school.

A community study hall was developed to provide a warm, quiet place to study, with reference materials and schoolteachers available for help and assistance.

Weekday religious education. An afterschool religious education program was started for children from the first through the sixth grades. The goal of this program was to help the children develop a more wholesome self-image. If the child could see his true relationship to God and others he might overcome some of his feeling of inferiority. This would then be reflected in relationships in school, home, and neighborhood. Deprived children really need someone to help them discover who they are.

Fresh air. The center arranged for children to spend seven days on a farm during the summer. This provided them with many experiences they could never have in the crowded streets and alleys. Part of the significance of this program was that it broadened their experience and knowledge.

The staff for the project consists of a coordinator and six full-time volunteers from Brethren Volunteer Service. In addition, as many as sixty volunteer workers from the local churches of South Bend give a minimum of one-half day per week.

This brief outline sets forth the original plan but the work did not end there. It was soon apparent that this beginning program led into still further involvement and even paved the way for new programs. For example, the following programs were direct outgrowths of initial experiences.

The nursery led to a summer preschool program. It also established enough rapport with the families of the nursery children that a nursery mothers' club was introduced. This in itself became a significant development. Offering first an occasion for mothers to talk about the children and school relationships, it soon became a real therapy session for the mothers as they began talking about the fears and frustrations of their own lives. With the interest and help of lay volunteers some significant relationships across cultural and racial lines were established.

The community study hall led to a tutoring program. University students came to the center one night a week to tutor in a one-to-one relationship. This proved very effective in terms of raising grades in school and establishing meaningful friendships and relations.

This in turn paved the way for

reaching the hard-core youth of the community. It was discovered that the deprived youth had a great deal they wanted to say but there was no one who cared about listening. Thus a spontaneous group evolved known as Sound Off. At first, this group had no organization. It simply provided an opportunity for young people to get together to drink Cokes and to say anything they wanted to say any way they chose to say it. Discussion of ideas and issues inevitably followed. Very soon this became the most significant contact with the youth of the community.

The Sound Off group actually became an aggressive missionary group in that they began to invite white and Negro youth groups to enter into dialogue for the purpose of better understanding of one another across racial and cultural lines. These encounters became the arenas for reconciliation in which one Negro boy testified: "This is the first time I've been with white people that I haven't felt like fighting."

So involvements became deeper and more significant. Crafts and recreation followed. Youth interest groups, field trips, women's sewing classes, adult literacy classes, a college incentive program, and camping soon became a part of the regular program. And it has not yet stopped growing.

The changed lives of the volunteers who became involved in the mission was incidental but important. These people, too, experienced a real breakthrough. In one sense, many of the people of the "middle class culture" are deprived in that they have no idea of what it means for people to live in poverty and want. It is a real revelation to discover that deprived persons also have much to give and share in the realm of human relationships.

What Can We Do?

The problem of the culturally deprived confronts not only government and public welfare agencies, but also the church. The church is called to bring spiritual and material resources to bear upon these desperate social and economic conditions. These problems and factors are challenging the very nature and purpose of the church as churchmen are forced to reevaluate the present form of the church against the biblical imperatives laid down for the body of Christ.

The church must do battle with its own ideas, attitudes, and traditions that support the existence of slums, ghettos, and poverty pockets. Perhaps the greatest obstruction is the widespread apathy of the great bulk of us who make up the organized church, and who live in comparative affluence. In short, the church must find its true mission in this area. It is the kind of mission which dares to challenge a society that preaches and practices the maintenance of the status quo.

Each community is different. But if the church wants to work in its community some general guidelines from the experience of others can be followed.

Study the community. Each local church must study its community to become aware of the range of needs. Discover who the property owners are, the number of people renting, those buying and how they are buying, the number receiving public assistance, the unemployment rate, the school dropout rate and reasons, the number of repeaters in the public school, the number of children required to repeat kindergarten, the performance of junior high school and high school students, and the rate and kind of crime and delinquency.

Such a study should also include a thorough survey of the kind of resources available in the community and the nature of help or assistance offered by each resource. Some of these resources might be: social service agencies sponsored by the United Fund and Community Chest; state or public agencies such as the county welfare department, church supported or related agencies, job training opportunities and public school resources, character building agencies, such as the scouts or the YWCA and YMCA.

Evaluate the way in which these resources are applied in the particular deprived neighborhood. Many times the various institutions and agencies dedicated to the welfare of humanity are not active in the deprived areas of the community. This may be one way for the church to become involved: urging and assisting the already existing agencies to do a more effective job in the deprived communities.

Beware of the dangers connected with such studies. It is easy to do a study and to forget that the study is only a tool for decisive action. Then the study may reveal so many controversial areas and problems that we may be tempted to withdraw and not become involved. The study must be approached with courage and determination. Once the needs of the community are known some selection of needs should be made on the basis of priority and the resources available. It is better to serve a few adequately, than to try to cover all needs and do it ineffectively.

Construct a method. Once the task has been outlined it is important to set forth a plan. This will include a solid reason or philosophy against which the actual working of the task may be tested periodically. In times of discouragement the persons involved need to maintain a proper perspective.

The professional people of the church can be most helpful. Challenge the schoolteachers, school counselors and administrators, lawyers, doctors, social workers, and others who have professional skills, to commit their special talents to this mission. If the local church does not have the persons needed, do not hesitate to recruit from the professional world outside the church.

In the planning, provision must be made for regular and objective evaluation of the progress of the mission as to the accomplishment of the hoped-for goals against the background of the established philosophy. The professional people can again contribute invaluable service in this regard.

Just a word should be said about goals. The goals will be determined by each local situation. Furthermore, if the mission is to be truly redemptive, they must be established in consultation with the people of the community. The people who live in the community must have opportunity to plan, work, and contribute, within their ability and means, to the total task of the mission.

In it all, the church must seek to be the *redemptive fellowship* which makes it different from other social service agencies.

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William Keeney

The Right of dissent

Basic to the American tradition is freedom of speech. It is embodied in the fundamental code of the country as part of the Bill of Rights. Patrick Henry cried, "Give me liberty or give me death." He contended that this claim was not treason.

The right, even the duty, to criticize government has ancient roots in the Judaeo-Christian heritage. The Old Testament prophet spoke boldly to the erring monarch.

Nathan gave clear precedent for such action when he accused David of sin. In any typical oriental caliphate such a man could have been executed on the spot for such an affront to the dignity of the royal person.

Elijah, Amos, Isaiah, and Jeremiah not only denounced the personal, moral, and spiritual failures of national leaders, they also opposed entangling alliances and excessive dependence on military forces as instruments of national policy.

Jeremiah, for example, espoused the policy of submission to Babylon at a time when the majority of his countrymen viewed this as appeasement and treason. He nearly lost his life for his dissent from popular opinion. The story of Daniel's dissent was used to encourage dissent in a time of danger.

Jesus was attacked for His unwillingness to support the independence movements in opposition to Rome. He translated His dissent at other points into public prophetic acts both in cleansing the temple and His Palm Sunday entry into Jerusalem. The apostles were jailed on several occasions for their refusal to adhere to public policy.

Unique in the American system is its denial that every act of the state is divine. The sovereignty of the state is limited by certain natural rights which belong to the individual and which cannot be abridged by the state. The state cannot claim to represent divine authority to enforce truth upon the persons within the state.

The Bill of Rights does not list privileges which the state grants and therefore can take away. It lists rights which belong to individuals as persons and cannot be violated by the state except at its own peril.

Through recent events America has extended the right, and even the duty, to dissent in another direction. In the Nuremburg trials the U.S. accused certain men of guilt for giving unquestioned obedience to the German government when the government committed crimes against humanity. The same precedent was used in condemning Adolf Eichmann. In these actions the United States sought to impose its code upon the international community, assuming that rights carry with them responsibilities. Unless America acted hypocritically and cynically, unless it was really saying by its actions that these war criminals were only guilty of losing the war, America must uphold the right of persons to dissent, even in times of national emergency and crisis.

Two Reasons for Dissent

Dissent is even desirable for two important reasons. First, man's knowledge is finite. Even in relatively simple problems it is rare that anyone has all the facts at his disposal. Certainly, in a situation as complex as the current conflict in Vietnam, no one has all the knowledge necessary to have certainty as to what the answers ought to be. The Senate foreign policy debates earlier this year showed a wide range of opinion on the central issues among those best informed on the facts available to government leaders and other experts.

Even the knowledge we have is conditioned by some point of view. Our judgment on the relative importance of various issues is determined by our point of view. Our perspective is colored by our self-interest and we can extricate ourselves from it only by a strong effort to see the situation from another's point of view.

Ezekiel sat for seven days among the refugees in Babylon before he spoke to them (Ezek. 3:15). The New Testament does the same when it calls upon us to love our neighbor as ourselves. An Indian American proverb proposed that a man should not criticize another unless he has first walked in the other man's moccasins.

The democratic system assumes that truth is disclosed more truly and falsehood is shown to be false by the testing of differences of opinion from many points of view. It believes that many pressures and points of view will enable the body politic to bubble out the dross and refine the purer metal which makes a state strong. If this process is to work, no artificial suppressions of opinion should be imposed. As long as all parties seek to make their voice heard without recourse to violence and threat, a larger truth will emerge from the debate.

A second consideration arises from the psychology of social behavior. Freedom and controversy are two sides of the same coin. If people are to be identified with and loyal to social institutions they must be able to express their convictions freely. Where they are unable to do so they become alienated from the society.

The power structure of a society tends to work for conformity. The persons who find undesirable features in the institutions are not within the structures of power. To become the conscience of the society they must disturb the existing structures. This almost always leads to controversy and even to conflict.

Jesus did not shrink from controversy and conflict. He recognized that the people in power had to be challenged openly. He did reject certain methods. He also had a sense of timing. It seems clear that He did go to Jerusalem aware that it would bring on a controversy and even violence and death.

Rarely do men give up positions of privilege sustained by power without a struggle. Some would contend that they never do. Thus freedom, the right of dissent, will almost necessarily entail controversy and at times conflict. This truth has been most clearly demonstrated for us by the recent civil rights struggle — the freedom movement.

One alternative to freedom with controversy is enforced conformity. This characterizes the totalitarian society. Such a society eventually must adjust or crumble from within. But we reject totalitarian methods in principle. It would be ironic indeed if we were to adopt the very methods which we claim to oppose and find ourselves defeated from within in an attempt to save ourselves from an enemy without!

A second alternative is indifference and apathy. The student generation of ten years ago gave more cause for alarm by its indifference to injustice than does the current generation with all its extremes in protesting the ills it sees. An indifferent society is much closer to anarchy. Such a society must operate with at least the tacit assumption of moral relativism where all choices are of equal worth and so there is no real choice. Such a society cannot be healthy and vigorous.

Contributions on Vietnam Dissent

Let's look now at the issues involved in dissenting from the present U.S. government policy for Vietnam.

Certain conditions have produced extreme forms of dissent ranging from the relatively sober and moderate "teach-ins" to the extreme forms of self-immolation by burning and acts of civil disobedience such as the burning of draft cards.

TO THE QUAKER WHO BURNED HIMSELF IN PROTEST OF WAR

Your fire-tongued death
Cannot be mourned
By a world charred deaf.

Phyllis Bixler

One contributing factor is the control of the news and the opinion making instruments. The mass media makes it difficult for individual voices to be heard. The government manipulates the news to support its policy. The American people have been poorly informed about developments in Vietnam.

Earlier reports exaggerated American successes and were optimistic of early solution of the problem. Even now it is a deliberate policy to minimize American casualties by reporting them by vague descriptions as light or moderate while maximizing Vietcong losses by giving exact count and calling them heavy. It was especially apparent when the Secretary of Defense said we have stopped losing the war which we were always told we were winning.

Government by consensus has tended to squash disagreement. The President is notorious for his arm twisting, for his use of threats, covert and overt, against those who do not fall in line. Such conditions require those who dissent to seek some dramatic and effective means to get the attention of the mass media, to present their point of view to the public.

Not only has the dissent had to resort to dramatic and extreme methods to enable the individual to express his dissent, the nature of the situation demands a proportionately strong dissent. Persons have felt deeply the brutalities of the war in Vietnam. The suffering of the people has been both extensive and intense. For twenty-five years the Vietnamese have known nothing but a succession of wars carried on by foreigners on their soil: first the Japanese, then the French, and now the Americans.

If one disagrees with the use of torture by our Vietnamese allies, the forceful movement of people into hamlets, the burning of men, women, and children with napalm bombs, and the bombing of North Vietnam, then some extreme expression of dissent is called for. Any mild protest would be disproportionate to the situation: child's play in a man's world.

One form of dissent which has been strongly criticized is civil disobedience. Civil disobedience is not always an unethical act. Henry David Thoreau was on high ethical grounds when he was put in prison for protesting the Mexican War. He thanked the government for providing prisons and contended that it was the only proper place for a just man in such a state.

Dietrich Bonhoeffer and others like him have justly deserved our admiration for their civil disobedience in Germany, even though we might not agree with the methods they proposed to use. The civil rights movement has given examples of the ethical quality of many who have used civil disobedience to rectify injustice in our own country.

Nevertheless not all civil disobedience is to be condoned, even when the right to dissent is respected. The person who would use civil disobedience in an ethical manner would be justified in using it against an unjust law or an unjust system. He may also be justified in using it as Thoreau did to protest what he considered to be an unjust act in the Mexican War. But he did not then attempt to evade the consequences of his act. Such civil disobedience should also be careful not to undermine respect for law and order where they are exercised properly.

Deliberate evasion of the draft would not be an ethical form of protest. Refusal to be drafted might. Thus while the right of dissent should be recognized and respected, not every extreme or illegal act is to be condoned. Careful distinctions should be made between the unethical forms of dissent and the ethical protests which may be of a high order by being extreme and even illegal.

Government officials who insinuate that everyone who protests is disloyal, a beatnik, or a communist, when the vast majority are not, only encourage the rise of extreme methods and do a disservice to society. They are irresponsible both with the truth and the trust vested in them as public officials in a democracy.

Some have questioned the propriety of such protests because they reflect upon the integrity and sacrifice of the men fighting in Vietnam. They argue that we must support the war because we love the boys who are out there fighting. If we do not, we betray them. Such inferences are unwarranted. The responsible dissent may be an equally high form of loyalty to the country. It may be the only proper expression of respect for those making the sacrifice.

It is in no way necessary to diminish the quality of their sacrifice or detract from the sincerity of these men when one tries to change a policy which he is convinced makes their sacrifice futile and unnecessary.

Some contend that protests may prolong the war by encouraging the enemy to believe that America does not have the will to fight. But that may be a risk a democracy has to take to enjoy the strength that comes from freedom. It might be equally true that to refrain from protesting would prolong the war by sustaining the government in the belief that no other options are available or that the military solution is the only option the people will support. Lack of any dissent could prolong the war by sustaining other governments in the belief that the U.S. government would not be supported in any settlement short of an unconditional surrender. With no hope for negotiations they may see no point in seeking peace short of victory.

Necessity of Dissent

Why is it necessary to consider a variety of options? Many reasons could be given. Here are three.

1) Eisenhower warned in the closing days of his presidency against the military-industrial complex. It is an institution which needs to be challenged by the conscience of the nation. It seems evident that even President Johnson often has little power to deny its wishes. Men from the Defense Department seem to exercise more influence on policy decisions which properly belong to the State Department than is good for our own long-range international interests. By the very nature of these men's situations they will think almost exclusively in terms of military solutions for any conflict.

2) A team of five men visited Vietnam in October to study the refugee problem. They represented voluntary relief agencies but went with government support and encouragement. Before leaving Vice-president Humphrey briefed them in the absence of President Johnson who was recuperating from his operation. In Vietnam top ranking Saigonese government officials and American military personnel told them repeatedly that the military solution was not the real answer to the need in Vietnam. It would have to come in terms of economic and social welfare programs of the agencies such as those represented by the team.

3) Feelers for a negotiated settlement in the fall of 1964, both through U Thant's office in the United Nations and the French were refused. The primary reason, though not the official one, appears to be that President Johnson felt he must maintain a strong image to hold the support of the hawks who want an escalation of the military effort instead of a negotiated settlement.

The right of dissent needs to be respected and even encouraged, especially in the Vietnamese situation. It is exceedingly complex and no easy and simple answer will be found. We may not have all the information available to high-ranking officials. But their information is not adequate for some of the decisions either.

Our government has made mistakes —probably serious mistakes. The bombing of North Vietnam may well be among the most serious, especially in its timing. It may well have served to drive the North Vietnamese into the arms of the Chinese whom they have good reasons to suspect.

It drove Russia to take a hardened position at the very moment when Kosygin was in Hanoi apparently trying to find a means of settling the conflict by negotiation, and slowed the alienation of Russia from China as well as progress in arms control agreements. The renewal of bombing early this year shocked many nations and left many in despair, especially in Asia.

Many factors in the Vietnamese conflict are not easy to measure. They are the humane, moral, and spiritual factors. One does not have to be a military or political expert to be sensitive to these forces. They have more force than can be controlled by firepower.

In ancient Israel a sheepherder and tender of fig trees from the hill country could see more clearly the forces shaping the destiny of Israel and Judah in their conflict with Assyria than could the government officials in the capitals. It may well be a teacher from the seclusion of the university or the protester in the street who knows better the real options in Vietnam. The democratic process of freedom should allow possibility for such truth to emerge in the crucible of free expression of dissent.

Our society needs to continue to test all the possible options in the process of free debate. This requires recognition and respect of the right of dissent even when we disagree with the content and would not condone the methods.

NEWS

Evangelicals Find Windows to the World

"WE HAVE BEEN guilty of ignoring the world outside our window," says one conservative church leader.

Arnold T. Olson, president of the National Association of Evangelicals, was speaking to the administrative board of the NAE. The group had come to Denver for its annual convention in April.

He was continuing the spirit of self-criticism begun last year at the Minneapolis meeting. [See *The Mennonite,* June 1, 1966.] "We may squirm uncomfortably under the charges that evangelicals have offered no program for a practical solution of the world's ills and that we lack a social position," he said. "One weakness of evangelicals is that we have lost sight of the target. Our windows are closed to current needs and conditions. We fire, but aimlessly."

So instead of firing aimlessly, Olson, who is also president of the Evangelical Free Church of America, called on the one thousand delegates to "open the window."

The National Association of Evangelicals was organized in 1942. Its membership is made up of conservative groups which have not related to the National Council of Churches. Preferring to call themselves evangelicals rather than fundamentalists, the group is a fellowship of forty denominations with a membership of two million.

"We are stronger numerically, better organized, more prosperous financially, and better trained than at any time in our history," says Olson, "but where is the spirit that was upon the giants of yesteryear? How we need a new touch from heaven."

An open window at the NAE convention was in the discussions of its commission on social concerns. Racism was one of several social ills examined.

Aaron Hamlin spoke of the riot last summer in the Los Angeles community of Watts as "the symbol of a condition which is in New York City's Harlem, in Chicago, in Cleveland—in fact, in most metropolitan areas of America."

Hamlin is the pastor of a Christian and Missionary Alliance Church in Pasadena and is vice-president of the National Negro Association of Evangelicals. The Negro group is related to the NAE.

"I would like to paraphrase the story of the Good Samaritan with reference to Watts," Hamlin told an NAE luncheon group. "Mr. Watts fell among an evil society, was exploited, left to die. . . . The evangelicals passed by on the other side of the city. . . . Along came a liberal, saw his need and proceeded to help. . . . Like the lawyer, we evangelicals seek to justify ourselves in our adherence to doctrines and remain uninvolved in ministries to needs around us."

As an opening of its windows to these needs, the NAE with its Negro affiliate is planning a community center for the Watts area. The center will provide professional counseling for families and a round-the-clock "help line" telephone service. They will also sponsor a coffee house and a youth program.

Other voices at the convention supported this type of a program. Rufus Jones, director of Conservative Baptist Home Missions, said, "I was asked by someone whether we should decide to integrate the church when a neighborhood becomes integrated. I replied, 'You don't have a right to make that decision. The Scriptures have made it for you.' "

Jones, who is the new president of NAE, said, "When we search the Scriptures we see that one of the main purposes of the church is to bring together into one body all peoples and races and tongues."

Another opening window in the NAE program is its world relief commission. Chairman of the commission which cooperates with the Mennonite Central Committee in relief programs in Burundi and Vietnam is C. N. Hostetter, Jr., Grantham, Pa.

"To feed these hungry people is part of the responsibility of the church," said Hostetter after calling attention to the world food crisis. "Twentieth century evangelicals are making the same mistakes as the first century Jerusalem church—separating evangelism and relief."

He added, "By precept and example Christ taught His followers to feed the hungry and relieve the suffering." Hostetter, a member of the Brethren in Christ Church, is also chairman of the Mennonite Central Committee.

In Vietnam the NAE relief group sponsors the Christian Lay Leadership Training Center in cooperation with the Christian and Missionary Alliance and the Mennonite Central Committee. [See *The Mennonite,* May 10, p. 320.] This training center at Hue aims to change the character of the people, and through changed lives change Vietnam society.

Robert L. Davis, director of the training center who was recently evacuated from Hue and South Vietnam because of political unrest in the area, reported on the goals of the program. "There are no shortcuts," Davis said.

"What it takes is a man, a plow, someone to help the people to help themselves. Then the people begin to ask why you do this, what makes you different—and your opportunity to tell them of the love of Christ is there."

Davis says, "There are two alternatives in Vietnam: either raise pigs or beg from the United States." The training center aims to train the Vietnamese in vocational skills.

Besides opening windows, the NAE fired a few shots. Some of these came in resolutions adopted without much discussion at the close of the convention. The motion picture and television is an "area of distinct need for regulation."

On federal aid to education, the

NAE "reaffirms its warning against federal subsidy" and "opposes the 'child benefit' theory of support for church-related schools as being an obvious circumvention of the separation of church and state."

The most debated resolution was on religion in public schools. In the end the group reaffirmed its advocacy of "suitable legislation by the Congress of the United States which will strengthen the present provision for the free exercise of religion in our national life." The resolution is intended to express support for the proposed Dirksen amendment to the U. S. constitution.

The convention condemned the "new morality." It also discovered the "new treason" which it likewise drubbed. The thirty-three word resolution said: "Believing that the authority of the state is sanctioned by God, the NAE deplores the burning of draft cards, subversive movements and seditious utterances, and prevalent disloyalty to the United States of America."

A similar but much longer resolution called for law and order. It said in part, "We deplore the un-American mood which has invaded our society which demonstrates itself as godless, revolutionary, and disloyal to the government. We are certain that its continuance will undermine respect for all authority of God and country and eventuate in the utter destruction of all we hold precious in this God-born and honored nation."

All this was made specific in a resolution on Vietnam in which the NAE gave its support to United States action. They said that "We as evangelicals declare our loyalty to the established constitutional government of our country and the accompanying requirements of civil obedience."

In the same resolution, the writers admitted that "The people and government of the U.S.A. are confused as to the basic issues of the war in Vietnam."

These nationalistic and militaristic notes in the NAE have disturbed many Mennonites, both those groups who belong and those who do not.

On the first day of the convention, the Mennonite Central Committee peace section sponsored a discussion on war, peace, and the evangelical challenge. Sixty-four people attended, mostly Mennonites.

John Howard Yoder, Goshen, Ind., observed that evangelicals who are looking at the problem of war are becoming disturbed. They find it increasingly difficult to maintain the "just war" theory now that the nature of war itself has changed.

American intervention in Vietnam, Yoder finds, has introduced a new element into the arena of world politics. The United States has broken its historical policy of nonintervention.

In response to Yoder, C. N. Hostetter said, "The evangelical world needs our witness. It seems that they are ready to listen as never before; but let us be very careful to give our message to them humbly and without pharisaical pride."

Several Mennonite groups are members of NAE. They include the Mennonite Brethren Church, the Brethren in Christ, the Evangelical Mennonite Brethren, and Evangelical Mennonite Conference.

The Old Mennonites and the General Conference Mennonite Church are not members though several of its congregations hold memberships. The NAE admits local churches as well as individuals apart from denominations.

Attending the Denver sessions as observers for the General Conference were Peter Ediger, Arvada, Colo.; and Orlando A. Waltner, Newton, Kan.

In commenting on the Denver convention, Ediger felt that the widening interest expressed in social issues was significant. "The NAE seems to be moving beyond concentration on the question of how the Bible is authoritative," he said, "to the question of what the authoritative Bible says to us in our day."

The unity of Christians is the stated concern of the NAE. Ediger noted the nature of the group's togetherness. "There is more diversity within the NAE than I had sensed before. One gets the feeling at a convention like this that the unity which is in the NAE is not so much a biblical, theological unity as it is a sociological, psychological, linguistic, cultural unity which is expressed in a certain religious language, a certain stance against liberalism, a certain captivity of WASP (white-Anglo-Saxon-Protestant) values and a certain antispirit focused at this particular moment on anticommunism and anti-World and National Council of Churches."

In spite of its outspoken opposition to the councils of churches and the other ecumenical movements, Ediger found some mellowing. "This convention gave evidence of growth of faith," he said, "to the point where hints of the need and legitimacy of conversation with the National Council of Churches and the World Council of Churches were expressed. While fervent denunciations were not lacking, subtle insinuations of cooperation were also apparent."

HE BHILAI COMMUNITY CHURCH in central India is the result of ten years of 'ork by a group of Christians led by Pastor Pannalal, a graduate of Union iblical Seminary at Yeotmal. Dedicated on Palm Sunday, the reinforced oncrete structure holds five hundred people. Bhilai is a city built around ussian steel mills. This is the city's first church. Church building has been iscouraged by the Russians.

Congo Church Increases No Limits on Evangelism

Highlighting the annual meeting of the Congo Inland Mission in Chicago in April was the announcement of field secretary Vernon Sprunger that the church in the Congo has grown to thirty thousand members.

In writing further about Christian efforts to penetrate the area of more than six-hundred thousand people he reported on plans for an evangelism-in-depth effort. To assist in planning for this program Andrew Rupp, Evangelical Mennonite Church missionary to the Dominican Republic, will go to Congo.

Evangelism-in-depth attempts to reach people by dealing with their total needs. One of these needs is medical. "It is pitiful to arrive at these places finding sick people waiting for someone who knows how to help them. You see them sitting there waiting to either get help or to die," said Sprunger reporting on the need for more medical personnel. "Our doctors on the field are giving their entire life's effort to help these people." Congo has only one doctor for every sixty thousand people.

Reuben Short, CIM executive secretary, reported that "Congo is an area of receptivity. We can almost without limitation engage in evangelism, instructing, and baptizing converts, training gospel ministers, and establishing churches." Continuing his report Short stated that "We have a mandate to evangelize the unevangelized, to train disciples, and not merely to 'keep house' in the church."

"This is the day for decisive action in the Congo. There is a unique readiness of so many people to hear the gospel and to respond to it. At least in my travels I have not seen this at any other place," stated Andrew R. Shelly, executive secretary of the General Conference Board of Missions, recently returned from the Congo. Referring to the mission and church relationships he observed: "I was greatly heartened to observe the ease with which missionaries and Africans fellowship together. The African church leaders and missionaries were together in a very normal fashion. One is greatly impressed by the responsible positions which Africans hold. This partnership will continue to mature in the future."

Singling out one phase of the program, he pointed to the training of leadership as being decisive. Here he reported on the work at Tshikapa, Kajiji, Kimpese, and the Protestant University in particular. He urged strengthening these efforts.

The CIM board took action to invite two Congolese church leaders to come to the World Mennonite Conference in Amsterdam and also to North America in 1967. This is to be a partnership venture with the North American church participating with the African church. Also, the possibility of a delegation from North America visiting Congo is to be explored.

Ecumenical Pericope Found

In our lead news article in the May 17 issue, "World Council Hears Conservative View," several paragraphs from the middle of the article were lost and not printed. The article was reporting on statements made by Carl F. H. Henry, editor of Christianity Today, *to the recent meeting of the United States Conference of the World Council of Churches. The following material should then have appeared in the third column after the fifth paragraph (page 335):*

The well-known evangelical editor distinguished between two levels of ecumenical activity. One takes place between prominent church leaders "sometimes secret and unpublicized." The other is "highly visible cooperation at the grassroots in which believers join in public worship, witness, or work."

"In the one case, church members first learn of highly important proposals for merger from the mass media. In the other, they themselves make the news."

Henry said that "alongside evangelical deisolation" a widening range of transdenominational conversations is developing. These talks are aimed at "fulfilling evangelical imperatives."

"Many of us dare to hope that a new day is dawning. We do not brashly assume that the Kingdom of God duplicates only photocopies of ourselves, for it would be a highly monotonous society," he said.

"We long for the day when labels will fall away because believers so mirror the truth of God and show the love of God that the simple term Christian will recover its apostolic purity."

He spoke of weariness "with man-made mechanisms for repairing the man-made deformities of the Church of Christ."

Henry also entered into a vigorous discussion on the right of churches to speak out on controversial social and political questions. The World Council of Churches and the National Council of Churches have often been under fire from conservative groups for this practice.

Recent criticism of the World Council has zeroed in on its February statement calling for a cease-fire in Vietnam.

The article then went on to report on various reactions to Henry's statements.

Words and Deeds

In Saigon during Holy Week a city-wide evangelistic crusade drew five thousand people to the city's largest stadium on each of three nights. Eight hundred decisions for Christ were reported.

CHURCH RECORD

Deaths

Susie Eck (Mrs. David), Alexander wohl Church, Newton, Kan., wa born Dec. 18, 1880, in McPherso County, Kan., and died Apr. 20.

Anna Epp, Friedensfeld Church Turpin, Okla., was born Sept. 29 1878, in McPherson, Kan., and die May 7. She was the oldest charte member in the church.

Harry Hartzler, Eighth St. Churc Goshen, Ind., was born June 30, 187 near Topeka, Ind., and died Feb. 1

Anna Maree Koller, West Zio Church, Moundridge, Kan., was bor Dec. 7, 1893, in Halstead, Kan., an died May 5.

Herman R. Lehman, First Churc Geary, Okla., was born Dec. 1 1903, near Geary, and died Apr. 1

Monroe W. Lind, First Churc Wadsworth, Ohio, was born Mar. 3 1885, in Wadsworth, and died Apr. 1

Henry M. Reusser, First Churc Berne, Ind., was born Nov. 14, 187 and died Apr. 25. He was with t U.S. Weather Bureau since 1910 a was the oldest weatherman in age and length of service in the U.S.

Dave Schmidt, West Zion Church, Moundridge, Kan., was born Mar. 13, 1884, and died Apr. 4 in Visalia, Calif.

Otto E. Schmidt, Bergthal Church, Pawnee Rock, Kan., was born July 27, 1898, in Whitewater, Kan., and died May 3. He was a deacon for eighteen years.

Darrel Lee Voth, Alexanderwohl Church, Newton, Kan., was born Mar. 10, 1951, in Marion County, Kan., and died May 6.

Katie Wiebe, Lehigh (Kan.) Church, was born Mar. 16, 1877, in South Russia, and died Apr. 30.

John J. A. Schrag, Freeman, S. D., was born Jan. 25, 1878, at Gayville, S. D., and died on Apr. 22. He was ordained into the ministry in 1908 and served as cominister of the Salem-Zion Church, Freeman, until 1934.

Workers

Alvin Beachy, Souderton, Pa., has been appointed to the worship and church music committee by the Board of Education and Publication.

Arlene J. Epp, Henderson, Neb., has accepted an appointment on the Freeman (S.D.) Junior College faculty as instructor in German.

Don Fast, Henderson, Neb., has been appointed to the committee on youth work by the Board of Education and Publication.

Peter Fast, Chortitz, Man., has been appointed to the faculty of Canadian Mennonite Bible College, Winnipeg, where he will teach Bible and missions. He formerly taught in a seminary in Indonesia and is currently engaged in doctoral studies at the University of Toronto.

Marian Franz, Chicago, Ill., is a new member of the Board of Education and Publication's editorial committee.

Marcus I. Gravdal, Sioux Falls, S. D., will be the commencement speaker for Freeman Junior College on May 27. He is the pastor of the First Lutheran Church. Speaker for the baccalaureate service on May 22 was Ronald Krehbiel, Mountain Lake, Minn.

R. L. Hartzler, Bloomington, Ill., was honored on April 17 by the three Central District congregations on the occasion of the fiftieth anniversary of his ordination. Hosts for the celebration were the First Church, Normal; North Danvers, Danvers; and Carlock.

Sharon Juhnke, McPherson, Kan., is a new member of the committee on youth work of the Board of Education and Publication.

Harvey Krahn, Rosthern, Sask., was recently appointed to the committee on youth work by the Board of Education and Publication.

Perry Miller, Goshen, Ind., is assistant professor of teacher education at Goshen College. Taking a one-year sabbatical leave which began April 29, he has accepted a one-year teaching assignment with the Africa Inland Mission Teacher Training College, Kijabe, Kenya, under the Teachers Abroad Program. He is the first teacher to use his sabbatical leave for this program.

James Mohr, Bally, Pa., has been named to the editorial committee of the Board of Education and Publication. He is pastor of the Hereford Church.

Bruce B. Mueller, Freeman, S. D., has been appointed to the staff of Freeman Junior College where he will serve as instructor of physical education and as basketball and track coach.

Vernon Neufeld, president of Bethel College, North Newton, Kan., will be the guest speaker for the annual commencement of Mennonite Biblical Seminary, Elkhart, Ind., on June 3. He will speak on "You and the Universe."

Mr. and Mrs. A. J. Nickel, Clinton, Okla., will serve as host and hostess at Mennonite Biblical Seminary beginning June 15.

Harold Oyer, Elkhart, Ind., has been appointed by the Board of Education and Publication to serve on its committee on Christian higher education.

Jake I. Pauls, Winnipeg, Man., has been named a member of the Board of Education and Publication's committee on youth work.

Christine Purves, Bluffton, Ohio, was recently appointed to the worship and church music committee by the Board of Education and Publication.

Milo Rediger, president of Taylor University, Upland, Ind., will speak at the annual commencement ceremonies of Bluffton College on June 6. Topic of his address will be "Drumbeat 1966."

Elmer Richert, Rosthern, Sask., has been appointed chairman of the student services committee by the Board of Education and Publication.

Hugo C. Sheffler will again serve as a writer of the German adult Sunday school quarterly, *Bibel Studien fuer Erwachsene,* after he returns to North America this month. During the last two years he has worked in Europe under an assignment from MCC and the South German Mennonite Conference. He taught in the European Mennonite Bible School in Switzerland, served as pastor to Pax and volunteer workers in Europe and Algeria, and organized Mennonite fellowships and services in East Germany.

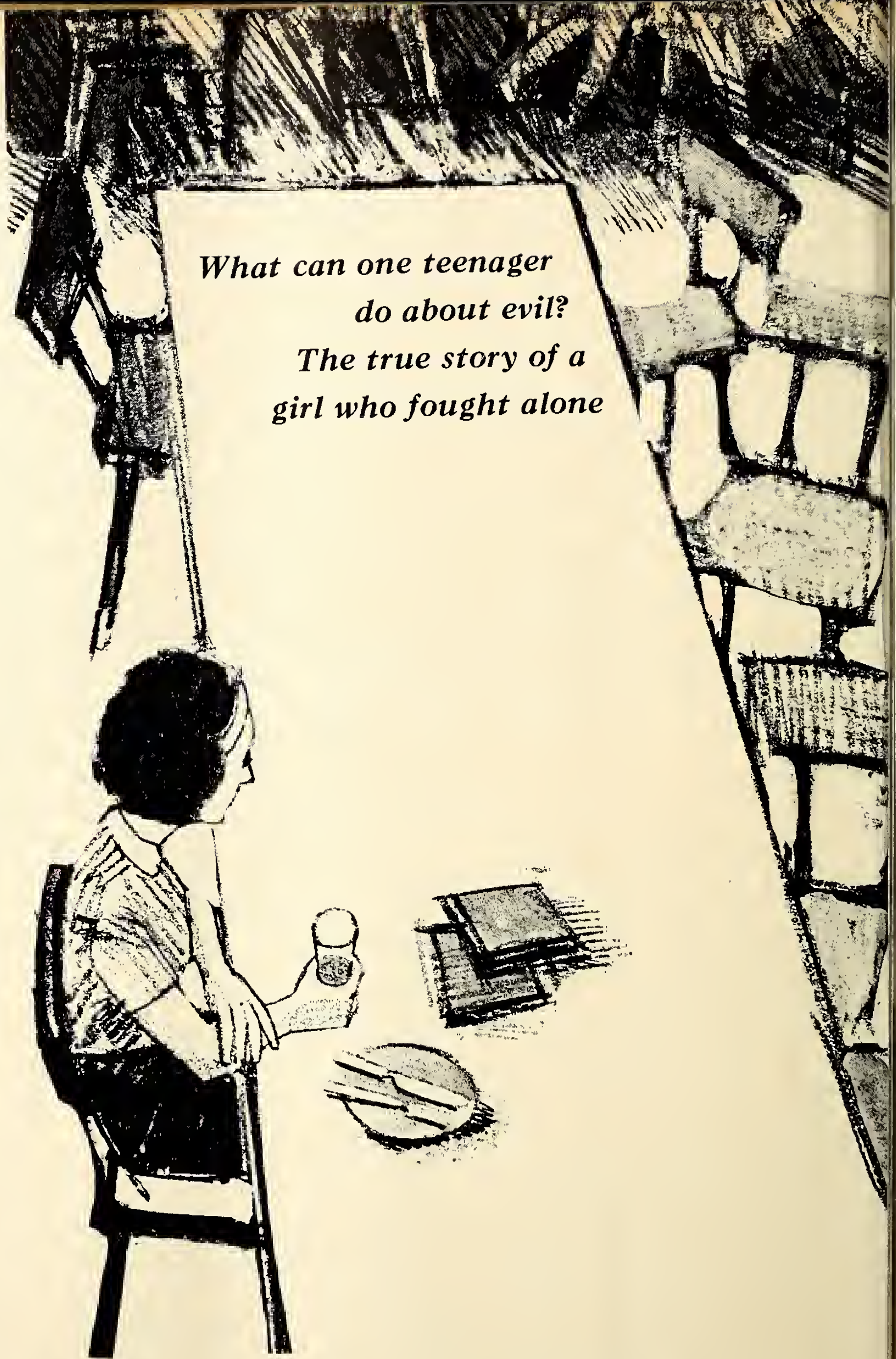
Orlando Schmidt, Elkhart, Ind., is a new member on the Board of Education and Publication's worship and church music committee.

Wilma Toews has been appointed professor of home economics at Bethel College and family life extension worker at Prairie View Mental Health Center. She was head of the home economics department at Bethel from 1945 to 1951 and from 1955 to 1959.

Neufeld,
P. Fast,
Rediger,
Toews
Workers),
chrag
Deaths).

Why I Missed My Graduation

Jan Jordan



What can one teenager do about evil? The true story of a girl who fought alone

I EXPECTED MY graduation from high school in Americus, Georgia, to be an anticlimax. After all it was a matter of receiving a small piece of paper. The twelve years of work it represented were the important event. But I was in for a surprise.

I had sent invitations to all my friends, and since my friends aren't classified by color, invitations went out to both whites and Negroes. Some of my Negro friends came but were turned away at the gate of the football field by police and school authorities. In my white cap and gown I was waiting for the procession to begin when I found they had been refused admittance. I didn't see much point in going through with the exercise, so I stepped out of line, explained my action to the teacher in charge, walked toward the stands, climbed to the top and sat down.

The crowd was silent, but then the band began playing and the other graduates came on the field. After speeches on moral responsibility and reverence they were called one by one to receive their diplomas. My name wasn't called.

Afterward I heard some of the comments that had run through the crowd when I took a seat in the stands:

"Is she hunting for someone?"

"No, she's sick."

"They ought to notify them before *this* if they don't make it."

Realizing that few people had understood my action, I bought space in the newspaper the next day to explain.

"I did pass . . . barely; I was not ill," it ran. "Like other graduates, I invited my friends to the commencement exercises. Some of them were stopped at the gate. Admission on the same basis as the guests and friends of the others was refused them. I did not feel that I could take part in a program where my friends were not given the same privileges as everyone else's."

This year Americus High School is integrated. The school board agreed to accept any Negro who applied and there are four of them in the school. I hope that next fall there will be twenty-four or more.

This is only the latest chapter of my part in the civil rights struggle. To tell of my experiences and my feelings I have to go back twelve years.

The summer day was hot and muggy but none of us children paid any attention to the heat. We were all singing lustily the song, "Jesus Loves the Little Children." In that summer of 1953, even though we were only six or seven, I suppose each of us in our own way was aware that we were of different colors. I was white and the rest of the children in vacation church school were Negroes. This difference did not seem to hinder our ability to play together and to learn together.

We learned that God did not care what color we were on the outside; He looked only at our hearts. And so I grew up knowing that my Negro friends could not go to school with me but they could come to my house and I could go to their houses to play.

Four days before I was to enter high school in September of 1960, the county school superintendent called us to say that he felt we ought to know that the applications sent to the city school board by Lora Browne, Billy Wittkamper, and me had been rejected. The city board had voted on our applications and had turned them down.

We then took it up with the state superintendent, who said that he didn't meddle in the affiars of local boards. (I've yet to discover just what his job is!)

Our next step was to consult the American Civil Liberties Union. They assigned us a young lawyer, William Harrell from Macon. The case was heard in federal court by Judge W. A. Bootle. We won the legal battle, but there was another battle to be fought.

I had always gone to a small grammar school so I found the first year of high school difficult to adjust to. The night before we were to enter the school, Daddy warned me that it would not be easy and that the other students might be unfriendly. I didn't really take him too seriously until my best friend in grammar school called and said that when I came to school she didn't want me to talk to her.

The next morning Lora, Billy, and I headed for school. On the school bus were the other students I had gone to school with, but they wouldn't talk to me or let me sit with them. I had the feeling we had never met before, and maybe we really hadn't.

When we arrived at the school, the other students called us names and cursed us. This served as a preview to the years that followed. Not a day would pass that we weren't called names.

The first year was easier for me than it was for the other students from the farm. Threats were left in their lockers and someone poured acid in Lora's locker, ruining everything inside. I ate lunch alone because when I would sit next to someone, she would move or if she didn't move, she wouldn't talk to me at all.

The next year of school I felt the pressures of the other students more than ever. I had thought that maybe . . . just maybe the other students would have forgotten the incidents of the previous year but they hadn't. Billy Wittkamper was sent to another community to finish high school. Lora and I remained on at Americus High.

In the school year of 1962-63, I made more opportunities to confront the other students with the ideas of civil rights, nonviolence, conscientious objection, and *Koinonia.*

The outstanding event of the year happened in a public speaking course. I had gone to lunch rather upset because of a talk I had had with another teacher. When I got back to the room, all of my books were scattered on the floor. I didn't pick them up but instead waited for Mrs. Fennessey to return to the room. She demanded to know who the culprit was.

By this time I was crying. She excused me from the class. When I returned to the room, she had the guilty student standing up before the class. He started to sit down when I entered, but she ordered him to remain standing. She was shaking and crying with uncontrollable anger. There was a very touching scene as the following dialogue took place.

Mrs. Fennessey: "John, what have you learned today?"

John (hanging his head): "I've learned not to knock people's books on the floor."

Mrs. Fennessy: "John! What else have you learned?"

John (in a very small voice, after a long silence): "I've learned that this country was established for freedom of religion."

Mrs. Fennessy: "What else have you learned?"

John (in a whisper): "I've learned not to be prejudiced."

Mrs. Fennessy: "Sit down, John, I'd like to thank you on behalf of the whole class for this valuable lesson. It's a lesson we've all needed to learn. [Silence.] Don't you feel like crying? Well I hope you do. I hope everyone in this class feels like crying. I do."

I hope that I will be able to continue fighting for the rights of my fellowman. How much good my life at Americus High has done . . . or how much influence I have had . . . no human can know. These things are kept in the hearts of those who have experienced a change.

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CHURCH RECORD

Calendar

General

May 27—Commencement, Freeman Junior College.

May 29—Commencement, Bethel College.

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Biblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

June 11-12—Saskatoon, Sask., regional mission rally.

Western

June 4-5—Hanston, Kan., Western Kansas Youth Fellowship.

Baptisms

Bethel Church, Inman, Kan., on May 15: Royce Regehr, Kathy Ediger, Dorothy Wiens, Allen Ediger, Duane Regehr, Merle Froese, Janet Ediger, Jonas Friesen, Bruce Neufeld.

Bethel Church, Pekin, Ill., on Apr. 24: Brad W. Johnson, Barbara Jo Sommer, Christy Lynn Hieser, Mary Ellen King, Diane Kay Sommer.

Marriages

Erwin Baergen, Spring Valley Church, Newport, Wash., and *Lauretta Hay,* Cocolalla Community Church, Cocolalla, Idaho, on June 5.

Waldo Ediger and *Elda Mae Goertzen,* both of Alexanderwohl Church, Newton, Kan., on May 13.

Virgil Hiebert, Walton (Kan.) Church, and *Joyce Fern Schmidt,* Alexanderwohl Church, Newton, Kan., on May 6.

Clinton Penner, Johannestal Church, Hillsboro, Kan., and *Billie Farrar,* on Apr. 14.

Norman Ratzloff, Alexanderwohl Church, Newton, Kan., and *Wanda Bechtel,* Deer Creek (Okla.) Church, on May 29.

LETTERS

Few Ever Get Visits

To the Editor: This may be a surprise note to you. But to tell you the truth I have been languishing for a long time in hospitals and nursing homes. I'm an old man and cannot go out and see what is going on in the world. Not that we would not like to know but we don't always have the facilities to do so. And then when one has only one-half leg to travel with one loses touch with the outside world. I herewith make a plea to ministers and laymen in behalf of the aged, the sick, and suffering in hospitals and nursing homes. Very few ministers or laymen ever come to read to me a portion from the Word and pray with me. I know that there are many hungry hearts who just need that kind of visitations. Some elderly people may not even know if they have assurance of salvation.

How pleasant it is when brethren dwell together in unity and when they sing the songs of Zion. I am convinced that the laity ought to be trained to do visitation work in hospitals and nursing homes. For example in this nursing home there are about 104 patients but how few ever get visits from churches by the ministers or the laity.

I do believe a course ought to be taught by the seminary to specifically train the ministers and the ministers in turn ought to train the laity to do visitation work.

My prayer to God is that the conference will see the need of such training and they will institute such a course for ministers and laymen and if they have no instructor for such a course, to look and pray for such a person.

To me it appears a crying need that ought to be met as soon as possible for the aged and lonely who are languishing for encouragement of that kind. I am very tired and lonely in this home. Not that it is not a good home. It is quite well-staffed with efficient nurses and helpers. The management is in the hands of two good Christian people. They are members of the Evangelical Baptist Church of Olympia and are excellent people.

We do hope that work along that line can be undertaken in the near future. The Red Cross is doing a worthwhile work. Just yesterday the Red Cross lady came to see me and stayed with me about one-half hour and read to me from Phillips Translation. I hope you'll be led to do something in that direction. *M. M. Lehmann, Capitol Arms, 230 East Dennis St., Tumwater, Wash.*

Recent Poems Appreciated

Dear Editor: I have certainly appreciated the poems in recent issues of *The Mennonite*: "Reading the Psalms (Psalm 85,") "Judas," "Insensate," "Vietnam," "Farewell Repeated," and especially those in the Easter issue: "Monologue for Any Friday," "Questions/30 A.D., Questions/1966 A.D.," and "The Body Broken." The articles, too, have continued to be both interesting and challenging, and I find myself giving *The Mennonite* top priority during the limited time I have in which to read. *Amelia Mueller, 604 North St., Halstead, Kan. 67056*

What Will Shake Us Loose?

Dear Mr. Shelly: I wish to express my appreciation to you for that which I find in *The Mennonite* from week to week and especially for those articles which deal with the really vital issues of our day. This week (May 3) I was especially impressed by the thoughts which were expressed on the back cover in the form of a verse.

I, too, and grieved for the actions of our nation, especially in Vietnam. To see a nation which one loves and which has such potential engaging in a senseless and inhuman conflict such as this is indeed tragic. But to see the complacent, self-centered indifference in the church in this matter is even more tragic. For as long as we concentrate our time, money, and energies on meeting our own needs first and turning ourselves inward we will become as the Dead Sea which does not give of itself. Unless the church will relate itself actively to the tragedies and injustices in our world it will become only a relic housed in a fine building. Must people be sacrificed on the altar of "things"?

How long must bodies be broken, flesh be torn, and hearts be aching for the agony of it all? What will it take to finally shake us loose?

There is frustration in not knowing what to do, there is despair and loneliness in seeking someone who really cares. I then remember what you wrote in an editorial of March 29 on Psalm 5 which says, "My God deliver us from the horror of feeling the depth of desertion. But if that time does come and we do cry out in those black words ['My God, my God, why hast thou forsaken me?'] we are then one with Christ who also cried out in despair." *Mrs. Raymond Brandt, Route 3, Hillsboro, Kan.*

Where Is the Evidence?

DEAR EDITOR: The letter from Earl Keeler in the May 3 issue of *The Mennonite* intrigues me. His opinion (that the National and World Council of Churches are organizations full of evil) does not seem to be an uncommon one these days. These organizations are targets of attack especially from the far right political groups. I would be interested in knowing where Mr. Keeler obtained his revealing information about the National and World Council of Churches.

He speaks of "churches and denominations which deny the virgin birth of Jesus, the deity of Christ, the death and resurrection of Jesus, the Old and New Testaments as authority in faith and conduct, heaven and hell, man as a sinner who needs a Saviour" and implies that these churches and denominations are one and the same with National and World Councils. He speaks further of "evil which is working in these two organizations." Finally, he says that "the fact is, red communism apparently becomes a 'fact' by virtue of admittance of the Russian Orthodox Church into the World Council and by Mr. Keeler's contention that ten of the sixteen-member delegation at New Delhi were 'communists in clerical garb.'"

Such bold statements compel me to ask just where Mr. Keeler obtained his information! Surely he does not expect us to believe such supposedly actual statements without some kind of *valid* evidence. Mr. Keeler's prayer is that the Mennonite church will "become alive and look into what is going on in the world of the unity of churches." My prayer is that not just the Mennonites but all Christians will come alive and look into such statements and accusations and judge them for their validity; such validity can come only through evidence. *Mary Wyse Augspurger, 239 S. Lawn Avenue, Bluffton, Ohio.*

Mix in Equal Proportions

DEAR MR. SHELLY: This is a reply to Mr. Foy's letter in the May 10, 1966 edition of *The Mennonite*. His letter sounds like the kind that would be written by Mennonites from all over. From Mr. Foy's letter, I received the impression that as long as we preach the gospel, lead what we consider to be godly lives, and do not mix with the unbelievers, we assure ourselves of eternal life. From my understanding of the Scriptures, we should preach the gospel but also we should mingle with unbelievers, working with them to do good. Too many times we as Mennonites are content to preach the gospel but fail to follow up our preaching with the good works that would prove to the unbelievers that we are sincere in our faith. Faith without works is dead!

Many times, potential Christians are lost because they hear the gospel but do not see the evidence that proves it can make a difference in a person's life. Here I feel we as Mennonites fail in our own communities. We preach the gospel and yet I have the feeling that many times we feel we are too good to lower ourselves to the unbeliever's level and let him see for himself that Christ is our Saviour and what a difference He can make. In my opinion, the preaching of the gospel and the doing of good works should be mixed in equal proportions. This I believe to be the Christlike walk of life. *Allan J. Penner, 4300 Holdrege, Lincoln, Neb.*

About Letter Writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

CONTENTS

*A Mission for Your Hometown 346
*The Right of Dissent 349
News 350
To the Quaker Who Burned Himself 350
Church Record 354, 358
Why I Missed My Graduation 356
Letters 358
Editorial 360

**Supplemental reading for Sunday school lesson of May 29.

COVER

"Then shall the maidens rejoice in the dance,/ and the young men and the old shall be merry./ I will turn their mourning into joy,/ I will comfort them, and give them gladness for sorrow" (Jer. 31:13).

CONTRIBUTORS

Ray H. Kretzschmer, 115 South 6 St., Reading, Pa., is a member of the Inner City Parish (EUB). He was formerly on the staff of the Christian Service Center, South Bend, Ind. His article is one of a series prepared by the National Council of Churches' Committee on Children's Work.

William Keeney is professor of Bible at Bluffton College, Bluffton, Ohio, and chairman of the Mennonite Central Committee Peace Section.

Phyllis Bixler, 812 W. 25 St., Lawrence, Kan., is doing graduate study in English.

Jan Jordan is a student at Goshen College, Goshen, Ind. She has lived on Koinonia Farm, an interracial community begun in Americus, Ga., by two southern families who felt that their Christian Faith called for a demonstration of brotherliness between the races.

Norman Wingert is director of MCC's west coast office in Reedley, Calif.

CREDITS

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THE MENNONITE

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Norman Wingert

He is past eighty, mild-mannered, quiet. As for Sunday school, he is always there, but he seldom enters into discussions. If he has thoughts, he doesn't express them in class. He's the kind of person that people in a hurry don't notice too much.

The other day this quiet brother, a retired farmer, called at the MCC office. In his hand he held a copy of the church bulletin that told about the One Great Hour of Sharing. With a measured motion he pointed to the back page.

"It reads there that people are starving," he said.

"Yes, especially in India," he was told.

"One dollar feeds a good many hungry people," he observed.

"Yes, one dollar delivers three hundred pounds of food."

"I heard of a relief organization where only three cents out of a dollar got through to the needy people," he said. The genuine concern of the man was heartening.

"In this case," he was told, "the entire dollar goes for the delivering of the three hundred pounds of wheat to hungry people."

Assured on this point, he continued a while longer in friendly conversation. "I will come back again tomorrow," he concluded, "I do not have my checkbook with me."

Next day he came as promised. He placed his checkbook on the desk. "Please fill it out," he requested.

The check was duly dated and made out to the Mennonite Central Committee. "And what is to be the amount of the check?" he was asked.

"It reads here that $275 will send a carload of wheat. I want to send a carload," he said.

Then steady in heart if not in hand he signed the check.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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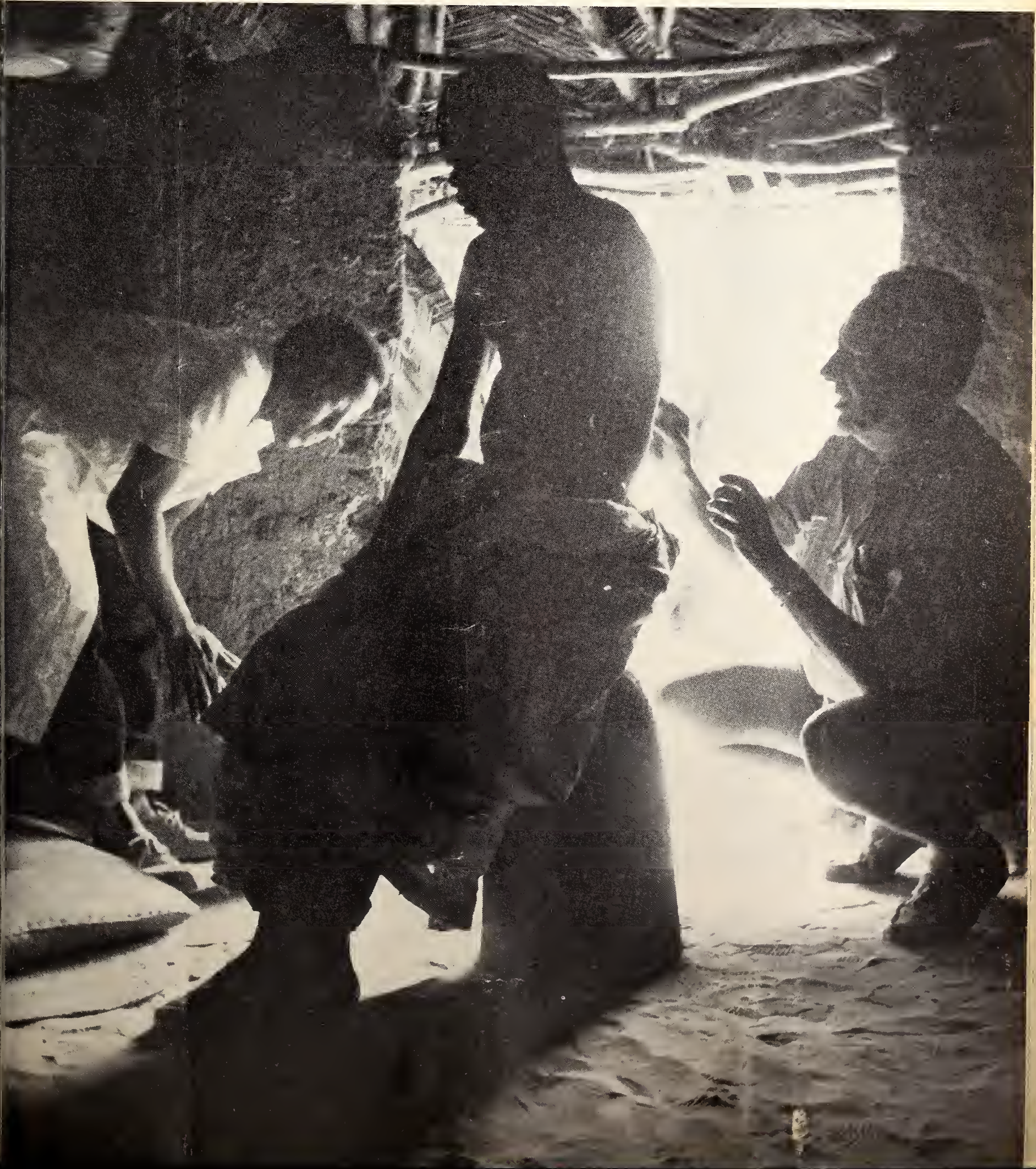


Frank C. Peters

The Faith That Works

WHILE EUROPE HAS produced many major philosophies, America has produced only one. Pragmatism has in part become our way of life. It says, "If it works it is good." This standard is often applied to the Christian faith: it is what faith produces which convinces some skeptics.

But we compartmentalize faith and works as though the one can be added to the other as a supplement. Some things are true only in a certain context and cannot be subdivided into units. In this, as in other things, the whole is more than the sum of its parts. In a kaleidoscope a shift in one element changes the entire pattern and produces a new design.

It seems to me, then, that an analysis of faith in terms of its constituent elements is fruitless. The dichotomy of faith *and* works breaks down.

I have always been fascinated by those who speak of mission work *and* relief, preaching *and* healing. How easy it is to categorize the responses of disciples. To this we add the valences which we put on service acts. All this seems rather artificial when we realize that our whole life is one of following Jesus Christ in the light of His commission to go out and make disciples.

We could analyze disaster service, for example, in terms of its constituent elements. This work has a humanitarian motif and some would see it as that. But have you ever seen anything distinctively Christian which did not have a strong humanitarian flavor? However, in itself, humanitarianism is not an expression of Christian faith; it must be a necessary aspect of the larger whole.

Furthermore, social service is an aspect in MDS. And again, if that is all, then it scarcely qualifies as an expression of Christian faith. It is the total pattern with these elements in it that makes it Christian.

Becoming a Christian is not adding something to what already exists. Being a Christian amounts to nothing less than being a new creature. "The old has passed away, behold, the new has come" (2 Cor. 5:17).

Redemption undoes the work of sin. Where sin has disjointed, grace puts men together again and allows them to function as God intended them to be.

All this means one thing to me. Mennonite Disaster Service is not the Works Department of the church. It is just another way of expressing our faith. Life is one great arena in which our discipleship is exercised in every phase of living. No part of life is left untouched if "the new has come."

Conversion in one sense is a lifelong process; a process, however, which has a beginning. It is a continuous affirmation of our allegiance to Jesus Christ, expressed in everyday situations of living. Life is one great revival meeting in which you and I are constantly answering the altar call. Each human situation is an invitation to respond, and in responding I say, "O Lamb of God, I come, I come."

Marriage would be a good example of this way of looking at life. We begin marriage in an act of public commitment and covenant and then continue that commitment in a thousand private ceremonies throughout life. One beautiful act of covenant does not make a happy marriage. What was said once is now said over and over again in all the pressures of interpersonal relationships.

A general faith doesn't work. It is a faith which is similar to a philosophy. It is a way of looking at life, a way of interpreting life. Such a faith begins with the intellectual premise that God exists. "You believe that God is one; you do well" (Jas. 2:19). Here faith is intellectual assent to a great unifying principle, the existence of God.

It is difficult for some people n
to believe in God. They are so i
volved in the cause-effect relationshi
of life that they demand a First Cau
and a Prime Mover. However, su
a faith, while it may have some li
ited advantages, scarcely moves pe
ple to walk across the street to cle
up a flood-stricken area.

A historical faith doesn't wo
For some the facts of redemption h
tory become important. They ha
accepted "a God who acts" and su
acts have been recorded for us
scriptures. However, I am rath
doubtful whether a person's life w
ever changed completely by the bl
of Joshua's trumpet.

A dogmatic faith doesn't wo
Some have observed carefully the a
of God as recorded in sacred histo
and have also listened to what G
said when He acted. Such sayi
now form a body of formulatio
concerning God's demands on m
Noble minds have spelled these sta
ments out in clear creedal pronoun
ments. These too can be accep
without too much of a response.

This is the faith that just does
work. It has elements which
quite essential and are also fou
in the faith that does work. Howev
the constellation is very different.

James says that profession with
works is useless. Just saying is no
mark of true saving faith. He il
strates this so beautifully by referr
us to a man who says he has fa
but refuses to help in a situation
need. Since faith always involves
life response, such a wordy fa
gives no evidence of genuineness

Orthodoxy without faith is equa
barren. Even the devils seem to h
their systematic theology straight
it is not operative in redemptive livi
Even in the last day people will s
"Lord, Lord" but will not hear co
forting words of acceptance. Inter
ingly enough, one cannot just add

issing part. It must be a normal ex-
ression of the total constellation of
e new life in Jesus Christ.

The faith which works is a life not
argument. I believe Pascal was
rrect when he said, “The heart has
reason that reason knows nothing
.” You and I are not following a
gical proposition, we are expressing
new life which came to us by the
oly Spirit at conversion.

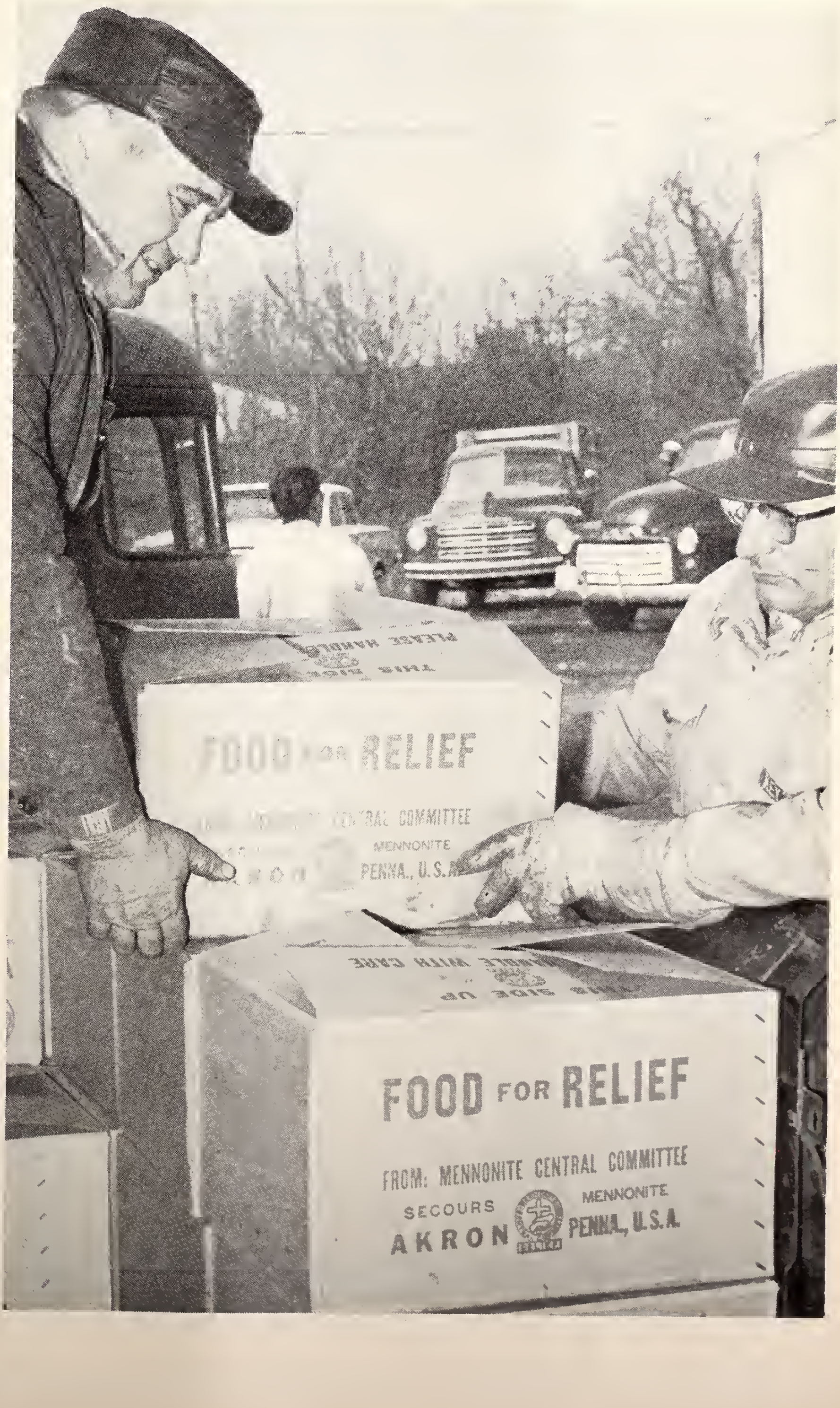
A man with an experience is not at
e mercy of a man with an argument.
his is beautifully illustrated by the
an born blind. His enemies demand-
l a logical explanation, he in turn
torted with his personal experience.

Unless our life is its own proof of
ith we might as well quit talking.
o argument will convince another
an. However, our spoken witness
n give the reason for our faith to
e one who asks for it. Obviously he
s already observed it.

The faith which works is defined
example. The Scriptures have one
finition of faith which is immediate-
amplified by a full chapter of exam-
e. I believe this should teach us
mething.

After James has defined unbelief
terms of what it lacks, he defines
lief in terms of what it does. In the
se of Abraham and Rahab, faith
s expressed in obedience. Abraham
d Rahab did not have too much in
mmon but both expressed saving
th in what they did. Abraham did
t become a believer in deciding to
er up Isaac, he gave evidence that
was a believer. This one act added
his life did not make him a be-
ver, rather the act was an expression
a life of faith.

You who work in Mennonite Di-
ter Service are not the service de-
rtment of the church. Your work
faith as much as anything else
ich the church does in loyalty to
us Christ. It is not faith *and* works
t rather a faith that works.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NEWS

Vision of United Church Takes Shape

It began with a sermon in San Francisco. It was in Grace Cathedral (Episcopal) on Dec. 4, 1960.

The guest preacher said, "I propose to the Protestant Episcopal Church that it, together with the United Presbyterian Church in the United States of America, invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed."

Eugene Carson Blake, stated clerk of the United Presbyterian Church, was the visiting speaker. He also said, "Any other churches which find they can accept both the principles and plan would also be warmly invited."

Those words were the beginning of the Consultation on Church Union. John Cogley, religion editor of the New York *Times*, suggests that these words "may yet prove to be among the most influential utterances in Christian history."

The Consultation on Church Union was formed in 1962 as a result of Blake's proposal. Yearly meetings have been held since that time to discuss the concerns of the member denominations.

Early in May the consultation met in Dallas, Tex., for its 1966 meeting. Enough progress had been made that the denominations agreed that it was time to develop a plan for union.

So far the consultation has been mostly talk. From now on action will have to be mixed with talk. A step-by-step process will be followed to develop a plan of uniting the eight denominations in the Consultation on Church Union, for the original four have been joined by four more: the African Methodist Episcopal Church, Christian Churches (Disciples of Christ), Evangelical United Brethren Church, and the Presbyterian Church in the U.S. (Southern).

The process of hammering out a plan of union will not be a rush affair. Consultation leaders, of whom David G. Colwell, United Church clergyman from Washington, D. C., is the current chairman, think that drafting the plan of union will take from four to ten years.

After that it will take one to three years for the churches to ratify the plan. Only then will the union which could include up to twenty-four million Protestants come into being.

But this would still not be the final step in the process. A period of twenty-five years would then be taken to draw up a final and irrevocable constitution. So the completion of the union just begun may not be finished in the twentieth century.

During the constitution-writing period the member denominations would retain a "residual identity." The union would operate as a single organization in some areas with some autonomy retained by the denominations in other areas.

Of the action taken at the May meeting, Blake says, "We have moved from the exploratory stages to the beginning of the hard work."

Robert F. Gibson, Episcopal bishop, who has served as chairman of the consultation said that "delegates who were previously involved only to the point of speaking their minds and exchanging ideas made the decision to commit themselves to the church merger process."

The five meetings of the consultation have brought a consensus on faith, worship, sacraments, and the ministry. A fifteen thousand-word statement summarizing these discussions will become a basis for a detailed plan of union. Next year at Cambridge, Mass., the group will continue study of the structure of the church.

It was this subject that caused some controversy at the Dallas meetings. For a time the disagreement threatened to stall the merger plans.

The main issue was the authority of bishops to select pastors for local churches. Both the Episcopal and Methodist churches have bishops, but Methodist bishops exercise more authority.

Methodist bishops appoint, transfer, and remove ministers. The African Methodist Episcopal Church and the Evangelical United Brethren Church have similar systems. In most other churches including the Episcopal Church, local congregations have a voice in the calling of their ministers.

In an effort to preserve the bishop system, the Methodists moved to delay action by sending the merger plans back to the committee for a year of further discussion. The attempt at postponement was defeated.

This paved the way for a number of agreements at Dallas. They agreed again on the basic unity of the church which is a unity in Christ.

"We affirm our faith in the one God, Father, Son, and Holy Spirit, who have given us our unity in the one holy, catholic and apostolic church," said the consultation in a preamble to its Principles of Church Union.

"The people of God exist as one people, and only one, of every nationality and race and tongue. They have been made so in Christ; and He wills that they make this unity evident."

The conviction for visibility was a strong one. "We are convinced that the characteristics of the church, which are God's gifts to it, can be fully seen only as the church becomes visibly one."

The separations in the church may have once had a legitimate base. But that time is passing.

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"The separations themselves, when they came about, undoubtedly expressed true obedience to conscience," said the preamble. "It is this same obedience which now calls us to a unity, more inclusive and more relevant to God's evident purposes in our ime."

Union does not mean a loss but a gain. This is the conviction of the unionists. "Visible unity should take away from us nothing but our separateness," they say, "and add to our common treasury as much as possible of what is true and good in the tradiion of each of the constituting churches."

In an open letter to member congregations, the consultation said, "We mean to remember every lesson God has taught His church in history, and o incorporate these lessons in our way of life so that they will continue to guide and nourish."

Will the union produce a better church? The effort at merger is seen as both a sign of renewal and new strength.

"It is not merely the unity of the body which we seek, but its wholeness, its health," says the preamble.

The letter to the congregation adds, "The price of renewal is seldom small, but the price of turning back is always great."

The goal of church union can be captivating. "The separate churches desire not merely to form a new and larger denomination, but to embark on a pilgrimage whose only ultimate goal can be the unity of the whole body," says the consultation which talked not only about a united church but about a uniting church.

Vietnam Protestants Stay Neutral

The people of Vietnam are tired of war and want peace, but nobody knows what the future holds. A Vietnamese pastor says, "All we can do s trust God."

Pastor Doan-van-Mieng is president of the forty-thousand-member Evangelical Church of Vietnam. In April he began a six-week tour of the United States arranged by the Christian nd Missionary Alliance. During this me he visited the Mennonite Central Committee offices at Akron, Pa.

Mieng said he was gratified at the MCC's readiness to work with his hurch in various relief and medical rojects. The evangelical church and MCC have jointly operated a hospital nd clinic at Nhatrang since 1960. The current enlarged relief and servce program which MCC is administering on behalf of several Protestant roups in North America is mainaining close relationships with Mieng's church.

The church in Vietnam is continung to grow despite the war, Mieng eported. Gospel teams, tract distriution, mass meeting, and radio evanelism are some of the techniques hey are using in their outreach activies.

Their Bible schools operate the year round to provide the churches with trained Christian workers. Their enrollment is usually over 200. The church also conducts short-term Bible courses.

The evangelical churches provide complete support for five missionaries, four among the tribespeople of Vietnam and one in Laos.

The Protestant church in Vietnam is the fruit of the Christian and Missionary Alliance's work in Southeast Asia since 1911. This mission has 104 workers in Vietnam at present. The church has been self-governing for many years but has maintained its close relationship to the Alliance.

Prior to 1954, when Vietnam was divided at the seventh parallel by the Geneva Accords, the church had ten thousand members in the North. Many of these Christians fled South during the months following the division.

The churches of North and South Vietnam have had little contact during the last twelve years, reported Mieng, but he estimated that one thousand evangelical Christians and eleven pastors are still in North Vietnam. He said the International Control Commission occasionally brings back postcards censored by both governments, but never any letters.

Several evangelical churches are located in Vietcong territory in South Vietnam, and are experiencing great difficulties because they frequently find themselves in the midst of a battle zone. Some of the Christians in the villages refuse to leave their land and homes even under great danger, and the pastors here feel that they must stay with their people. Mieng pointed out, however, that some of these pastors are able to move back and forth between their villages and the government-controlled areas.

The Protestant church, which forms only a small part of Vietnam's fifteen million people, has attempted to stay clear of political involvement. It was Mieng's opinion, however, that the withdrawal of U.S. troops would result in a quick Vietcong victory.

When questioned about the church's and MCC's activities being identified with the Saigon and American governments, Mieng replied that his church had been able to maintain a relatively neutral stance. And he added that in the eyes of the Vietnamese government and the people all Protestants, regardless of their denomination, are considered to be members of the evangelical church.

He gave the example of one relief worker with whom the Mennonite Central Committee has relationships. "If the Vietcong thought that he was representing the Vietnamese and American governments, they would come and destroy his work immediately. But if they think that this is the work of the evangelicals in Vietnam, they'll leave the work in peace."

Physician in War Zone Spent 2 Months in Vietnam

"The people knew us. We don't know whether we treated Vietcong or not—we never asked questions."

Fred Brenneman smiled. "We were three miles out of Nhatrang, across two long river bridges guarded by South Vietnamese troops. The American military doctors working at the provincial hospital were amazed at our ease of traveling, even during curfew."

At age sixty-two, Dr. Fred Brenneman resigned his position at Philadelphia State Hospital to serve two months at Chan-Y-Vien Tin Lanh, a hospital run by the National Evangelical Church of Vietnam in cooperation with the Mennonite Central Committee.

What brought Brenneman to Vietnam? He felt he knew the needs of the people. Soon after his graduation from Kansas University School of Medicine in 1932 he served seven years as a medical doctor in India. Subsequent work in American Samoa, where he was director of public health for two years, and Africa, acquainted him with numerous problems in tropical medicine. He wanted to make a personal contribution in Vietnam.

As an older man it was necessary to convince others of the wisdom of following the call of the Lord to go to Vietnam. He studied various possibilities before being accepted as a volunteer by the Mennonite Central Committee administered program, Vietnam Christian Service. For such short-term service he was asked to pay his own way.

The wartime atmosphere provided working conditions unlike any he had seen before. Other hospitals in the area were surrounded by rolls of barbed wire, sandbag emplacements, and guarded by fully-armed soldiers. Tin Lanh, where Brenneman worked, was out in the countryside, away from any protection.

But he treated no military casualties as far as he knows. He reports that patients were often refugees from nearby areas of heavy fighting, and were usually tired and under tension. Their medical problems were often nervous reactions—their loved ones conscripted into armies on either side, their homes destroyed, their plans for the future uncertain.

Refugees showed signs of malnutrition, particularly vitamin deficiencies. Children had worms, whooping cough, and serious skin diseases, while many older persons had severe hypertension and cancer at advanced stages—unlike anything he had seen in India.

During eight weeks in the field he treated fifteen hundred outpatients, as many as eighty-seven in one day. Nhatrang's Tin Lanh hospital serves fifty inpatients, though it was designed for forty when built in 1960, and forty tuberculosis cases. All require regular attention.

Brenneman has high praise for the Tin Lanh hospital staff which is predominantly Vietnamese. He also gives much credit to the five-member Vietnam Christian Service medical team headed by Linford K. Gehman.

He has returned to his wife and daughter at Souderton, Pa., to a post at Philadelphia State Hospital, and to duties as associate pastor of Haycock Mennonite Church (he is also an ordained minister) near Quakertown, Pa. He plans to go back.

"My wife Millie wanted to come this time, but I told her to wait two years." His thirteen-year old daughter, Barbara, is still in school, making it difficult to get away. He says the next visit will just be to check on things.

Summing up his experience, Brenneman said: "I'm happy I got to come the way I did."

Amsterdam Registration Begins Soon

Registration forms for the Mennonite World Conference will be distributed to North American congregations within the next several months.

The Eighth Mennonite World Conference will be held July 23-30, 1967, in Amsterdam.

Indications are that many Europeans and North Americans are hoping to attend. All Mennonites attending will be considered delegates of their churches. One person for every thousand members will be designated by their respective conferences as voting delegates. No conference is to have fewer than five voting delegates.

The Dutch Mennonites will provide lodging for all who come, in homes for those who so desire and in hotels for those preferring that type of accommodation.

Menno Travel Service has been asked to be in charge of all travel arrangements, both for travel to Amsterdam from North America and for the tours in Europe in connection with the conference. Fourteen European tours are being planned at the present time for the weeks before and after the conference, including visits to the Holy Land, Russia, England, and other places depending on the particular interest of the visitors. These tours are not sponsored by the World Conference, but are planned by Menno Travel Service to coincide with the plans for the conference. Mennonite communities in Europe are included in some of these tours. A travel folder describing them in detail will soon be available from the office of Menno Travel Service.

Mennonites interested in getting together to charter planes for travel to the conference can do so, thereby bringing travel costs from New York to Amsterdam and return to about $250 to $300 per person. Conferences not larger than twenty thousand members are eligible to charter planes in their own name, as are college alumni associations and other Mennonite organizations with a definite membership and existing for purposes other than travel. For this reason officers of such conferences, alumni associations, or other organizations are encouraged to take the initiative in planning such charters. Counsel and help about how such charters can be arranged may be received by writing to Menno Travel Service.

Those not eligible for charter, or unable to fit their schedule into such flights, should also write to Menno Travel Service about other ship or plane accommodations for 1967. Special excursion rates and other possibilities are available in good variety for those who apply early. Write to Menno Travel Service, 21 South 12th Street, Box 367, Akron Pa. 17501; or Box 283, Newton, Kan. 67114; or 111 Marilyn Avenue, Goshen, Ind. 46526; or 377 Henderson Highway, Winnipeg 15.

Two Join Eastern District

The Eastern District Conference met in the Deep Run Church, Bedminster, Pa., from Apr. 28 to May 1. Theme was "Our Stewardship" with Milo Kauffman, Hesston, Kan., as speaker.

He challenged the delegates and visitors as reports were made by the committees of the district. Twenty-eight churches with a combined membership of 4570 reported a per capita giving of $155.18.

Elected as conference officers were: John Sprunger, pastor of the Church of the Good Samaritans, president; Walter D. Fry, pastor of the Norriton Community Church, vice-president; and Ernest Neufeld, pastor-elect of the First Church of Allentown, secretary.

Two congregations were received nto membership at the opening session. They were the Conewago Community Chapel, located near York, Pa., and the Mennonite Congregation of Boston worshiping at Arlington, Mass. The Conewago Chapel represents many years of dedicated mission work with a membership of hirty-seven and a Sunday school of 56. The Boston congregation was ormed by students and instructors in he Boston area with a membership of eighteen with forty worshiping egularly. This congregation also is ooking forward to joining the Ohio and Eastern Conference of the Mennonite Church.

A budget of $33,000 was passed with $24,500 designated for mission projects. Included is the Philadelphia Community Orientation Center, a ounseling and referral program in North Central Philadelphia.

Approval was granted for the Fredrick Mennonite Home for the Aged o proceed with an expansion program t a cost of $2,107,900 which would ive the home a nursing wing and a otal capacity of 171 beds.

The conference was closed with a mission rally on Sunday afternoon with challenges brought by Paul Lin, pastor from Taiwan, now studying n this country, and Peter Buller, a missionary on furlough under the Congo Inland Mission. An offering was taken at this session for the Genral Conference Mission in Taiwan nd the Republic of Congo.

A Nurse Is Hard to Find So They Say in Appalachia

he Mennonite Central Committee is looking for four nurses to begin serving at the sixty-bed McDowell, y., hospital this summer.

This is the same hospital that in 964 requested MCC to send them vo nurses on a temporary arrangement. Because of the hospital's difficulty in securing nurses on its own, owever, MCC provided the hospital ith two additional ones.

Since it is very difficult to recruit medical personnel from outside the ppalachian region for positions at ospitals there, the Appalachian Reonal Hospitals, Inc., which operates n hospitals in Kentucky, Virginia, nd West Virginia, asked MCC to urther help alleviate this drastic edical need by sending nurses and doctors to hospitals in eastern Kentucky.

At present the MCC medical staff consists of two medical doctors and their wives, a director of the hospital admissions and his wife, and the three registered nurses at the McDowell hospital.

In addition to their work at the hospital, the MCC nurses are participating actively in local civic and church activities. For example, they recently purchased 1500 school books at a secondhand store for $12 and with the aid of a few school children they repaired these and donated them to two schools in the area. They are also helping with the young people's group of the local Baptist church.

Since the nurses have had such a good relationship with the community, the Mennonite Central Committee is eager to see this rapport with the people continue.

All of the present MCC nurses at McDowell will be completing their terms in the fall. Nurses interested in filling the need at this Appalachian hospital should write to Personnel Services, Mennonite Central Committee, Akron, Pa., 17501. One nurse is needed immediately.

Words and Deeds

Donald Jacobs, bishop of the Tanganyika Mennonite Church of Tanzania, was a "scholar in residence" of the Bluffton College campus from May 3 to 13. He gave a series of lectures on Africa and anthropology and met with students and faculty. He has been a missionary since 1954.

Church-state relations are discussed in the current issue of *Report*, a publication of the Mennonite Central Committee. This issue carries the papers and the findings of the church-state study conference sponsored by the MCC peace section in Oct., 1965.

Dates are expensive and even scarce in South America. Mennonite farmers in Paraguay are developing a date processing industry as a result of Californian palm trees brought to the Chaco in 1950.

Clothing packed by MCC clothing center in 1965 totaled 801,000 pounds and was valued at more than a million dollars. The largest portion went to Algeria and other African countries.

Yelena Chernetskaya and *Maria Braun* are members of an Evangelical Baptist group in the Russian village of Sokoluk. The newspaper *Soviet Kirgizia* reports that they have been sentenced to five years' deprivation of liberty for running a Baptist Sunday school. The paper accused the Sunday school of spiritually corrupting the children and causing them to reject membership in communist youth organizations. [Maria Braun has been identified as a Mennonite.]

The Texas Council of Churches has issued a formal invitation to Roman Catholic churches to join the interdenominational state body which now has twenty member denominations.

Thirty tons of seed potatoes were sent recently to Yugoslav farmers whose potato crops were damaged by the Danube River floods early last year. Many thousands of acres in the northern part of the country's potato growing area were inundated by the rampaging river. Also sharing in the project were MCC of Ontario and two Swiss agencies—the Swiss Seed Potato Import Corporation, which is arranging for the sale and transport of the seeds to Yugoslavia, and the Swiss Alcohol Control League.

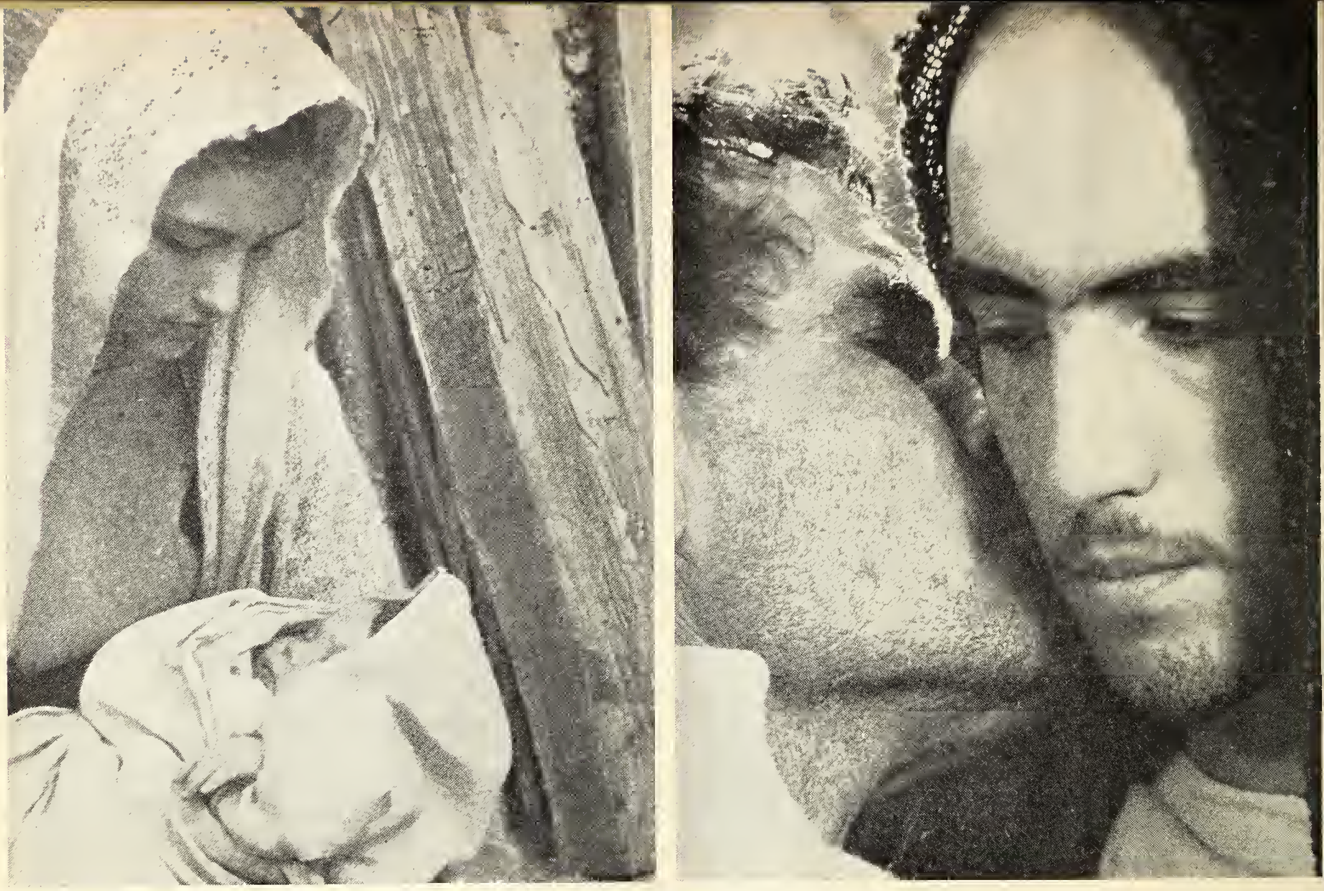
Three Bluffton College students will spend their junior year studying in schools abroad next term. They are Barry Adamson, Cincinnati, who will study in Kenya; Geoffrey Kelley, Lakewood, Ohio, Kenya or Nigeria; Michael Smith, Arendtsville, Pa., Kenya or Colombia.

The John Birch Society presented its goals and methods at a student forum at Mennonite Biblical Seminary on Apr. 21. The speaker from the Elkhart chapter was invited by the student group.

The Western District Conference became a member of the Kansas Council of Churches on May 2.

Capital punishment was abolished in four states in 1965: Iowa, West Virginia, Vermont, and New York. Nine other states have voted down the death penalty. The first was Michigan in 1846. Others are Rhode Island, Wisconsin, Maine, Minnesota, North Dakota, Alaska, Hawaii, and Oregon.

Glen Brubacher, Waterloo, Ont., is an MCC volunteer working in Mingo County, W. Va. He was recently appointed director of a federal antipoverty program agency which will train fifteen men in carpentry during the next six months. He and the carpenter trainees are tearing down houses and using the salvage to repair the homes of elderly people on public assistance.



From the motion picture "The Gospel According to St. Matthew": The Nativity and the Betrayal

Best Life of Christ on Film

In the short time that motion pictures have been a part of our culture, a number of efforts have been made to capture the life of Christ on film. Compared to what the cinema can do with other subjects, the screen passion plays have been duds. One called "The Greatest Story Ever Told" was a spectacular flop just because it tried to be spectacular.

Why is it difficult to do the life of Christ on sound film? Producers, like poor preachers, have been too concerned about their audiences. They have shown what was expected. They have been too concerned about their own reputation as though the message belonged to them.

"The Gospel According to St. Matthew" is an Italian film that has recently come to North America. If it doesn't come to your town, make a pilgrimage to the nearest city where it will be shown. It is one of the greatest motion pictures that has ever been made even though shot in black and white and on such a low budget that a small denomination might have been able to finance it. Certainly, it is without a doubt the best life of Christ ever filmed. It may not be equaled in our lifetime.

Pier Paolo Pasolini, a convinced Italian communist, has made what Hollywood and America's culture religionists could not make—a valid and authentic statement on the life of Christ.

Pasolini has succeeded because he had the full collaboration of Matthew the evangelist. The only spoken words in the film are from the Gospel According to Matthew. (Readers of the standard English versions of the Bible may not always recognize Matthew in the literal translation of the Italian words in the subtitles, but the words are only his.) Pasolini follows Matthew's account from the birth of Jesus to the resurrection. He does not add or subtract. He may understate but he never exaggerates. The power of the film is the power of Matthew who has been unleashed to testify for Jesus Christ.

But it is Pasolini the filmmaker who makes it possible for Matthew to tell the good news of Christ in this medium. He has taken the arts of the motion picture and put them all at Matthew's disposal.

Striking is the setting of the film in the mountains of southern Italy with village people unskilled in acting portraying the people to whom Jesus came. "What I was interested in," says Pasolini, "was creating an equivalent of the simple people among whom Christ lived. It seemed to me that southern Italians were the closest."

But the film brings more than realism. The decaying homes on the barren hillsides are symbolic of the dying and sterile world to which Christ came. The lined and worn faces and hands of the peasants speak simply of real people.

The scenery and the people are not ends in themselves. They serve to support the story of Jesus who in character with the setting and with Matthew is a young man in a hurry, passionate and almost angry. He teaches not as a mystic speaking to a relaxed and serene audience, but calls forth the kingdom of heaven on the run.

Enrique Irazoqui, the Spanish student who carries the role of Jesus, portrays Jesus as a man of action, but always as a man. In the character of Jesus as in the total film Pasolini has stripped away layers of tradition and sentimentalism about Christ so that we begin to see Him as His contemporaries must have seen Him. He is an itinerant teacher in the scratchy soiled garments of a peasant who dared to challenge the power of structures and who cried out with pain when they crucified Him.

Music is one of the filmmakers tools and it is used in "The Gospel According to Matthew" as music should be used in a film. Bach, Mozart, and the Negro spiritual are heard. Most starting is the use of "Missa Luba," a Congolese mass sung to African instruments and rhythms.

And after the music and dialogue omes silence. The silence belongs to Matthew; how little he said and yet how much he said in the little that he aid. And in the silence, the tradeiark of Pasolini, rather than in the oise of Hollywood, we can hear Mathew.

Made in Italy, the film has the moral ndorsement of the Roman Catholic Church. The French Cardinal Feltin ays, "No other religious film resembles this one—in which Christ is reored in all His humanity, in all His ivinity."

Though dedicated to the memory of ope John XXIII, it is not a Catholic lm. It belongs to everyone, Christian nd non-Christian alike as Christ came everyone.

But people can ask as did the New ork *Times* writer Melton S. Davis Apr. 10), "How could Pasolini, darng of the left, turn out a reverent film ırpassing in sincerity and significance rtually anything of its kind produced sewhere?"

Davis reports that Pasolini sees othing strange in this. "Who of us," ie controversial director says speaking of Italians, "can say that deep inside he doesn't feel a little Catholic? Catholicism is the air we breathe. I think it's quite acceptable, not contradictory at all for a Marxist to make a religious film. After all, both Catholics and communists are full of idealism."

And he adds, "Besides, I don't make films for ideological reasons but for psychological reasons."

Gulielmo Biraghi, a movie critic in Rome adds one more insight. "Our Marxists," he says, "are illogical enough to feel, in their own way, religious. Also, whether Marxist or not, a poet like Pasolini can feel the charm of those ancient and very modern pages."

Pasolini wants to do another biblical theme. "What I'm really looking forward to doing," he says, "is the life of Saint Paul in modern dress with the dialogue taken from his letters."

It sounds like a great idea. Maybe someone else will beat him to it. But I doubt it. *Maynard Shelly.*

Words and Deeds

Captial punishment was put to a vote in Canada's House of Commons in April. After a week of debate the Parliament voted 143 to 112 to continue the death penalty. Canada has had no executions since 1963 since the government has commuted to life sentences all twenty-three death sentences that have come before it for review.

CHURCH RECORD

Calendar

General

June 2-5—Pacific District Conference, Upland, Calif.

June 3—Commencement, Mennonite Bilblical Seminary.

June 6—Commencement, Bluffton College.

June 16-19—Northern District Conference, Lustre, Mont.

July 6-10—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

May 30-June 10—St. Catharines (Ont.) United Church, adult Christian education week, Henry Epp, Lawrence Klippenstein, George Wiebe, leaders.

June 11-12—Saskatoon, Sask., regional mission rally.

June 11-18—Sask., stewardship in mission orientation meetings.

Northern

June 12-14—Salem Church, Freeman, S.D., church dedication, Willard Claassen, speaker.

Western

June 4-5—Hanston, Kan., Western Kansas Youth Fellowship.

Deaths

Reinhold Guhr, Johannestal Church, Hillsboro, Kan., was born Nov. 1, 1888, and died May 8. He was a lifelong member of the church in Hillsboro.

Henry Sames, Deep Run Church, Bedminster, Pa., died May 1. He was sixty-four.

Benjamin P. Waltner, Salem Church, Freeman, S.D., was born July 10, 1886, in Hutchinson County, S. D., and died May 10.

Ministers

Curtis Burrell, St. Louis, a senior at Goshen College Biblical Seminary, will be installed as associate pastor of the Woodlawn Church, Chicago, Ill., June 19.

Edwin Epp, Eigenheim Church, Rosthern, Sask., will be the pastoral assistant of Grace Church, St. Catharines, Ont., for the summer. He is a graduate of Canadian Mennonite Bible College.

George Groening, Winnipeg, has accepted a call to the pastorate of the

Foothills Church, Calgary. He is currently pastor of the Bethel Church, Winnipeg, where he has served since 1954.

Leonard Harder, presently pastor of a church in Reedley, Calif., will become the pastor of the Garden Township Church, Hesston, Kan., in July. Previous pastorates have included Swiss Mennonite in Alsen, N. D., and First, Glendive, Mont.

Horst Heidebrecht, a pastor from Germany presently studying at Goshen College Biblical Seminary, will be the pastoral assistant at the Bethesda Church, Henderson, Neb., this summer.

W. Harley King has accepted a recall to the pastorate of the Spring Valley Church, Newport, Wash., for a two-year term.

Ernest W. Neufeld, Chicago, Ill., present pastor of the Second Church, Philadelphia, Pa., will assume the pastorate of the First Church, Allentown, Pa., this summer. He was ordained in 1957 in the Summerfield (Ill.) Church, and was pastor there until 1960 when he began serving the Second Church of Philadelphia.

Raymond C. Linberger, Lansdale, Pa., has accepted a pastoral call from the Second Church, Philadelphia, Pa. He will begin his duties this summer following his graduation from Mennonite Biblical Seminary, Elkhart, Ind.

Marvin Wall, Hesston, Kan., completed his pastorate with the Garden Township Church, Hesston, at the end of May. He has served since 1962. He will become the pastor of a church in Lowe Farm, Man.

Marriages

Orlando Boldt, Mennonite Brethren Church, Dalmeny, Sask., and *Marlene Falk*, Zoar Church, Waldheim, Sask., on Apr. 15.

Merlin Dean, Baptist Church, Wichita, Kan., and *Elaine Graber*, Hopefield Church, Moundridge, Kan., on Apr. 23.

Wayne A. Fast, First Church, Newton, Kan., and *Beverly R. Reimer*, Faith Church, Newton, Kan., May 7.

Robert Johnson, New Hopedale Church, Meno, Okla., and *Myrna Friesen*, Bethesda Church, Henderson, Neb., on May 4.

Waldemar Krause, Eigenheim Church, Rosthern, Sask., and *Margaret Lora Hildebrand*, First Church, Saskatoon, on May 7.

Harry Nase, St. John's Lutheran Church, Quakertown, Pa., and *Verna Keiser*, West Swamp Church, Quakertown, Pa., on Jan. 8.

Joe Waltner, Salem Church, Sioux Falls, S.D., and *Carol Wallace*, Dallego, Calif., on Apr. 23.

Audio-visuals

This Is Voluntary Service, a 25-minute filmstrip produced by the Mennonite Central Committee, is a filmstrip which describes several MCC voluntary service projects in detail to demonstrate what the Mennonite churches are doing through voluntary service now, twenty years after the program's inception immediately after World War II. It tells why young people today volunteer and how they feel after they have completed a year or two of service. Copies may be loaned from MCC offices or from the Audio Visual Library, 722 Main St., Newton, Kan. 67114.

Baptisms

Salem Church, Freeman, S. D., on May 15: Brian Brockmueller, James Graber, Terry Graber, Wallace Kramer, Cheryl Lehmann, Dennis Merk, Cheryl Preheim, Harlin Preheim, Joyce Richert, Pauline Ries, Sharon Ries, Daniel Unruh, Jerald Waltner, Rita Waltner, Ruth Wiebe.

Spring Valley Church, Newport, Wash., on May 29: Martha Baergen, Helen Kay Hiebert, John Woelk.

Workers

James H. Ehrman, superintendent of Bluffton (Ohio) schools, has been appointed to the Bluffton College staff for the coming year to work half time with the development office on alumni affairs. He will also be working on a doctoral program in school administration and curriculum.

Marian Goertzen, daughter of John Goertzen, Chilliwack, B. C., will begin a one-year voluntary service assignment June 1. Her assignment will be in community children's work in Fort Wayne, Ind. She is a member of the Eden Church, Chilliwack.

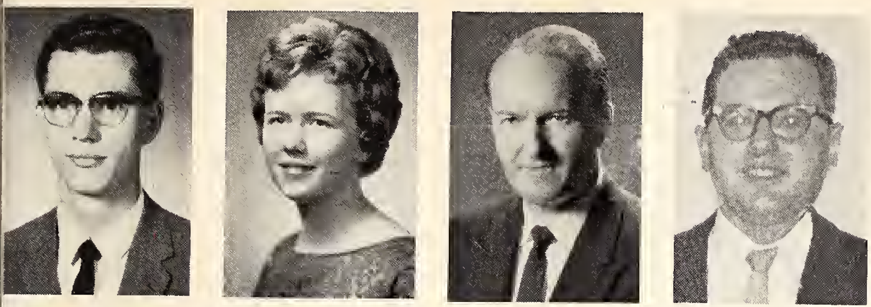
Richard and Bonnie Nickel, Hillsboro, Kan., will begin a two-year voluntary service assignment in Bogota, Colombia, in June. They will be teaching in Colegio Nueva Granda, an English speaking school in the northern part of Bogota. Fifty-two percent of the student body are American and European, and forty-eight percent are Colombian students. The Nickels are members of First Church, Hillsboro. Richard is the son of Peter Nickel, Newton, and Bonnie is the daughter of W. O. Schmidt, Goessel, Kan.

Loren and Peggy Reusser, Newton, Kan., with their three daughters, left May 25 for a three-year voluntary service assignment in Taiwan. Their main support will come from the Board of Christian Service with support for the children supplied by the Board of Missions. They will engage in church witness through teaching in the Feng Chia College, Hsi-tun, and at the Chinese Overseas Business College. He will teach business courses. He also will be working directly with the Mennonite Mission in Taiwan with accounting and Bookkeeping. The Reussers are members of the Hesston (Kan.) Church. Since 1959 Reusser has been business education instructor at Hesston College.

Richard and Theora Schroeder, North Newton, Kan., will begin a two-year voluntary service assignment in Oklahoma City, Okla., June 15, working in maintenance and community youth leadership. Richard is the son of the Menno Schroeders, Mountain Lake, Minn. Theora, daughter of John Pauls, Moundridge, Kan., is a registered medical technologist.

Carol Siebert, daughter of Peter P. Siebert, Lushton, Neb., will join the Board of Christian Service clerical staff June 6. She is a member of the Bethesda Church, Henderson, Neb.

Ehrman, Goertzen, Nickel, Nickel (Workers).



chroeder, Schroeder (Workers); Groening, Neufeld (Ministers).

Verney Unruh, presently the Far astern representative for the General onference Board of Missions while iving in Kyushu, Japan, will begin vork at Newton, Kan., on Sept. 1 as staff member with special responsiility for the Asian field. A member f the Bethlehem Church, Bloomfield, Iont., he graduated from Bethel College in 1944. He graduated in 1948 from New York Biblical Seminary. Upon graduation from seminary, he became pastor of the Pulaski (Iowa) Church. He was also vice-president of the Young People's Union from 1945-1951. Since 1951 he has served in Japan. During his 1962-63 furlough he served in the Newton office.

LETTERS

s God Dead? Yes and No

he following meditation was written y Sam C. Wittmer, Wayland, Iowa.

he fool says in his heart, "There is no God."
he God of Creation is not dead.
he God of the Master Jesus is not dead.
he God in whom we live, move and have our being is not dead.
he god man has created is dead.
he god of war is dead.

pen-minded to Love

EAR EDITOR: I wonder why this rticle, "Our Town Is A Spiritual isaster Area," is chosen as supplementary reading for a Sunday school sson. I may have no right to speak I live out of state and cannot atnd our church in this area. However, the article will be read by many hers, such as myself, who will not in Sunday school for its explanaon.

On the surface and without further mmentary, the article sounds much like the daily gossip that passes through our neighborhood. The evil-minded immediately assume the worst in a statement such as "another car stops by every few days while the husband is away at work." While the open-minded and less critical may just ignore that piece of gossip, I hate to think that feeding lunch to one's brother-in-law to save them unnecessary expenses could be interpreted in such a way by wandering eyes which was the case in our neighborhood.

Who are we to judge that there was not a just reason for a man to walk out on his first wife? Are we to deny him the happiness he may find in a new marriage?

The young girl returning home with a child and no husband—does no one consider he is simply unable to come due to sickness, job, or military obligations? The man *reportedly* (by whom?) has a drug habit. Well, he may be trying to rehabilitate and we judge him and shun him through fear and thus encourage the habit.

Maybe as I write this I can see the answer to the situation. However, I see no need for a disaster team. What is needed is the removal of the judging gossip! God shall judge our actions, not man.

These gossips need to stop seeing and looking for the evil and bad, but should look for the good in their neighbors. Neighbors need to share not words of gossip, but words of friendship. In order to do this, they must humble themselves to try and speak to the foreign wife, to share the gifts she has to give from a foreign culture and language. She will not feel unadjusted for very long if that happens!

Are you, the gossip and judge, the one helping the widow or are you just feeling sorry for her and glad it's not you? No, there is no need for disaster services. All that is needed is that Christians begin living like Christians and not playing God.

Jesus did not judge the sick, maimed, or sinful. He did not have the time since He was busy giving them love, friendship, and help. No one needs to preach the sins of adultery, drug habits, or alcoholism. What is needed is the honest Christ-like love and sharing which can often remove the need or cause for all of these sins. So let's stop looking outside the community for help. Let us stop gossiping and judging, and start giving and sharing of ourselves out of love and friendship, not out of pity or shame. Let us start acting like CHRISTIANS! *Mrs. Dennis E. Mace, 927 Main St., Biloxi, Miss. 39530.*

Sour Grapes

DEAR EDITOR: "Ode to a Carpet" (May 10, 1966) was ingenious and "In the Dark" delightful. But the grapes in the epistle by the fruit grower were souring [Letters]. He really ought not to have used the word communist so loosely. *Robert G. Hunsicker, 203 East Broad St., Souderton, Pa.*

Labels that Anger

DEAR EDITOR SHELLY: Your May 10 issue was just great! "Freedom for a Communist," "Ode to a Carpet," and "In the Dark" were especially outstanding.

I read Mr. Staufer's letter with interest, as I, too, live in a farming community and am interested in the wages paid, but I am usually on the receiving end. I (17 years old) have been getting $1.50 an hour for general farm labor. In potato harvest time, $1.40 to $1.60 an hour are common wages.

Farmers here are in a situation similar to the one he describes. Some of them gripe a lot, too.

I noted that the communist (Freedom for a Communist) was not free under capitalism either. I wonder sometimes if maybe it would be possible to achieve real freedom under communism. I know many capitalists who aren't really free. They have become slaves to mortgages, financial security, alcohol, cigarettes, churches, klans, families, and their own prejudices. In conclusion, I'd say, the only true freedom comes through God, and is independent of the political system you happen to live under.

Mr. Staufer labels the "marches" and "messes" as "communist" and leaves it unsaid, but assumed that anything that has communist participants is bad. This and all other "bad communists" and "good capitalists" generalities make me angry, because I am not sure if the good of capitalism overbalances the bad, or if the bad of communism overbalances the good. *David Hiebert, Box 479, Aberdeen, Idaho 83210.*

Mennonite Men Look At Penal System

Mennonite Men of the Western District assembled for their fourteenth annual retreat on the grounds of Camp Mennoscah on Apr. 23 and 24. Pleasant weather and a well-planned program attracted a record number of men from churches throughout the district. More than one thousand men and boys were present for most of the Sunday activities. An estimated two hundred men with boys arrived on Saturday to spend the night camping.

On Saturday evening Harold Gross of Bethel College gave an illustrated report of his travels in Russia. He studied in Europe during his sabbatical leave during the 1964 - 65 school year. He and his family traveled extensively during the weekends and vacation periods.

The theme of the retreat program centered around the "penal system" of our society and our responsibility to the offender. Resource leaders having a part in the program were: Edgar Epp, superintendent of the Provincial Correctional Institution, Prince Albert, Sask.; Nova Stucker, superintendent, and Joseph Bayles, chaplain, of the Kansas State Industrial Reformatory, Hutchinson, Kan.; Orlyn Zehr, social caseworker, and Elmer Ediger, administrator of Prairie View Hospital. Epp gave the address in the morning program, and all of the resource personnel served on a panel as the main event of the afternoon session.

Following is a resumé of Epp's address:

Penal institutions are completely inadequate since they do not serve to rehabilitate most of the inmates, but tend to increase their problems. What is known about penology and what is actually practiced in penal institutions indicates that prison procedures are at least thirty years behind the times.

Prison life does one of three things to those who are forced to experience it.

1) It makes them rebellious and bitter toward society.

2) It breaks their spirit so that they have little initiative or ambition to succeed after they have served their term.

3) It institutionalizes them so that they become almost entirely dependent on others even for daily needs since they do not have the privilege of making their own decisions.

Imprisonment should be motivated by detention sometimes; however, its purpose should never be for punishment, or revenge for acts committed. Most prisoners are incarcerated because they are poor and cannot properly defend themselves. People with means can often avoid prison terms by paying fines.

Prisoners very largely set the standard of prison behavior. This is true because any inmate who dares to rise above the norm is considered a stool pigeon. Anyone so designated is in grave danger even of losing his life.

Approximately 80% of the inmates of prisons are not dangerous and should not be held in penal institutions. The basic problem of a large percentage of those who break the laws of society and become imprisoned is that they are emotionally immature and unstable. Their problem is due largely to the fact that they have wrong attitudes. Because this is true, confinement only adds to their problem.

Since inmates found it difficult to live in society before incarceration, it will be more difficult to adjust after a period of confinement in which they have lost contact with the outside world. Often prison institutions are graduate schools of crime in which minor offenders become habitual criminals. Inmates can become more subtle lawbreakers by learning criminal methods from each other while imprisoned.

Epp suggests alternatives to the present prison procedure:

1) More lenient parole laws (usually offenders are more easily rehabilitated before they are institutionalized).

2) Shorter sentences (crowded prisons are a deterrent to early rehabilitation).

3) Better qualified and trained workers to help inmates inside prison and after release.

4) Smaller institiutions with specially trained personnel for the dangerous and potentially dangerous offenders should be created.

At the afternoon session the panel personnel largely endorsed what Epp contended in the morning address. It was suggested that it is the business, and should be the concern, of the church to redeem people, and the inmate of the prison is no exception.

In discussing what can be done to lower the crime rate and to help those who break laws to become responsible citizens, the panel gave these suggestions:

1) Imprison fewer lawbreakers. The thought was expressed that most of those who are now imprisoned should never have been sent to an institution. Most of the offenders could and should be helped and controlled in the community outside of a prison.

2) Select and train personnel who work in prisons and those who supervise offenders. As of today, there is no training program for correctional institution officers.

3) Establish a preventative program. This can be done by recognizing potential offenders early. This would require more research and evaluation of the needs of those who have criminal tendencies.

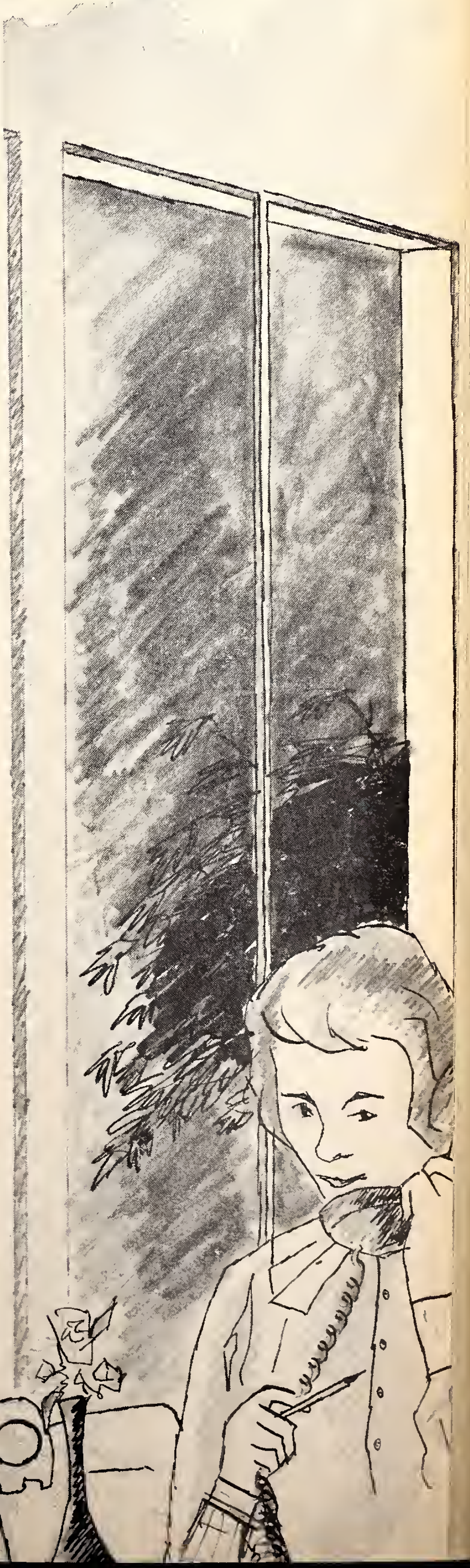
4) Community education. Uninformed people and adverse public opinion is undoubtedly the greatest deterrent to penal reform.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

Under a Bitter Green Canopy

Evelyn Nunemaker Krehbiel



Might she dismiss her school? No, said Mr. Patterson

VIOLET SHEPHERD READ again a part of the notice on her desk:

"Matters of this import should be referred directly to my office. May I remind you of the need for working ogether as a team?

"Ward Patterson, Superintendent."

The school principal tapped her manicured fingernails on the desk top n agitation as she mentally framed a response she would never send:

"Channels and red tape! And have you looked at your desk lately, Mr. Ward Patterson? Have you seen the sheaf of urgent requests on your desk? Always half of your plodding under-ings await a Request Granted or Item Requisitioned from His Highness. Do you recall the delivery of Miss Monette's Christmas styrofoam stars at Easter? Or your official consent to have the auditorium piano uned in April, from a September request by the music supervisor—after a year of out-of-tune PTA meetings?

"Now, Mr. Patterson, if I had sent my request for water testing through your busy office and impure water had caused more hepatitis cases in the probable delay, I, too, would have been to blame. Through my direct request to the State Board of Health he matter was quickly handled. Happily our water is innocent. I am not certain I did wrong in this case, Mr. Patterson."

Miss Shepherd briskly filed the notice with her superintendent's bulle-ins. Her secretary sauntered into the office. "Good afternoon, Miss Barton."

"Greetings, Miss Shepherd." Neva Barton tossed her purse in its drawer and dropped into her chair. She tore open a candy bar wrapper and began o eat. "Lovely day for the tropics."

Miss Shepherd touched a lace-edged handkerchief to her forehead. "Is t my blood pressure or the humidity ndex? Not a breath of air in this north office." She switched the office fan to a higher speed.

"It's the weather. By the way, this noon I heard a severe weather forecast for this area—you know, sixty miles on either side of a line—and we sit right on that line."

"I didn't know about the forecast. Keep the office radio tuned to our Ridgeville station. I'll check the sky periodically. At least we had tornado drills last week."

Tornado regulations, proposed by Mr. Patterson and approved by the school board, were in effect in the schools in this district. Students were not to be dismissed unless called for by parents. Tornado drill instructions specified that students push desks to inside walls and duck under them, heads down.

When Mr. Patterson had informed the teachers of these regulations in a meeting four years ago, Violet Shepherd's back stiffened as she asked, "Do these regulations apply to all the Ridgeville schools?"

"Yes, yes, of course; all of them."

"But Riverview is different. All of my pupils live within five minutes of home."

"Miss Shepherd, these regulations have been established for the safety of *all* the children in *all* the Ridgeville schools."

"But the schools are not uniform. Ours is the newest school in the district. What protection are glass walls, which completely surround us, against tornadoes?"

Mr. Patterson, at first only slightly annoyed by this interruption in his organized agenda, was angered by insubordinate notions.

"Students will be protected behind their desks. Most of their homes are basementless."

"But they do have tables or beds to crouch under, and they are so close to their homes. I feel they would be much safer there, Mr. Patterson."

"Miss Shepherd, these are the regulations. They are to be followed."

And the subject had stood at this point. Miss Shepherd had conducted tornado drills at the prescribed intervals but was chilled when she considered the possible results of such action in an actual crisis.

Now she stepped from her office and walked down the hall toward the water fountain in the glass-enclosed lobby.

"Do you want a drink, too, Miss Shepherd?" asked a girl clasping a doll. She stood at the front of the waiting fountain line and stepped aside. The line backed a step to allow Miss Shepherd to drink.

"Thank you, Betty."

Having the superintendent's daughter in her school was at times a special reminder of his authority. She recalled the fifth-grade puppet unit, correlating a variety of learning experiences. But Betty's delighted report to her father following the performance for her class had resulted in an angry telephone call concerning this foolish waste of time. For learning is difficult and requires effort; if activities were such fun, time had obviously been wasted.

Now Miss Shepherd drank from the low fountain. She looked through the glass at the sky. It was overcast and held puffs of gray clouds, but no storm was in sight. No tornado had come to Ridgeville for fifteen years. There would probably not be one today.

The buzzer sounded and pupils sorted themselves into their rooms.

In her office Miss Shepherd learned that Mr. Patterson had phoned to announce the storm forecast. "He says he will keep in touch," reported Miss Barton, poking into the crackling cellophane bag for the last remaining peanut halves.

"Let's not count on that," responded Miss Shepherd.

At recess time Miss Barton quietly notified the teachers of the possible storm.

After recess the office radio, now noisy with static, informed Miss Shepherd that high winds had downed tree branches and torn off shingles in Wapa, forty miles southwest, and a hailstorm was in progress thirty-five miles west.

Frightened mothers came for their children by car or on foot, or telephoned to ask that their children leave school early. These requests were honored.

On her next reconnaissance Miss Shepherd saw a low fringe of black clouds rising into view over the maples and oaks in the field west of Riverview Development.

The office clock clicked to 3:02. Miss Shepherd telephoned Mr. Patterson's office. Only thirty-five minutes of the school day remained. Might she dismiss her school?

"No," said Mr. Patterson. The school board had agreed with him on expected behavior in this possible crisis. Miss Shepherd was to follow orders.

She made another trip immediately. Then she saw an advancing canopy of green-black, an angry bitter green.

Oh God, what is best for these children?

With a hand less than steady, Miss Shepherd switched on the office intercom for each room. She cleared her throat and hoped her voice gave assurance.

"Your attention, please. A storm is approaching, and it will probably rain hard. You will be dismissed from school as soon as this announcement is completed. Walk home as quickly as you can.

"If no one is at home now, you may remain in the hall with the teachers, or go to a neighbor's house. Go to your basement if you have one. Or get under something—a bed, a table, in the position you learned here in our tornado drill. There may be a tornado."

At 3:08 the children bounded out of doors, glad for freedom. Then they looked up and saw the tormented sky. Boys and girls clustered around the bicycle racks and frantically struggled to unhook bicycle handlebars, then streaked toward their homes. Other children ran in front of bicycles and each other, aware of the nearby refuge of home.

After classroom windows and doors were closed, thirteen teachers, Miss Barton, and Miss Shepherd met in the lobby. Miss Shepherd urged teachers who lived nearby to leave also. Three left.

"Well, aren't we glum!" remarked Miss Barton, nibbling from a half-empty package of potato chips. "Who would guess you had just been granted thirty minutes of freedom from the little darlings? Whatever has come over Patterson that he dismisses his schools at this hour? Thirty minutes wasted, with no chance for recovery."

"This was strictly my decision," responded Miss Shepherd.

Miss Barton held up a pudgy forefinger in mock disapproval. "Miss Shepherd, you are not conforming? Well, I'm with you. Hm, 'The condemned man ate a hearty breakfast.' Have some potato chips, Miss Shepherd."

"No, thank you for the chips, but I appreciate your approval. I hope sending them home was a wise decision. We have walls of glass, but they have walls of toothpicks."

"I'm certain you did the right thing," commented Miss Monette, second-grade teacher.

"It seems right," continued Miss Shepherd. "I couldn't feel safe by the inside wall of a classroom, crouched beneath a desk—with a quarter-inch of glass between me and that stew-pot."

They moved from the lobby into the now dim hall.

The lobby door opened, and Betty Patterson sauntered back into the building. She passed the knot of teachers who were too astonished to speak, and walked into her room.

Miss Monette followed her. "Betty, what are you doing here? You were told to hurry home."

"I forgot my doll." Betty smiled, lifted her desk top, then paused and asked, "Do you know when I got my doll?"

"Betty, tell me tomorrow—"

"Last winter Daddy and Mommy went all the way out to California for a meeting for Daddy."

"Take your doll and hurry. No," she looked out the window, "stay here. It's almost too late."

Miss Monette reached for Betty's hand, but the child slipped from her grasp and skipped down the hall with her doll. Miss Monette raced after her. "Betty, the storm—*wait*!" She gestured toward the turbulent sky.

"I'll hurry," Betty called.

"Good-by," Betty smiled and waved, as the door closed behind her.

"*Hurry, Betty, run*!"

The growling thunder and dusk-darkness made her urging unnecessary. From the lobby the slender young teacher watched the child carrying her doll, until she reached the sidewalk leading to her door. She rejoined the quiet group in the hall.

The office telephone rang. When Miss Barton answered the line was dead. Breathless, she plodded back to the hall. The local radio station, now crackling furiously, stopped speaking.

With a flashing roar the wind and lightning came. The howling, screaming terror tore at the building, shrieking for entry. Flash after flash of lightning whitened the grayness outside and the gloomy hall within. Crashes of thunder shook the bulk of the building. A crescendo of drumming hailstones pounded the roof.

No one spoke. If they had spoken they could not have been heard. Each one, together in danger, was alone in his thoughts.

Is Betty safe in her home? And my mother?

Is the roof going? Will the walls hold?

I may be in orbit any minute.

God be with all the children and all of us.

All around us is noise—how is my classroom?

I'm terrified. How could I comfort the children if they were here?

How long will it last?

Finally it stopped, almost suddenly. The rain drop rhythm slowed and the shrieking fury slithered away.

It's over. We're still here and so is the school.

The custodian pushed his mop down the hall and stepped from the lobby to check damage on the outside. Two lady teachers came sheepishly from the girls' locker room where they had huddled under benches.

The office clock had stopped at 3:19. It was 3:40 now, dismissal time.

From the undamaged lobby the teachers looked down the street. Surprisingly normal. The box elder tree on the corner had been uprooted, partially blocking traffic. Television antennas had been blown over or stood at drunken angles. If this had been a tornado it had scarcely touched down here.

Down the street a woman stepped from a car and paused to unlock the Patterson front door. Mrs. Patterson!

Miss Monette spoke quietly, as if her words were painful to hear. "Where was Betty—could she get in? Where was she? Yesterday—yes, now I remember—she told me her father said she wasn't to visit their next door neighbor's house ever again. Trouble with neighbors. And the house beyond is empty. Betty hadn't time to go farther."

"A poor time for neighborhood feuds," thought Miss Shepherd aloud.

Miss Monette took a step toward the office. "I must call Mrs. Patterson and ask about Betty."

"Wait," urged Miss Shepherd, as a transistor radio in a nearby classroom came on. The somber group heard that winds in a neighboring town had registered over one hundred miles an hour. Trees uprooted, trailers overturned, roofs of buildings lifted. The Ridgeville radio transmitter tower had been blown down, and the station went off the air. Tree and line damage in Ridgeville, but no injuries.

A blue sky now showed above the fluffy clouds. The sun came out as if nothing unusual had happened.

Before Miss Monette could make her call, the office telephone rang, so she went to her classroom.

Miss Shepherd answered the call. Superintendent Patterson said he had called often before the storm, but the line was busy.

"Mothers called to have their children sent home," explained Miss Shepherd.

"When I finally reached you the storm struck here and the line went dead. It's repaired now." He became very much agitated. Miss Shepherd had dismissed her charges early without authorization. Mrs. Patterson, returning home from a committee meeting in the country, found Betty at home at dismissal time. She had been badly frightened and was soaked to the skin. Betty had tried to open the locked front door in the pouring rain, and finally discovered that the back door was unlocked.

"The poor child—I'm so sorry," said Miss Shepherd. "But Betty had come back for a doll. They had time—"

"*Why* did you disobey my orders? I must have cooperation from my principals. You can be replaced, you know."

"I did what I felt was best for the children."

"I'm coming over to Riverview to discuss this further."

The receiver clicked. Miss Shepherd wondered what more she could say to her superior.

An ashen Miss Monette appeared in the doorway.

"Come," was all she could say. She led the way to her classroom.

Through the open door they saw that the floor by the inside wall was carpeted with needles of glass, from the window missing from the opposite wall.

Miss Monette spoke. "Thank you. All those children. All my second graders. Tomorrow they will see the empty window. No one was blinded or injured here."

"Thank you, God, for guiding me," murmured Miss Shepherd.

Through the broken window Miss Shepherd heard a car door close. She saw Superintendent Patterson stand for a moment with his hand still on the car door. Then he strode toward the lobby.

CONTENTS

*The Faith That Works 362
News 364
Church Record 369
Letters 371
Mennonite Men 372
Under a Bitter Green Canopy...... 373
Editorial 376

*Supplemental reading for Sunday school lesson of June 5.

COVER

A physician examines a patient in Nigeria: "Your work is faith as much as anything else which the church does in loyalty to Jesus Christ." (Frank C. Peters).

CONTRIBUTORS

Frank C. Peters is pastor of the Mennonite Brethren Church, Kitchener, Ont., and an instructor at Waterloo (Ont.) Lutheran University. His article is an adaptation of a talk given to the annual meeting of Mennonite Disaster Service in Fresno, Calif., last February.

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THE MENNONITE

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BRICK AND MORTAR serve us well. Put together in the walls of a home, a factory, or an office building, they help us along in our business of living for the glory of God. But keep your eye on those servants. They aspire to become masters.

The Evangelical Mennonite Brethren are planning to erect a new office building in Omaha. They have outgrown their present quarters which they have used for ten years. Their program of witness and mission has expanded and so they need more people and therefore more space.

We wish them well in their purpose to build a new office. They are following the same trail taken by the General Conference Mennonite Church as it has refurbished some older commercial properties in Newton, Kansas, for its administrative offices. The brick and mortar here have helped our brotherhood grow in wisdom and stature, and also, we hope, in favor with God and man.

But it makes a difference where you put your brick and mortar down. We can decide where to place them, but once placed, the brick and mortar often decide to keep us there.

Besides the Evangelical Mennonite Brethren, a number of other Mennonite groups and agencies may soon move from their headquarters to other buildings. Others are seriously considering larger quarters. In the next ten or twenty years all of the Mennonite agencies will have built or rebuilt.

Will we put our bricks down at a place where they will serve the larger cause of Mennonite unity? Or will we allow new bricks and new mortar to maintain the present distance between our fellowships? We may not be ready to unite our organizations, but nothing in our doctrine should keep our offices from being located under one roof, or at least, in one city. The time has come for an inter-Mennonite office center.

Mennonite offices are scattered widely across this continent: Akron, Salunga, and Scottdale, Pennsylvania; Harrisonburg, Virginia; Fort Wayne, Elkhart, Goshen, and Nappanee, Indiana; Omaha; Winnipeg; Hillsboro and Newton, Kansas; to name only a few. Sooner or later all of them will need new homes. Most of them could do part of their work better if they were closer together whether in missions, education, relief, stewardship, publishing, mutual aid, administration, promotion, or evangelism. The time may come, if our prayers are answered, that all Mennonite groups will have a common organization. Then we will want to be under one roof. Until then, even as separate organizations, it will be more efficient to work at the same place even though we are not working together.

Where should this inter-Mennonite center be located? Some will suggest a centrally located Mennonite village or community, but the village days as a center of Mennonite life are numbered. Even to serve its village and country churches, the inter-Mennonite center will need to be located in or near a metropolitan center.

And which metropolis should it be? Philadelphia, Pittsburgh, Cleveland, Chicago, Minneapolis, Winnipeg, and Kansas City would all be possibilities for one or more groups. Other cities might be named.

We could argue the case for almost any of these cities. They all have potential. But if we had to choose one, we would choose Chicago. It seems closer to more Mennonites and offers more resources than any other city. It has a virile Mennonite community that would keep church leaders in touch with the frontiers of church life.

Not everyone will agree. Much remains to be said both on the choice of a city and on the very idea of an inter-Mennonite center. It is time that we built with an eye on the future. Let's make our brick and mortar serve the cause of Mennonite unity and the glory of God.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Sunday in Peking

The following article appeared in the November 22 issue of Raga Buana, *an Indonesian Christian journal.*

THE CHURCH IN the People's Republic of China appears to have no future. According to human reckoning—Chinese reckoning—the next generation in China will be free of religious persons, specifically Christians. Church buildings, spread through the various large cities of China, will remain as museums.

These are my incidental impressions gained during a visit to the new China, where the response to questions always is, "There is freedom of religion in China." What is usually not obvious to foreigners is that in China there is also freedom not to believe, freedom for antireligious propaganda.

This is Sunday, September 26, 1965. In Peking to attend the Ganefo conference on the previous day, I told the interpreter who accompanied the Indonesian delegation that on Sunday I wished to go to church in Peking.

"Is there a church in Peking?" I asked.

The interpreter, Yuan Ting-lung, a student at the Foreign Languages Institute in Peking, appeared somewhat affronted. He said in Indonesian:

"Certainly. In Peking there are many church buildings. There is freedom of religion in China. Are you Protestant or Catholic?"

"Protestant," I replied.

Sunday morning, Yuan took me and three other members of the delegation who were Protestants to a church on Kang Wa Shih Street. As we entered the church yard we vaguely heard the sound of an organ playing hymns which were familiar to us.

We entered a rather large hall, as large as the Paulus Church in Djakarta. The hall could seat 400-500, but held only about forty-five persons. These were all elderly, gray-haired persons of from fifty upwards. There were no youths or children. Perhaps only the organist and the pastor were "rather young." I estimate they were about forty-five years old.

The congregation earnestly attended to the pastor's sermon. He did not wear a black robe but a plain dark-blue suit. Beside the pulpit stood the Chinese flag, red with five stars. For a moment their attention was distracted. They turned with faces of mixed surprise and pleasure and watched us enter, four foreigners who were not elderly persons. We were the youngest of those in attendance in the hall. An elderly woman passed us a hymnbook and Bible, which, of course, we could not read as they were in Chinese characters. Suddenly I remembered our interpreter. He apparently waited outside the church. Perhaps the church was a forbidden place.

And I remembered a conversation with Yuan several days before.

"Are you a member of a religious group?"

"No!"

"Have you ever been in a place of worship?"

"Yes, formerly. When I was small. At that time I was often taken to the temple (the Buddhist place of worship) in my village."

"Do you still go to the temple?"

"Oh no, no. There is no time for it."

The service in the church was about an hour long. The order was not very different from Protestant services in Indonesia. Only the language was different. After the service I approached the pastor who had just finished preaching. His name was Kuo Chen-ho, a graduate of Peking Theological Seminary.

"May I speak with you, sir?" I asked through the interpreter.

"Where are you gentlemen from?"

"From Indonesia. We came to take part in the Ganefo meetings and the Chinese Sports Festival in Peking. May we interview you, sir?"

Mr. Kuo appeared uncertain. His wrinkled brow showed that he would like to talk at length with his guests from a far country. But he glanced in the direction of our interpreter.

"Pardon me, perhaps another time? I am very busy now."

Our conversation ended with that. But Yuan, who was always energetic and did not like to disappoint his guests, quickly promised that he would arrange a meeting.

Two days later word came that Mr. Kuo was ready to receive me. With two other reporters from Antara [the official Indonesian news agency] and the Djarkata daily *Bintang Timur*, I visited Mr. Kuo in the parlor of the church. Mr. Kuo was accompanied this time by another minister, Liu Chung-ho, also a graduate of the Peking Theological Seminary, and a woman referred to as a member.

For about an hour I spoke with them. An hour is not long, but it wa enough to get a picture of the Christian world in New China. The numbe of Protestants in China, according t the two ministers, is estimated a about seven hundred thousand. Pekin itself has several Protestant churches the congregation which I visited consisted of two hundred families. Besides the Church of Christ in Chin and Catholic groups are others suc as Methodists, Baptists, Salvatio Army, and Quakers, sown by foreig missionaries many years ago.

"How about the growth of th church before and after liberation Has there been progress?" I asked

Mr. Kuo admitted that the Christian Church in New China had declined in comparison with the er before liberation. But in compariso with the former period, the faith o the Christian was much stronger an deeper. Before liberation people wen to church out of private motives, no with a religious aim. Now, in Ne China, people go to church for en rely religious reasons, although in sser numbers.

Before liberation, Mr. Kuo connued enthusiastically, the imperialts used religion, the church, as their ol for evil purposes. They promised e youth that if they became Chrisans they would be able to study in merica and European countries. ince the period 1900-1904, when the nperialist powers split up China, issionaries spread their various iths. At that time China was split p by Britain, the United States, Geriany, Poland, Italy, Japan, Belgium, nd France. Then they built churches r partcular purposes, among others, influence youth in accordance with ieir imperialist politics and also to ake churches espionage centers. Not frequently their pastors were forgn agents serving the needs of the nperialists. In that period young eople entered the churches not for ligious reasons but only because ey were influenced by the promises the imperialists that in the future ey might study abroad.

Now these practices exist no more. After liberation the churches were dominated by Chinese. All the pastors were Chinese. And now those who attend church do so because they really consciously desire to worship, said Mr. Kuo.

"At the service last Sunday we did not see children in the church. In our country, in Indonesia, parents always, or usually, bring their children with them to church."

"In this matter there is a difference of opinion. Some urge that children accompany their parents to church. But China is different. In China there is 'freedom of religion.' There is freedom to adopt the Christian religion, but there is also freedom not to be religious. Thus the church and the parents do not urge their children to go to church, to adopt a religion. While they are still children they must not be pressed in this matter because they do not yet understand religion; what sin, heaven, and hell, are. Only when they are adult, seventeen or eighteen years old, are they able to choose for themselves. So children are not given religious instruction.

"But," Mr. Kuo said, "one or two people teach their children to pray at home before and after eating. But this is a personal matter."

What were our impressions of the Christian world in New China? Truly in China there is freedom to adopt a religion. Churches and places of worship (all from before "liberation") are still there.

But what is yet more apparent is that in New China there is freedom to be nonreligious, freedom to make antireligious propaganda.

Young people in the present generation are no longer acquainted with religion. And what New China will be in another generation, where a populace of more than seven hundred million are atheists since they never received religious instruction, only history can tell. According to the calculations of the leaders of China, in another generation religion will disappear from Chinese soil. But this is a human calculation.

park in China: "Young people in the present
neration are no longer acquainted with religion."

NEWS

Churches in India Talk of Peace

The following report was written by P. J. Malagar, chairman of the Mennonite Christian Service Fellowship of India.

An all-India peace conference was held at the Sunderganj Mennonite Church in Dhamtari, M.P., in January, under the threatening shadow of a national calamity following the death of Shri Lal Bahadur Shastri, prime minister of India.

The reception for the delegates to the conference was changed to a condolence meeting. K. K. Chandy of the Fellowship of Reconciliation of India spoke briefly on India's espousal of nonviolence and *Ahimsa.* He showed how in the best tradition of India's cultural past, the late Shastrijee laid down his life for the bringing of peace to the Indian subcontinent.

In attendance at the conference were fifty-nine delegates. Twenty-seven were from the General Conference Mennonite Church and eighteen from the Old Mennonite Church in India.

The main theme of the conference was the historical peace witness of the church. Addresses were given by K. K. Chandy, L. W. Jantzen, Ed. G. Kaufman, Vernon Reimer, P. J. Malagar, and Kenneth Bauman.

This was mainly an inspirational conference, rather than one of much discussion and debate. It brought us all closer together and helped us to appreciate our historical peace position and witness more.

Appreciation was expressed for the generous contribution of funds toward the expenses of the conference by the MCC Peace Section.

More frequent conferences of this nature will bring the questions of peace in Indian life more clearly to the historic peace churches.

One of the more urgent needs of the churches at present is peace literature written in the vernacular especially for Indian readers. Work among the Mennonite young people to inform them of their Christian heritage is also needed.

A select group of representatives from the historic peace churches of India should also be contacting the upper echelons of government to discuss questions of the draft, conscription, and military service.

Since the churches are struggling to raise the support of their pastors, they cannot do much beyond that. This is where someone from the North American churches needs to work full time for a period of several years.

The Mennonite churches of India have really not faced the peace question seriously up to this point, but the march of events toward better military preparedness in the face of threats from Pakistan and China could change the face of things at any moment.

Buddhists Show Change Sect Opposed Church

Soka Gakkai, Japan's militant Buddhist sect, seems to be abandoning its anti-Christian character.

Soka Gakkai, or Value Creating Society, which now claims a membership of more than five million households, has been considered as the main threat to Christianity in this country because it officially sponsored the elimination of all Christian influence from Japan. There are definite signs that it is now backing down.

Soka Gakkai's power alarmed not only the church, but the traditional religions as well. Its tremendous potential was shown last year in a fund-raising campaign which kept the whole nation in suspense. The campaign lasted only four days, from October 9-12. The ostensible purpose was the construction of a new Hall of Worship on the slopes of Mt. Fuji. About eight million people took part in the drive. The target was $14 million. The drive yielded about $100 million.

Meanwhile, opposition to Soka Gakkai is also growing. The religions of Japan, including some Protestant groups, have recently formed a common front which claims seven million members and a parliamentary representation of 150. The Japanese Federation of Labor, an eighteen million-member moderate labor group decided for its 1966 policy to combat Soka Gakkai's political arm for its ambiguity and intolerance. The weight of this opposition is being felt, and observers here speak about a certain loss of membership.

What has set the religious and political world of Japan abuzz is the statement by Ikeda Daisaku, Soka Gakkais president, that his organization is willing to abandon forceful conversions and to enter into friendly relations with other religions.

No More Missions Alone

The head of the United Church of Christ Home Missions Agency, long an advocate of an interdenominational approach to mission tasks, has pledged that his board would undertake no new projects on a unilateral basis.

"We declare that from this time on we will undertake no new projects without extensively exploring the possibility of conducting them jointly with one or more of our sister communions," said Dr. Truman B. Douglass, executive vice-president of the United Church of Christ Board for Homeland Ministries. "I think we may come to the position we adopted in the matter of integration—that we will no longer subsidize sectarianism anymore than we will subsidize segregation."

One of the reasons for such a proposal, the churchman said, was the need for "superlatively equipped" staff persons to guide the church through this revolutionary era. He called for persons who "must be masters of some relevant discipline

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rained in the skills of dialogue with ther disciplines, and capable of theoogical reflection upon the event and novements in which they are engaged.

"We see no likelihood that any deomination can by itself provide for ts personnel needs on this level of uality. We propose to our sister deominations that together we begin o develop an interdenominational ollegium whose members can be cororately deployed to places of maxiium need and opportunity."

Aid Given in Jordan Flood

'orrential thirteen-hour rains followd by floods left fifty-seven persons ead and 3000 homeless in Maan, ordan, on Mar. 11.

The floodwaters had such a devasıting effect because most of the uildings of Maan, which is situated ı a desert region, are made of mud ricks. The force of the onrushing aters simply collapsed the buildings. The unrelenting downpour also caused one of the nearby wadis to divert its course, forcing it to flow through the streets of Maan and washing away part of the highways leading out of the city.

The Jordanian Ministry of Social Affairs in cooperation with the Mennonite Central Committee, Lutheran World Relief, CARE, and Near East Christian Council met the initial emergency needs of the stricken community by sending more than 3000 blankets, 750 bales of clothing, 200 tents, medical supplies, about four tons of bread and flour, and a large quantity of other foodstuff.

During 1962, MCC served Maan and the surrounding communities by operating eight weekly clinics and three feeding centers. The projects were discontinued to make personnel available to a more needy area in Jordan. The Mennonite Central Committee, however, occasionally distributes relief supplies to the poor of Maan. Just two weeks before the flash floods occurred MCC had distributed Christmas bundles to 2000 families.

ible Lessons Translated Into German

project started in 1958 was cometed in May with the printing of e final quarter of the German transtion of the Living Faith Graded ınday School Lessons. Cornelia hn, editor of *Der Kinderbote* and e *Junior Messenger,* has given guidıce and assisted in the translation.

The translation was undertaken imarily at the request of the Menınite churches in Canada, but the erman materials were also found to useful to churches in South Ameri. The Board of Education and Pubation of the General Conference gether with the other boards sublizes sending the materials with the uth American churches paying 25 rcent of the cost.

"Lack of resource material was one our difficulties," said Miss Lehn, ıo mentioned the fact that English iters have "libraries of material work with." The translators also d to deal with American holidays ch as Halloween or Valentine's Day d any number of difficult American oms. The fact that the German language continually changes was another problem.

Initially, Henry Wall, then an instructor at Canadian Mennonite Bible College, Winnipeg, Manitoba, worked with Miss Lehn. Translating first the pupil's books, Wall worked on the Intermediate while Miss Lehn's responsibility was with the Primary and Junior grades.

Walter Quiring, formerly editor of *Der Bote,* and Cornelius Krahn, professor of German and church history at Bethel College, North Newton, Kan., each served for a while as proofreaders for the translators.

In February 1961, an exchange student from Germany at Bethel College, Anneliese Dyck began working with Miss Lehn on a part-time basis to both proofread and translate.

While in Newton, Miss Dyck married Howard Birky, Shickley, Neb., and in August, 1963, they moved to Urbana, Illinois, where he is presently working on his Ph.D. in psychology. Mrs. Birky continued working on the translation.

"It's tremendous that Anneliese has been faithful to this project and saw it through!" says Miss Lehn.

Mrs. Menno Bergen, now serving with her husband in Mexico under the Board of Missions, translated many of the songs and poetry.

"The biggest problem in translating is to translate literally," said Miss Lehn. She gave an example of the addition of an "e." At one point "a young woman" was translated as "eine junge Frau" and immediately the translators were embroiled in a theological discussion over the Virgin Birth. In German, *eine Jungfrau* is a virgin and *eine junge Frau* is not. Miss Lehn reported that the translation has been corrected in the reprint edition.

Colombian Mission Praised

The Confederation of Evangelicals of Colombia at its annual meeting in Santa Marta, paid tribute to the work of the Mennonite Mission in Cachipay. In a special letter of appreciation the Confederation extended its congratulations to the mission "for the splendid work at the home in Cachipay, especially with the children of leprosy patients at the Agua de Dios government hospital, supplying them with an education and especially orienting them in the spiritual life."

The Cachipay School and Home was started in 1947 under the joint auspices of American Leprosy Missions and the General Conference Mennonite Church, and has grown from a student body of twenty-two to 150, half of whom are children of leprosy patients.

The new directors of the school are Mr. and Mrs. Glendon Klaassen, former directors of the Normal School in Ibague, Colombia. They succeed Cachipay's founders, the Gerald Stuckys, now at the First Church in Berne, Indiana.

School Adds New Grade
18 Attend in Colombia

A six-year educational program has been begun in Cachipay, Colombia, as part of the General Conference Mission Board outreach through its primary school, Colegio Americano. Up to this time, students in the Colombian school system obtained only a fifth-grade education.

This program is offered "for the

purpose of helping our young people in their own Christian lives and also preparing them to be more effective lay workers in our churches," says Glendon Klaassen, director.

Eighteen young people are presently enrolled. Most of these are members of the Mennonite church and others are ready to join. No fee is charged other than an initial registration fee of ten pesos, roughly corresponding to an American dime.

Classes are held in the afternoons leaving the students free to work in the mornings to pay for their stay. Courses are offered in New Testament, speech, bookkeeping, evangelism, English, Christian education, Christian living, typing, hygiene and first aid, and music.

Students range in age from twelve to twenty.

Trees Give Peace Witness in Canada

In February, David P. Neufeld, Winnipeg, executive secretary of the Conference of Mennonites in Canada; Menno Wiebe, executive of the Canadian mission board; and others visited Vancouver Island, off the west coast of Canada. Here they saw some of the forested areas where Canadian conscientious objectors planted trees during World War II. Neufeld reports on what they saw.

"Wow!" was Menno Wiebe's comment as we drove into a beautiful tree plantation north of Campbell River on Vancouver Island.

It was really something to exclaim about, for these were the trees which conscientious objectors had planted during World War II. Straight tall firs and cedars reached forty-five feet into the heavens. The planting is close enough so that lower branches are drying off. The trees are already a foot and more in diameter, so that in another two decades they will be ready for harvest.

Twenty years ago, when World War II was raging on the varied fronts of Europe, conscientious objectors were planting trees and fighting forest fires on Vancouver Island. They were aware of the regulation that "men shall be required to work, according to their ability, forty-eight hours a week, and, in an emergency, work such additional hours as the camp foreman may deem necessary to meet each emergency situation." Going out into the rain, cutting snags which stood as sooty sentinels proclaiming a previous fire, and then planting evergreen seedlings was something else than a holiday.

Make a hole with the grub ax, place in the seedling, step on the loose dirt; once, twice, ten times, a thousand times. In 1943 the conscientious objector boys planted a total of 17,006,550 seedlings covering 21,520 acres.

It is easy to grow a little sentimental while walking among trees which our boys planted at a time when they insisted that they would rather maintain life than take it. Living under primitive conditions, far away from loved ones, these young men were telling a nation that war is wrong. Their contribution to the maintenance of life seemed so insignificant at the time. Sometimes they wondered if it was worth the effort. Twenty years later things look much better, for the trees continue to be a living testimony to a faith which the conscientious objectors had.

Church Group in Walk Hecklers Protest Witness

An estimated 2650 persons marched down State Street in Chicago, on Saturday, Mar. 26, to protest America's Vietnam policy. Included in this group were Marion Franz, Marie Regier, Marion Deckert, and Neill Von Gunten, all associated with the Woodlawn Church in Chicago.

Groups participating in the march included Women for Peace, Open Youth Group, Voters for Peace, and the Christian group, which was placed at the end of the parade.

Von Gunten reported hearing shouts of "you communist, un-American, and troublemaker" heckling the marchers.

"As we neared the coliseum, in which the rally was to be held at the end of the parade," he said, "something unusual happened to me. As the marchers stepped on the sidewalk, a nineteen-year-old youth tried to break our sign. [The sign read: War is Murder.] The next thing I knew he swung, striking me on the head and knocking my glasses and hat to the sidewalk.

"As I bent down to pick up my glasses, I noticed he was coming toward me again. I was not going to fight him. Instead, I felt sorry for him and tried to show him that I loved him as my brother. I heard other fellows starting to yell and call names. I was becoming afraid that more might come of this. Then, all of a sudden, two policemen came from behind and grabbed the troublemaker. I quickly got up and walked away to join the marchers."

The youth was later identified by the Chicago *Sun-Times* as a storm trooper for the American Nazi Party in Chicago.

The Chicago peace march was part of an international protest. Demonstrators protesting America's role in the Vietnam conflict marched in cities from New York to California with the biggest group reported at New York where a group of 20,000 marched down Fifth Avenue.

Prague Peace Group in U.S.

The Christian Peace Conference first met in 1958 in Prague. Persons from both parts of the divided world attended. It was the Ecumenical Council of Churches in Czechoslovakia that invited Christians from other countries and which initiated an international Christian conference on peace held in Prague. Five conferences have followed since. Mennonites have attended several of the recent meetings.

Sometimes called the Prague Peace Conference, the group makes its appeal to theologians, pastors, and lay Christians. It proposes to "concentrate all energies of Christian believers in united action for peace." In its objectives it speaks about dedication to "the service of friendship, reconciliation, and peaceful cooperation of nations."

A United States Committee for the Christian Peace Conference appeared recently. It aims to increase the contacts of American Christians with the Prague movement.

The U.S. committee, which has no ties with any other organization in the U.S. or abroad, met for the first time in Washington, D.C., Apr. 24, 25.

Relations between American Chrisians and those in socialist countries were discussed. The experiences and mpressions of the Christian Peace Conference were studied.

The meeting also outlined a program of information. It called for a erious study of problems related to Marxism and the Christian faith. Exchanges in depth through extended eminars and travel were also menioned.

Mennonites who attended the Washington meeting included Paul Peachey, Edgar Metzler, Melvin Gingerich, Cornelius Krahn, and Irvin Horst.

Membership in the United States Christian Peace Conference is open to all persons interested in the Christian Peace Conference. The membership fee of $10 includes a subscription to the organization's bimonthly publication.

The officers elected for the coming year were Charles West, chairman; and Kurtis Naylor, executive secretary.

Kansas Church Schools Form Union

Church colleges need to find new ways to strengthen their programs. Advances in the field of education make keeping up more difficult each ear. The small school cannot do verything by itself.

Six schools in Kansas are looking or ways to pool their resources. They ntend to do this through a new oranization called the Associated Coleges of Central Kansas.

Original membership in the assoiation includes Bethany College, ethel College, Kansas Wesleyan University, McPherson College, Sterng College, and Tabor College. All f the schools are within a radius of orty miles.

Vernon Neufeld, president of ethel College, was elected chairman f the association. D. Arthur Zook, ansas Wesleyan president, was amed vice-chairman, and Tabor Colge president, Roy Just, was elected ecretary-treasurer.

College officials anticipate pooling esources in many areas, including aculty recruitment, research projects, urchasing of some equipment, and haring of guest artists. They plan to dopt a uniform system of data procsing, cooperate in the use of library sources, and establish a telephone ommunication system to facilitate ooperation.

"Cooperation in higher education as become increasingly important," ys Neufeld. "This new association colleges will enable the individual lleges not only to strengthen their dividual programs because of the utual assistance provided, but also to make possible new programs, supplementary services, and activities, thus enabling the colleges to do collectively what they are unable to do individually."

Neufeld listed additional advantages. "For the student this will mean an enrichment of his academic experience," he said. "For the college, greater efficiency; and in general, a wholesome and positive influence for the colleges and communities in which they are located."

Employment of a director to coordinate activities will be one of the first matters to be given consideration by the board of directors of the Associated Colleges of Central Kansas. The board is composed of the presidents and a member of each institution's board of trustees.

Stewardship in Canada

Stewardship in Mission, the congregational year-round stewardship education program of the General Conference Mennonite Church, will be introduced and explained to Saskatchewan churches, June 11-18.

"The objective is to lead every member to take personal responsibility for sharing the gospel," explained Lester E. Janzen, conference stewardship secretary, who will be directing the meetings.

Seven one-day orientation meetings are scheduled in as many communities, to which neighboring churches are being invited. The dates and places are: June 11, Regina; June 13, Carrot River; June 14, Glenbush; June 15, Rosthern; June 16, Herbert; June 17, Herschel; and June 18, Saskatoon. The Finance Committee of the Conference of Mennonites in Saskatchewan, Peter Warkentin, Rosthern, chairman, is arranging and coordinating the schedule.

The Stewardship - in - Mission program is explained in detail in a manual bearing this title published by the conference stewardship office. It points out the importance of teaching stewardship as part of the regular Christian education curriculum in the church. Stewardship is presented, not as optional, but as that point where the vitality and genuineness of the Christian faith are demonstrated. Therefore, the program stresses the importance of planning the congregational program for the coming year, visiting every home to acquaint all members with the church's activities and plans, and giving each person an opportunity to give concrete expression of his commitment to Christ.

Saskatchewan will be the first provincial or area/district conference to schedule both the three-day institute and the series of one-day orientation meetings. With a minimum of outside assistance, their congregations will be ready to participate in this program which outlines procedures for involving every member in the church's mission.

Words and Deeds

The Mennonite Student Fellowship at Kansas State University has volunteered to help persons who experience medical-psychological crises. The students are working under the direction of Dr. Walt Friesen, associate dean of students.

An interdenominational conference for missionaries will be held at Williams Bay, Wisc., Aug. 11 to 18, according to an announcement by W. W. Parkinson, Division of Overseas Ministries, 475 Riverside Dr., New York.

Converts to the Roman Catholic Church in 1965 totaled 123,149, the lowest in twelve years.

Two U. S. Courts of Appeal have ruled that chronic alcoholism is an illness and that criminal convictions for repeated public intoxication cannot be allowed. In a North Carolina case, the appeal court advised the state to treat the alcoholic for his disability rather than punish him.

A seminar on Christians and labor

unions was held in Vancouver on May 13 and 14 sponsored by an inter-Mennonite committee. Thirty people attended the study led by John Sawatzky, Toronto.

Two volunteers have been assigned to the Watts area of Los Angeles by the Mennonite Board of Missions, Elkhart, Ind. They will work in a counseling center operated by the National Negro Evangelical Association in the Negro community which was the scene of rioting last summer.

Central Michigan University recently granted Cleason Dietzel four hours of academic credit for his Pax service in Enkenbach, Germany. Similar credit has been given to men with military service on the basis that service has matured them, broadened their experience, and allowed them to acquire a worthwhile skill.

Interchurch Medical Assistance collects medicine and hospital supplies for overseas charitable use from manufacturers and distributes these through more than thirty American Protestant churches and agencies. In 1965 the Mennonite Central Committee received from them drugs and medical supplies valued at $1,167,000. One-fourth of the provisions went to the clinics and hospital in Nhatrang and Pleiku, Vietnam. Other supplies went to Mennonite agencies in Bolivia, Haiti, India, Indonesia, Korea, Paraguay, and Taiwan.

Seton Hill College's drive for two million bars of soap from Greensburg, Pa., for Vietnam fell short of its goal. [See *The Mennonite,* Apr. 26.] The drive by a group of college girls did net 20,000 bars of soap. It will be distributed by Vietnam Christian Service, the interchurch agency under the leadership of the Mennonite Central Committee.

William P. Grayson is vice- president of Johnson Publishing Company which publishes *Ebony.* The Negro magazine has employed some white workers with interesting results: "Some of our ex-employees have told us of their anxieties and even fears of working with Negroes," reports Grayson. "They never knew it, but simultaneously their fellow employees were equally ill at ease. Around the water cooler, our Negro workers were asking, 'Is he going to be permitted to dance with *our* colored girls at the Christmas party?' We sympathize with the resigning white employees who tell us that they really wanted to continue."

Letters Can Witness to Lawmakers

The following article was written by E. Stanley Bohn, secretary for peace and social concerns of the Board of Christian Service.

After Mennonite representatives visited the White House in January to express their convictions about the war in Vietnam, they concluded that more influential contacts can be made with legislators who are more responsive to voters than the appointees of the White House staff.

A Quaker leaflet on writing congressmen quotes John F. Kennedy, who in 1963 said to editors of national women's magazines: "I think letters have an effect on members of congress. Everybody's vote counts in America, but those who sit down and write letters make their votes count more times. . . . Nothing is more effective than a letter that reflects both the understanding of the question involved and a sincere expression of a personal viewpoint based on that understanding."

Mail from home is one of the ways that congressmen estimate reaction to bills before the legislature and can often help a congressman take a more courageous stand. National officials do not simply do whatever their mail dictates. They have their own opinions as to what is right. But they are sensitive to public opinion and look to their constituencies when it is difficult to make up their minds.

Anyone who is seeking to register his Christian opinion with an official who is making a decision must be informed. This means at least two things: First of all, a person must read a source of objective news such as the *New York Times* or the *Christian Science Monitor* both of which have a reputation for fair treatment of legislative issues. The *Christian Century* is widely read as a magazine which keeps up on current issues and provides insight for the Christian making decisions about them. *Between the Lines, The New Republic,* and the *Reporter* would tend to balance the views received from *Time, Newsweek,* or the *U. S. News and World Report.*

A second thing that should be done after a person has become informed is to introduce the issue he plans to write about in a Sunday school class to get the insights of other members. This not only helps him to know what to write and how to state it after he has heard some of the pros and cons, but it helps to inform others in his Sunday school class of things that they may not have read about.

Not all contacts with legislators need be by letter. A better way would be a face to face discussion when you are in Washington. Several church groups this spring have cooperated in a program called "Wednesdays in Washington." This project helps visitors to Washington become oriented in a Tuesday evening meeting, plans an early worship service Wednesday morning for the visitors, and then helps them set up interviews on Wednesday morning with legislators. For more information about this kind of visit contact Stanley Bohn, Board of Christian Service, 722 Main Street, Newton, Kan. 67114.

If a visit is not possible or has already been made, telegrams (85 cents plus tax for 15 words) or letters are valuable ways to register Christian opinion.

Here are some suggestions for your letters:

1. In writing your letter address senators: "Senator ______________, Senate Office Building, Washington, D. C. 20510. Dear Senator ________:". Representatives can be addressed: "Representative ____________, House Office Building, Washington, D. C. 20515. Dear Mr. ___________:".
2. Be as brief as possible and limit the letter to only one subject.
3. Begin with an expression of support where possible for a stand he has taken or a vote he has cast. If he is going to respect your opinion, it is important for him to know that you respect him.
4. Your reasons for your stand should be expressed in your own words although it is appropriate to enclose an editorial, a conference statement, or other information.

Words and Deeds

Civilian Public Service was born wenty-five years ago. The *Gospel Herald* in its May 25 issue gave special notice to the experience of United tates conscientious objectors and their ervice during World War II with rticles by Melvin Gingerich, Justus Holsinger, Albert Gaeddert, Roy Umble, Paul Erb, Boyd Nelson, and others.

Mennonite Disaster Service volunteers in Manitoba contributed about 000 to 7000 man hours in flood ontrol and evacuation at Rosenort, community near Morris, Man. High water flooded the Rosenort community and surrounding farms.

The Dutch Mennonite seminary in Amsterdam has nominated four non-Dutch church historians to the theological faculty of the University of Toronto. The person chosen by the niversity will serve both the university and the Mennonite seminary. The candidates named were H. Fast, Emden, Germany; Irvin Horst, Harrisonburg, Va.; Cornelius Krahn, North Newton, Kan.; John Howard Yoder, Elkhart, Ind.

Billy Graham will go to Poland in September at the invitation of the country's Protestant churches to help them celebrate the establishment of Christianity one thousand years ago.

Four Holstein heifers will be sent to the Mennonite Vocational School, Taegu, Korea, by the MCC's west coast office and Heifer Project, Inc. The animals will be used in the school's dairy improvement program.

Two Bethel College students will study in Marburg, Germany, next year under the Brethren Colleges Abroad Program. They are Jan Loewen, a sophomore from Brownwood, Tex., and Larry Lakin, a junior from Salina, Kan.

UN We Believe is a volunteer group boosting the United Nations. It was begun by Charles C. Dent and Richard Munger, United Air Lines pilots who wanted to do something for the cause of peace. Promoting the United Nations among business groups, they publish seals, postcards, plaques, and booklets. Write UN We Believe, 33 East 43 St., New York 10017 for information.

More Mennonite students are in non- conference schools than in conference schools. Out of a total of about three thousand students, only one thousand are in conference-related schools. The two thousand attend 420 different institutions in the United States and Canada. Mennonite enrollment in conference related schools is: Bethel College, 447; Bluffton College, 147; Canadian Mennonite Bible College, 110; Conrad Grebel College, 37; Freeman Junior College, 56.

Summer Brings Gift Slump

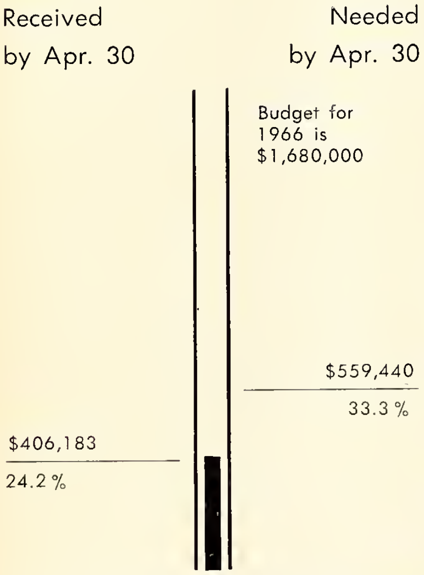
Of the year's budget, 24.2 percent had been received by the end of April.

EMERGENCY IN HAITI. A volunteer surgeon performs an emergency operation in Haiti. But the emergency is no longer in the need of the patient, but in the need for a physician. Edgar Stoesz, director of MCC voluntary service, Akron, Pa., says:

"Unless some medical doctor comes forward, thirty thousand people who would normally receive treatment at the MCC operated clinic and hospital in northern Haiti will be told, 'We're sorry but no doctor is available.' Included will be adults and children with T.B., children with kwashiorkor (as a result of malnutrition), pregnant women, and men with tropical sores. Some will have walked or ridden a donkey all night.

"In disbelief they will say, 'But you always had a doctor here before.' And it is true, for eight years, five MCC medical doctors have each served two years. Their efforts have helped thousands. But that is history now. The Haitian will get the message. He'll shake his head disappointedly and resort to the fatalism that has helped him to cushion the blow of many a past disappointment."

Percentage-wise this is an increase of .7% as compared with a year ago. It may be of interest to note comparative figures for recent years. 1965—23.5%; 1964—25.9%; 1963—25.4%; and 1962—31.9%. As we study financial records of past years, it becomes fairly evident that what receipts will be for the first nine or ten months of a new year can be predicted with some accuracy. It is more difficult to predict what will come in during November and December.



As in past years, we feel compelled to again urge you to send in monies as received if you are a church treasurer. If you have been making contributions as an individual directly to the office at Newton, be sure to remember that it is during the summer months that we invariably experience a slump. The more money received in July and August, the less may need to be borrowed.

"What I spent I had; What I kept I lost; What I gave I have."

Wm. L. Friesen, Conference Treasurer

CHURCH RECORD

Calendar

General

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

May 30-June 1 — St. Catharines (Ont.) Church, adult Christian education week.

June 11-12—Saskatoon, Sask., regional mission rally.

June 11-18—Sask., stewardship in mission orientation meetings.

Central

June 19—Meadows (Ill.) Church, seventy-fifth anniversary.

Northern

June 12-14—Salem Church, Freeman, S. D., church dedication, Willard Claassen, speaker.

Deaths

Regina Krehbiel, First Church, Pretty Prairie, Kan., was born Sept. 18, 1884, in Freeman, S. D., and died May 17.

Edward D. Schmidt, Lorraine Ave. Church, Wichita, Kan., was born Apr. 11, 1892, in Freeman, S. D., and died May 13. He served the Lorraine Ave. Church as pastor from 1937 to 1941.

Luther A. Gotwald, New York, was secretary of the Division of Foreign Missions of the National Council of Churches from 1953 to 1963. He served in India as a missionary from 1921 to 1946. A member of the Lutheran church, he was born in Springfield, Ohio, July 28, 1898, and died May 5.

Mrs. Henry Peters (Maria), Menno Church, Ritzville, Wash., was born July 17, 1888, in Memrick, Russia, and died Mar. 28. (The May 3 issue incorrectly reported Henry Peters.)

Baptisms

Calgary Church, Liberal, Kan., on May 22: Larry Joe Lambert, Timothy Lee Ratzlaff, Michael Larry Wedel.

Trenton (Ohio) Church, on Apr. 3: Susan Jane Wright.

First Church, Allentown, Pa., on Apr. 3: Janet Boyer, Theresa Rissmiller, Raymond Rissmiller, Lois Weidner.

Gospel Church, Mountain Lake, Minn., on May 22: Arthur Duerksen, James Quiring.

Inman (Kan.) Church, on May 22: Jay Reimer, Dick Willems, Jane Franz, Darrell Wiens, John Willems, Janet Belknap.

Lorraine Ave. Church, on May 22: Margaret Claassen, Jerry Ferguson, Kathie Gerber, Keith Grundman, Pamela James, Gary Jantz, Edgar Nickel, Dennis Reimer, Barbara Stucky, Martha Wiebe.

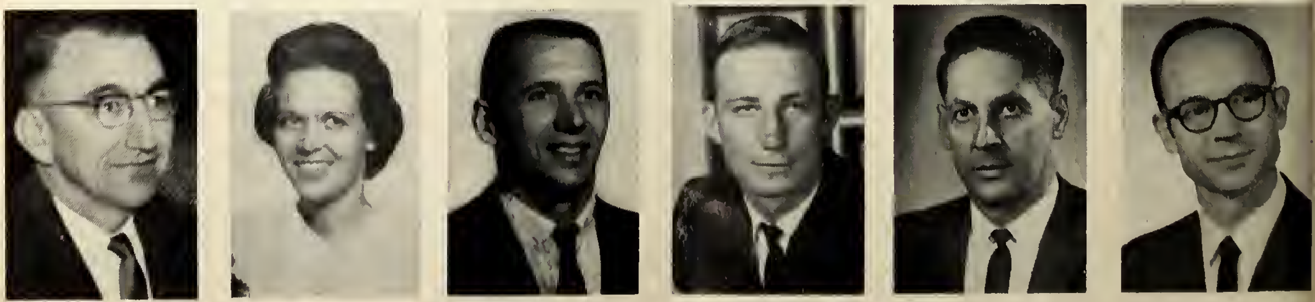
Marriages

David Arner and *Marsha Christman,* First Church, Allentown, Pa., June 18.

Robert Dean Johnson, New Hopedale Church, Meno, Okla., and *Myrna Friesen,* Bethesda Church, Henderson, Neb., on May 7.

Glenn Kummery, First Church, Allentown, Pa., and *Frances Atkinson,* Deep Run Church, Bedminster, Pa., on June 11.

Goossen, Reusser, Reusser, Schmidt, Snider, Steider, Thiessen, Unruh (Workers).



Lee Edward Shepherd and *Sue Ellen* *tretcher,* Trenton (Ohio) Church, on ay 21.

Daniel D. Snyder and *Donna Maria* *ndroes,* First Church, Hutchinson, an., on Apr. 23.

Donald Snyder and *Janet Sterner,* irst Church, Allentown, Pa., May 28.

Richard Stucky, University Presby-rian Church, Seattle, Wash., and *eth Schrag,* Menno Church, Ritzville, ash., on May 9.

inisters

avid Adrian, a recent graduate of anadian Mennonite Bible College, as been called to the pastorate of e Vauxhall (Alta.) Church.

B. H. Janzen, presently pastor of irst Church, Madrid, Neb., reports at he will assume the pastorate of e Bethel Church, Hydro, Okla., in ly. Previous pastorates have includ- the Bethany Church, Kingman, an.; First Church, Lehigh, Kan.; d the Russian Mennonite Church at uauhtemoc, Mexico.

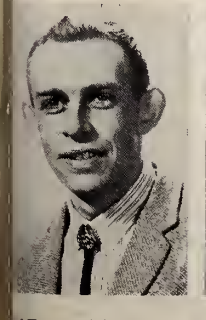
Jake Nickel will transfer pastorates om the Foot Hills Church, Calgary, a newly organized congregation in skatoon, the Nutana Park Church ganized Jan. 3, with a charter mem-rship of 106.

orkers

ldon Bargen, a high school Spanish acher in Wadsworth, Ohio, will end the summer as a volunteer car-nter at the Wycliffe Translators ngle-base camp in Colombia.

Elwyn Busenitz, son of John Buse-tz, Newton, Kan., has been accepted r a two-year voluntary service as-gnment at Mennonite Youth Farm, osthern, Sask., beginning in June. e is a member of the Emmaus urch, Whitewater, Kan.

Celia Ann Goering (Mrs. Glen), oundridge, Kan., has been named part-time instructor in piano at Bethel College for next year. She will also teach a new night course during the first quarter on the materials and methods of teaching piano, with emphasis on teaching younger students.



Henry W. Goossen, pastor of the Trinity Church, Hillsboro, Kan., has been appointed director of the Mennonite Central Committee's program in Korea. He will serve for three years beginning Aug. 1. He will be responsible for all Mennonite Central Committee personnel and projects in Korea. One of the projects is at Kyung San near Taegu and includes the Mennonite Vocational School, an orphanage, a farm, and a community service program. He will also be responsible for the Taegu centered projects such as the child care training program, the family-child assistance sponsorship program, and the material aid program. He will also oversee the budget and handling of finances. The 1966 budget for Korea is $78,194 which is one of the Mennonite Central Committee's highest overseas country allocations.

Fred Neufeld, Waterloo, Ont., has been appointed manager of Menno Travel Service in Amsterdam, beginning June 4. He succeeds Elma Esau, who will transfer to the MTS office in Beirut.

Howard Raid, Bluffton College professor of economics will assist Menno Travel Service in tour programming in connection with the Mennonite World Conference which will be held in Amsterdam, the Netherlands, July 1967. He will devote two months this summer and eight months later on.

Loren and Peggy Reusser, Newton, Kan., have left for a voluntary service assignment in Taiwan. (See Workers, May 31.)

Myron Schmidt, son of Ed. D. Schmidt, Newton, Kan., has been accepted for a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., beginning in June. He is a member of the Alexanderwohl Church. Myron has been active in 4-H and in 1965 was the Star Farmer.

Howard M. Snider has been named instructor in sociology and psychology and counselor to students at Bethel College for the 1966-67 school year. A native of Guernsey, Sask., he received his A.B. from Goshen College, Ind., in 1954 and a B.D. from the same institution in 1957. This spring he will complete requirements for an M.A. in sociology from the University of Alberta, Edmonton.

Kenneth Steider, librarian and high school English teacher at Hesston College, Hesston, Kan., for the past eleven years has been accepted by the Board of Christian Service for a two-year voluntary service assignment in Taiwan. He has a master's degree in library science from the University of Illinois and is a member of the Hesston Church. He will begin his assignment as librarian and English teacher at Morrison Academy, Taichung, Taiwan, this summer. Morrison Academy is an American school operated by four mission boards, founded in 1952, and presently has an enrollment of approximately three hundred.

Menno A. Thiessen, son of William Thiessen, Graysville, Man., will begin a two-year voluntary service assignment this summer in North Battleford, Sask., working with Indian youth. He is an active member of the Bergthaler Church, Carmen, Man.

Verney Unruh will join the Board of Missions staff on Sept. 1 as secretary for Asian affairs. (See Workers, May 31.)

Mark Wagler, son of Enos Wagler, Hartville, Ohio, will begin a two-year voluntary service assignment at Woodlawn, Chicago, Ill., on June 6 as a community worker. He is a member of the Woodlawn Church, and a history and English graduate of Kent State University, Kent, Ohio.

John Howard Yoder, Elkhart, Ind., is currently in South America at the invitation of the Mennonite churches in Argentina and the Mennonite Seminary in Montevideo. He is attending a conference on "Christian Nonviolence in the Latin American Social Revolution" sponsored by the International Fellowship of Reconciliation. He will also speak on nonresistance and the role of the church to ministers and students in Buenos Aires and Montevideo and nearby churches.

New Addresses

Tola Becker, 8458 Mulberry Avenue, Buena Park, Calif. 90620 [163]
Mrs. Margaret Buckner, 122 East Adams, Los Angeles 90011
W. T. Eash, Shipshewana, Ind. 46565
Mrs. Phebe Griffith, 167A East Greenwich Ave., Roosevelt, N. Y. 11575
James J. Harmon, Box 341, Lewis, Kan. 67954 [49]
Abram Neufeld, King Road, Route 5, Abbotsford, B. C.
Bernhard Reimer, Box 27, Rosenort, Man. [306]
Victor W. Rempel, Morris, Man. [306]

DISCUSSION

Hymns or Tongues?

The following article was written by Frederic Sprunger, 5330 Namiki, Miyakonojo, Miyazaki, Japan.

"A new hymnary, you say! Why? Isn't the old one good enough? No, it isn't. Our present Mennonite Hymnary is inadequate for the twentieth century. That may be one reason why a committee is working on its revision, or rather, on a new joint hymnal. As they meet together, they are surely asking, "How can we make our proposed hymnal even better?" Laymen and pastors who are dissatisfied with the present one ought to make it known now, and not after the new one is published. Permit me to make a few suggestions here.

Many words are archaic and need to be replaced. Not only have they fallen out of common use or changed in meaning, but they hide the thought intended when first written. Just for example, consider the following: Hymn 205: "A temple meet (fit) for Thee"; 143? "What His guerdon (reward) here?"; 515: "Gladly for aye (ever) we adore Him"; 198: "The panoply (armor) of God"; 552: "Suffer (permit), Lord, that I receive Thee"; 363: Who didst deign (stoop) a child to be."

Before you read on, look at them again, and substitute the word in parentheses for the one before it. Doesn't it read easier, and with new clarity? Why shouldn't such words be brought up to date? Modern language has made a great difference in Bible reading, and could in hymn singing too. Along with the above instances, forms such as opprest (196), spake (87), and mine (20) ought to give way to "oppressed, spoke, and my." And if "Thee, Thou, Thy, and Thine" are kept with reference to God then shouldn't they be replaced by "you" or "your" when referring to a man's soul, as is the case in Hymn 27?

Many phrases, too, are obscure and could be improved or exchanged for new ones. It's not fair to the writer to keep using his phrases that we can no longer understand. Just for example, consider the following: Hymn 332: "Fallen the engines (methods) of war and commotion"; 18: "O let us to His courts repair (return)"; 277: "With thy wonted (usual) lovingkindness"; 73: "All meanly (poorly) wrapped in swathing bands"; 600: "Thy dreadful (mighty) acts, O Lord"; 85: "Peace . . . and mercy mild." Is God's mercy really mild?

We aren't living in the eighteenth century. Let's not forget that. Meanings of words do change, as we know. And if we aren't writing many new hymns today, shouldn't we at least try to bring the traditional ones up to date? A sample of possible changes has been given. If words cannot be superseded, maybe they could be footnoted. It would clutter the new hymnal with footnotes, but might add a good deal to the understanding. This reminds me that the Latin and French expressions such as "Gloria in excelsis Deo" (82), "Noel" (76), and "Lord Sabaoth" (549) ought to be explained in a footnote. It would only take a line. The language of the responsive readings will be improved, I'm sure, but we might suggest that if "quick" in the Apostles' Creed means "living," why not say so?

Mennonites are known for their singing, but if some words are unintelligible, is there not a resemblance to speaking in tongues? Paul exhorted us to interpret tongues for edification, and in the same chapter to "sing with the mind also," and "in thinking be mature." Our hymns are quite mature, but some of the words resemble the unintelligible sounds of children. How can we sing "Amen," if we don't know what we're singing? And does not such language say to the newcomer, "The Church's vocabulary is old-fashioned"? If there is a similarity to speaking in tongues, who will interpret for us?

LETTERS

Started by the Migrants

Dear Editor of The Mennonite: In regard to the write-up which was in the Apr. 19 number about (Grape Workers Get Church Aid): Mr. Editor, have you ever gotten the lowdown of the situation?

This whole thing started among migrant people. And besides they owned up to it that they were a bunch of communists. And their clothing proved that they were, and wherever the marchers that marched to Sacramento stayed overnight in towns, with their behavior, with dancing, and the kind of girls that went with the bunch, sure did not not show any religion or respect.

I can't see how a paper like *The Mennonite* can call itself a religious paper and then get mixed up with an affair like this. I would advise you to get the straights of a thing before you print stuff like you did.

I am sending you a few clippings out of the *California Farmer*. They know more about this matter, what's going on here in California, and which might help you to get the straight of this trouble. Besides we know good and well what relationship the Roman Catholics and the communists have got between them. It does not matter to me if you do print this writing in your paper. I read the writing of Milton Staufer. He's a close friend of mine. *C. G. Boldt, 9129 S. Button Willow, Reedley, Calif.*

State the Grape Facts

Editor: Mr. Shelly! *The Mennonite* of April 19 gave us a very *one-sided* report on the grape strike here in California at Delano. I am sending you the *California Farmer* magazine to bring you up to date with the issue involved. Please read it carefully and please try again and give us a report that states the facts. *James Isaak, 42044, Rd. 62, Reedley 3, Calif. 93654.*

The California Farmer *(83 Stevenson St., San Francisco 94105) gives eighteen pages in its March 19 issue to present the growers' point of view. In introducing the special issue, the editor said, "Honestly we don't know what is going on in Delano." In a later article, "Can We Avoid Another Delano?" the writer says, "Of prime importance . . . is that growers know their labor supply and know the problems of their employees."* Editor.

About Letter Writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

When Are You Ready for Marriage?

W. Clark Ellzey

ET'S TAKE THE word "ready" out of he title and examine it. We show eadiness in two ways.

"I now want to," expresses willingness. The other kind of readiness is dequacy or competence.

Trouble comes from confusing the wo. Willingness and ability are not he same, either. Both of them must e in the meaning of readiness when ve contemplate marriage. The question then is: "When are you willing nd qualified for marriage?"

Money and Marriage

When people think of approaching marriage, one of the first things that omes to mind is money. I am freuently asked the question, "How much should a couple have?"

A marriage license costs a little ess than a dog's license. That's all it akes to get married. But it will take great deal more money to make a marriage work out successfully.

In looking at the national scene it ould appear that several "it depends" are related to money. For inance, it depends on whether a couple is going to remain children financially, although they are entering an adult relationship. They can remain children by living with parents or depending on parents for financial support of their marriage. In either case, they are not completely ready. Marriage still might work out. It has in many instances. But in many others it has caused conflict both within the marriage and with in-law relationships. Some couples have not been able to survive it.

In an article, nobody can tell you what it will cost to finance a marriage. You can hear everything. Recall the saying, "Two can live as cheaply as one, if one doesn't eat"? Such cliches are not very helpful.

Talk with your parents, or teachers, or any adult friend who has been struggling with the problem of financing marriage for some time and see what they say. Among things you will have to take into account in marriage are rent; utilities; food; clothing; laundry; dry cleaning; transportation; insurance; gifts to friends on birthdays and special occasions, such as Christmas, weddings, or baby showers; church; charity; personal expenditures such as cosmetics and shaving equipment; recreation and continuing education. You can think of other items. Go ahead and make a list. Don't speculate about it. Guesses are usually too full of ignorance. Find out from the people who are doing it.

So where is the money coming from? Does he have a job? What kind of a job? Will it pay enough to meet the budget? Will he have any time for his wife and children? How much does it cost to pay for prenatal care and hospital bills in connection with the birth of a baby? What does it cost to take care of a baby? Here again talk with people who have been through the mill.

Is she going to have a job? Where and for how much pay? How much will it cost her to make herself presentable and stay that way?

When Are You Old Enough?

Many young people wonder when they are old enough for marriage. By "old enough" they usually mean

YOUTH

the length of time they have been alive. Actually that is not a very good measurement. Some have been around for forty years and are not old enough for marriage.

They prove it in their fouled-up relationships or repeated divorces. It is not a matter of chronological age so much as it is a matter of emotional maturity. Perhaps it would help to run through the maturation process.

All of us grow from irresponsible dependence upon our parents when we are born and struggle across the years of childhood and youth to achieve responsible independence, hopefully, by the time we arrive at adulthood. Many people never achieve it.

Some become independent through defiance and rebellion, but they do not seem to have a corresponding responsibility to go with it. They remain dependent upon a father image in a police uniform to provide discipline they should be exercising within themselves. Lack of self-discipline makes marriage rough.

All of us are born preoccupied with ourselves and the struggle "to get." We need everything: size, strength, ability, knowledge, skill, a sense of self-confidence in ourselves. Only if we are successful in getting will we be able to give when we reach the adult years. Marriage requires giving.

Because we are so helpless and needful as little children, we feel inferior. Here is the mainspring for competitiveness. We try to prove something to ourselves and to everybody else. We compete most strongly in the last of the grades, on through junior and senior high schools, and into the college years.

If we are successful in proving to ourselves and others through achievements that we are competent, we can move into adulthood with confidence. We can, in fact, cooperate. Marriage requires cooperation. Too many people are in it who are still competing with each other.

We Begin Life Self-centered

Here is the key to the struggle for status, a word for the way we think and feel about ourselves. If we do not like ourselves and have not yet accepted ourselves, it will be difficult for anybody else to live with us because it is difficult for us to live with ourselves.

All of us have to deal with the sexual side of our nature. We start out very self-centered. Masturbation is a sign of this from childhood on through life. Parental attitudes toward our touching our genitals or manifesting interest in sex through questions or observations vary widely. Some of us have been punished, many of us frightened by parents. Emotions get all tangled up with reference to sex early in life. With the arrival of puberty we become interested in the opposite sex. We enter the stage of heterosexual growth and development. This has sometimes been called the play-exploitive stage. At this time we reveal how well we have been growing and developing.

If our needs have not been adequately met—our needs, that is, for affection and self-confidence, feelings of adequacy, acceptability, desirability, and worth — we try to fill our needs or prove our adequacy. Sexual relationships is one of the ways we may use. In most instances these relationships work out threateningly rather than supportively. In some instances they lead to tragedy. If growth and development go on fairly normal, we grow up to have a capacity to center our sexual interest in one person and keep it there.

All of us need to understand the psychological and emotional aspect of sex much more than we do. Most of our problems are not physical. If sex were only a physical relationship, we could prepare anyone for marriage in about fifteen minutes. It is precisely because of the overwhelming influences from the past that we have tangled sexual thoughts and feelings and actions. Some doctors, some teachers, and some ministers are good sources for consultation with regard to problems of sexual relationships.

All of us as children lived a great deal of our lives in the world of imagination. The real world was too big and too threatening, in fact overwhelming. We could not deal with it. Only insofar as we actually did deal with the real world could we come out of this world of imagination. Always going to the movies, constantly reading love stories, sitting around daydreaming suggest that a person has not yet developed the ability to deal successfully with reality and must retreat into the world of imagination to find satisfactions.

Must Stop Dependence on Parents

We all depend upon father and mother for our ideas of right and wrong—our moral values and ethical concepts. As we grow up across the years we grope for our own ground to stand on. This requires a constantly changing philosophy of life, an understanding of the meaning of morality, and an expanding concept of God and other matters related to religion. But some people who have reached adulthood are still riding piggy-back on mother and father. They have never thought anything through.

When a couple proposing marriage are of the same or similar religious backgrounds, they have a better chance. If there is considerable difference there may be real trouble. Only after professional counseling could they be considered ready for marriage.

As infants we first learned to love mother because of what she meant to us and did for us. Our love during childhood and on into the years of youth was mainly self-centered. We did not love anyone for their sake. We loved them for our own sake.

When we fall in love as teen-agers, we are not yet able to love with the sort of love that is safe to enter marriage. Basically, we need reassurance about our likableness, our acceptability, our worthfulness.

When we are attracted to someone and they respond with attraction for us, we have the final proof of our worthfulness. It is the most satisfying experience we have had in life up to then. We may need it so desperately that we can panic if it looks like it might fade away or someone else

THE CITIZEN'S PRAYER

The following satire was written by David Hiebert, Aberdeen, Idaho.

Our System, who art in Washington, magical be thy name! Prosperity come, elections be held in the South as they are in the North. Give us this day our poverty check; and give us a tax cut, as we compromise on tariffs. Lead us not into recession, but deliver us from losses. For thine are the dollars, and the young men, and FB of I—CIA forever! Amen.

night attract more powerfully. We an become very angry, too. This is ealousy.

Jealousy is a sign that a person has iot yet grown up enough for mariage. We have to reach the place /here we can love someone else for heir sake, where we are less afraid or them to look at or talk with somene else. When we have more confience in ourselves and in our own bility to hold the interest and conern of the loved one, we are not so ealous.

on't Mistake Illusions For Love

One kind of love characterizes the arly teen years. It usually flares into eing very rapidly. It sweeps the ouple off their feet. It takes them out of this world." Nothing else iatters. It seems so all-consuming nd all-powerful that they have the npression it will solve all their probms and make up for all their shortomings. They have the feeling that will last forever and are very angry t anyone who suggests it might not. he most dangerous thing about it is ie feeling that it justifies any kind f behavior.

We are now in the area of romantic lusions. I have known young peoe to do things because they were in ve and under the illusion that being love warranted their doing them, ily to discover that what they did estroyed their love. Sometimes it reilts in tragedy of other kinds.

Another prominent illusion with reect to love is that it indicates whom ou should marry and when. People e getting divorces who are still in ve with each other. We will probly love several people before we arry and several others in addition our husband or wife after we mar-. Being in love is not the most sigficant thing. What we do about it is. nd what we do about it will dend upon what we think it means. does not necessarily mean we can should marry.

ore Give Than Get

Many other reasons exist for marige in addition to being in love. any other qualifications are required make marriage successful. All of ways in which we grow that I ve listed above are involved. Those io have not yet grown up enough ll find that no matter how hard they e, they will not be able to make a of it in marriage.

So, when are you ready for marriage? When you have grown enough to be responsibly independent and able to move into an independent relationship and gladly accept the conditions which it will impose. You are ready for marriage when you get a greater charge out of giving than getting. Now and then this may include what is meant by the phrase "giving in," in contrast "to winning."

Readiness for marriage requires sufficient self-confidence to be able to cooperate, not only with a marriage partner but with those with whom one works and with the social and governmental structure of the community. Readiness for marriage requires enough faith in one's self to be friendly.

Readiness for marriage suggests that a person should have an adequate knowledge of the facts of life, but more importantly be emotionally healthy in thinking and feeling about sex. One should have a minimum of inhibitions that result in self-consciousness and embarrassment and block the normal responses in the sexual relationship in marriage.

Readiness for marriage requires an ability to recognize and deal with reality instead of running away from it into dreams or drink or sex to compensate for failure. When you are ready for marriage you will have secured some ground upon which to base your decision as to what you will do and what you will not do. You will have a sense of morality which makes sense based on an understanding of the part it plays in providing freedom and security. You will have a value frame and an ethical code which determines your attitude and behavior. You will have a growing concept of God and a developing faith.

Finally, readiness for marriage is indicated when you have reached the point where you like yourself pretty well. You do not think you are perfect, but you can accept yourself and therefore can like and accept others. If you would like to alter yourself to reduce your threat to your marriage partner in ways that seem to bother him or her and get a tremendous charge out of doing what you can to make life rich and abundant for your loved one, you may be ready. Our hope is that we may all grow in the direction of the possibility of an unconditioned caring concern, not only for the members of our own family but for all mankind.

CONTENTS

*Sunday in Peking 378
News 380
Church Record 386
Discussion 388
Letters 388
When Are You Ready for Marriage? 389
The Citizen's Prayer 390
Editorial 392

*Supplemental reading for the Sunday school lesson af June 12.

COVER

Worship in Latin America: freedom of worship is limited in some parts of the world. See "Sunday in Peking."

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Atlee Beechy

RECENTLY A VISITOR asked our workers in Vietnam whether our relief and service program contributed to the war effort. Was the church compromising by becoming a part of the military reconstruction machine?

The group responded strongly. They quickly acknowledged the possible danger of being used for political or military purpose. They agreed that some of the things done in a service effort might work out to the advantage of certain groups.

The primary purpose of Vietnam Christian Service, however, is to be the church at work in this agonizing situation. This goal must be relentlessly and courageously pursued. If this is done, the by-product should be accepted.

The church, as the body of Christ, is both a discerning and a compassionate community. In one sense it stands above and apart in order to judge the moral and ethical actions of men everywhere. Yet as it does so it must be working for reconciliation in the midst of the dislocated, the fearful, and those imprisoned by hate. The church belongs where suffering and need are.

The church should be in Vietnam for several other reasons. One is the Evangelical Church in Vietnam. It has about fifty thousand members. We have things to learn from these people and they need our help.

Vietnam Christians are a part of the larger church emerging in Southeast Asia. A witness to the international character of the church is needed in this situation. The Christian presence must be brought to bear on the growing tensions arising in part out of the large scale invasion of this country by people from Western and other countries.

How can Vietnam Christian Service maintain its identity as a church organization in a war situation in which we depend upon government assistance for transportation of goods and personnel? Without such assistance it would be extremely difficult, if not impossible, to operate a program in Vietnam today. We are grateful for this help but we are attempting to establish and maintain a separation of church and state in terms of identity and function.

The following guidelines assist us: We seek:

1) To carry out all aspects of the program in a genuinely Christian spirit, to identify with the people of Vietnam, and to minister impartially,

2) To indicate clearly through the use of symbols and interpretive materials the distinctive church sponsorship of the program, to creatively interpret our goals, and to state clearly to all governmental agencies our desire not to be used for political purposes,

3) To identify with and to relate helpfully to the Christian church in Vietnam,

4) To demonstrate the universal character of the Christian church through the internationalizing of our Vietnam Christian Service team,

5) To operate as a distinct church agency and to utilize governmental facilities, particularly of the military, to as limited a degree as possible, and

6) To accept contributions from local individuals (Vietnamese and American) and groups but not to actively solicit them. Identity as a church agency must not be compromised for the sake of securing funds.

What are the results? Obviously it is too early for any comprehensive evaluation. We have interpreted our basic orientation and goals to high civilian government and military officials. They seem to understand and respect our position.

We are identifying our centers and vehicles with the Vietnam Christian Service symbol. Each worker carries an identification card in English and Vietnamese indicating the nature of the program. Our program also stresses the importance of learning the Vietnamese language and this too helps to identify the work as church sponsored because the groups doing this are limited. We are cooperating with the Evangelical Church at Nhatrang and Pleiku and with the World Relief Commission (National Association of Evangelicals) at Hue and Quang Ngai.

During the recent demonstrations one of our doctors was blocked from his clinic by a large group of demonstrators. Someone recognized him as the doctor at the evangelical clinic. The group made way for him.

Establishing and maintaining a clearly defined church identity is a difficult task and a large opportunity. We are grateful that we may work in this place at this time. To be a part of the Christian witness here, as in every disordered and complex situation, is a high privilege and heavy responsibility. Pray that the needed grace, vision, and courage will be appropriated by those of us working in this phase of the action.

THE MENNONITE

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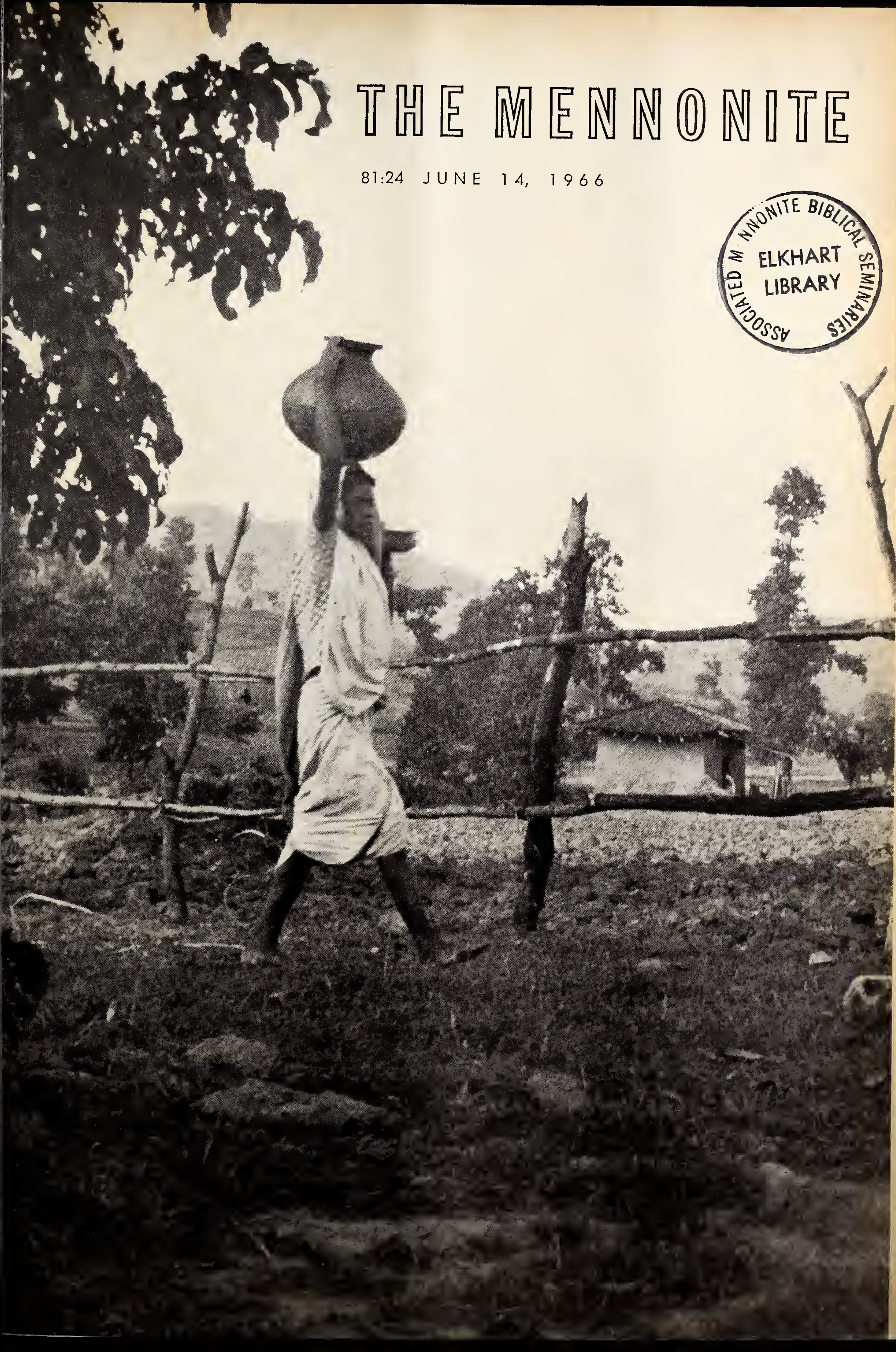

When a New Minister Meets Old Traditions

Howard Raid

WHY DO WE have a shortage of ministers? Why are many ministers leaving the ministry? I have studied these questions for some time and have not come up with a real solution. However, I have some ideas that might be helpful.

Perhaps I could call part of my answer the confession of a former minister. Since all of my academic training has been directed toward the field of education and teaching, I have found it rather difficult to adjust to the unstructured situation which I found in the ministry. Perhaps this is a major reason why more do not go into the ministry, even those with seminary training.

They have grown up under an educational system where the whole program is structured and organized. They followed courses of study and when they finished they received a diploma or degree. Thus they became educated persons.

Consider the situation of such a young minister going into an established church. He has his own ideas. However, he must consult the members of the church. He finds in the church all the traditional ways of doing things. He is immediately confronted with the built-in prejudices, pet theories, and ideas held by members of any congregation or any group of people.

He must learn to get along with dear old Aunt Harriet who believes that God speaks through the German language, or with the very vocal parishioner who believes that only the King James Version should be used. He may announce that a social will be held in the church. Later on he will find out that in that community a social is a card party where drinks are served.

He will find in the typical Mennonite church some people who feel that they are the only ones who can sing the solos or who will feel that every hymn must end with "amen." As a result, the young minister's program, which he has neatly outlined, must be modified.

He must learn to get along with people as they are and where they are. He cannot come in as a "little tin god" and tell the people, "This is what we are going to do and if you do not want to do it, all right. I will find enough other people."

He must be willing to reevaluate his own aims and ideas, as well as to reevaluate the traditional ways in which the church has been operating He must be able to bring these people together, to work with and develop them, so that they will have a greate insight into the understanding of th spiritual life. He cannot run out o them. He cannot leave them. The are his people with whom he is t work.

Our educational structure has noth ing like this. In school you take textbook, you study it, and when yo have completed it, you have, theo retically, become an educated perso In the church everything is in flu or, perhaps one should say, in te sion. In the church of believers th minister is not the authority. He must, thus, learn how to get along with the people and develop a program which s not necessarily his own, but which s one in which the church can move forward. He becomes much more of a servant, being willing to listen to he voice of God, and at the same time exploring with the people the possibilities that they see for the work of the church. Thus will he be able to aid hem to develop a strong ongoing piritual program.

Now, this is not to say that the oung minister should not go into an stablished church. The people here re people just the same as in any other situation. These people need uidance, direction, and assistance in he development of their spiritual ves, just the same as any others.

But he must be willing to come nd work with them. If he realizes he nature of the challenge in our hurches, and if our ministers are repared so that they can understand heir role and the role of the members f the church in developing *the* hurch, then an effective spiritual rogram, reaching out into all facets f the community can be developed.

To do this, our young minister will eed to know a great deal about our Mennonite communities. He will need understand the deep sociological and conomic forces that are at work in e present-day world. And, above all, e will need to be rooted and grounded his own faith, knowing God as a ersonal God, if he is to minister fectively to our people. Thus, he ust acquire all the skills of the comunicative arts and the social scices and wed these together with his wn skills and abilities, and deep iritual insights to work effectively an unstructured church situation.

eat Little Packages

Let's consider for a few moments ne of the other alternatives to the nistry in our churches. We have a ge number of our people who go o the field of education. Probably e of the major reasons is the neats of the whole package.

In the first place, you know when academic year begins and you ow when it ends. You know how ny courses you are going to have teach. You know how many stunts you have. They have to rend to you as the authority, or they the course. They cannot really k back to you. They cannot really ke their own suggestions as to what should be done. They only very indirectly pay for your salary and so you do not have to listen to them. The teacher gets some sense of accomplishment.

At the end of the academic year he can say, "I had so many students in so many courses. I covered so much text material. I gave so many exams and so many of the students passed and failed." And that is that.

It is very difficult to develop the creative community where the students and faculty can work together in an ongoing educational experience. The educational structure does not force us to do so.

Or consider another field that has attracted many of our people who are service orientated. This is the field of social work. Again, this is a neat little package. The government established the program. The laws say what you can and cannot do. The government supplies the funds. The worker is responsible only to the government. He goes to his office. He meets the people who qualify under the law. He talks with them. He works with them. His obligations are ended. He does not ask them what they think should be done or how they think the program should operate. Oftentimes very little concern is shown for the recipient's will and wishes. The program is carried out to the letter of the law and, with Christian compassion and concern goes a little beyond it, but not much. It cannot.

Or consider the current interest in working in city churches. This is also much easier in a way than work in an established church. The typical city situation is one in complete flux and change. The minister does not have to conform to any traditions, because usually none exist, or very few. The young minister can set up his own program and he can find some people who will follow him. This, of course, reassures him that what he is doing is right. And so, he will continue to use his own skills and abilities to develop a program.

He does not have to ask a given group of people, "What are the important things which need to be done?" because in six weeks or in six months most of them will be gone and he will have a new group of people. He does not need to find out how it was done last year. The same basic need for him to attempt to get along with the people is not present. What he really has to do is to develop a program and serve whoever responds to it. He has little feeling or time or ability to minister to those who do not respond to his type of program.

He has few norms to judge his program, because it has not been done before. He has few values to use to determine whether he is successful or not. He does not have to answer to his people, because they do not pay his salary. His wage usually comes from a mission board who supports the church in the work. And so we are inclined to judge his program by a different standard. We use a standard such as this—he has started with nothing and now he has fifty members and so he has improved his program fifty times. He is the authority figure, and, as such, runs the program.

I am sure that the world has needs—more than we can possibly fill, not only in the inner-city, education, and social work, but also in our own church communities. It, therefore, becomes exceedingly important that we realize the nature of the challenge in each of these places and that we prepare ourselves so that we can understand what we can and should be doing as we work, especially in our own Mennonite communities.

Here we will be required to have a great deal more knowledge and skill, a great deal more understanding of the nature of people, deeper insights into the sociological aspects which develop in the relationships of people, especially within families and with close-knit groups, an understanding of the changing nature of technology, and the effect of economic conditions on the lives of our people. It means that the pastor can no longer study only Greek and theology, he must practice all the skills that can come to him through the social sciences. To the great and deep spiritual insights that have come marching down to men through all of history must be wedded the insights that come to men as they study the day-to-day relationships of human beings to the world in which they live.

This is an age, then, that calls for the most capable, the most highly trained, the most dedicated and committed men of God in the Christian ministry to our churches. But the results of this will be tremendous, for out of this will come an outflowing of dedicated, skilled Christian men and women to serve God in the kind of world in which they live, using fully the resources they have acquired and developed for the building of the Kingdom wherever they go.

The Celebration of God's Presence

William Stringfellow

THE INVOLVEMENT OF the church in public controversy, most notably in the present time in the racial crisis and in questioning the American military involvement in Vietnam, provokes great concern among many conscientious church members. They feel that social issues are not the concern of the church and that the church will somehow be defiled by open intervention in public policy.

Perhaps the first thing for both clergy and laity to keep in mind is that in this world no such thing as neutrality about any public issue exists. Abstinence or neutrality is not an option: every citizen, including church members, and every institution, including the church, is involved in every issue either intentionally or by default. Those who suppose that they can withdraw from social conflict only deceive themselves.

We need only to recall what happened in Germany in the nineteen-thirties to see that what contributed more than any other single thing to the usurption of political democracy and the inaugural of totalitarianism was the silence and default of the church and the university. The church and the university—and multitudes of churchmen and intellectuals (though a few dissenters were either exiled or executed) — became accomplices of Hitler and all the dark accomplishments of Nazism. They became accomplices by their obtuseness to political realities, by their preoccupation with academic theology, by their reluctance to speak out, by their refusal to protest, by their notion that the church should not be concerned with worldly affairs, by their profound apathy.

Of course, the paramilitary groups, the radical anti-Semites and the political fanatics were aggressively seeking to establish Nazism in power. But, in retrospect, these elements in German society were mightily and indispensably supported by the feigned neutrality, the supposed withdrawal, the failure to dissent, the silence and default of most church people, both clergy and laity, and of the so-called intelligentsia.

In public issues every citizen and every institution is involved, one way or another, whether they want to be or not. This being so, the one virtually certain way for the Christian to be conformed to the world, the way for the church to be surely defiled, is in vainly practicing abstinence and supposing that one is thereby not involved.

The complexity and ambiguity, the proximate and provisional nature o

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W.I.L.P.F. SAYS...
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The necessity, and indeed, inevita-
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an all this, however.

The elementary characterization of
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is often presented that way in the
techism. It is not some quaint or
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is not even a difficult mystery; on
contrary, the incarnation means
at God himself, through Christ, has
ttered for men the very mystery
His being and purpose and activ-
in this world. The incarnation
means that God's passion for the world's actual life—including politics and social issues—is such that He enters and acts in this world for himself. Apart from the incarnation there is no meaning in the Christmas message that God is with men, nor in Easter's assurance that God acts in this world for the benefit of all men, nor in Pentecost's evidence that God inaugurates the true society which is the church of Christ.

In other words, the church and the Christian people are not simply involved in public affairs of all sorts because of the nature of politics as such, by which all are involved and abstention is a fiction. They are involved because they honor and celebrate God's own presence and vitality in this world, because they know that the world—in all its strife and confusion, brokenness and travail, contention and controversy—is the scene of God's work and the focus of God's love.

According to the gospel, God is not confined to the sanctuaries of the church. He is not enshrined at any altar. The *only* reason Christians gather now and then in sanctuaries is not because God is there, but rather to celebrate and proclaim God's presence and action outside the sanctuaries—in the life of the world.

Thus, those who suppose that the church should be restricted to religion or to spiritual things or to worship and shun involvement in public issues have a meager, and often, mistaken understanding of the gospel of Christ. Worship which has integrity in the gospel is *always* an intercession by God's people in this world for the cares and needs of all people in the world, and is always a proclamation of God's action in the world, and is always a thanksgiving for God's love for the world. Worship in some sanctuary of the church can only be authenticated where worship is at the same time enacted in the constant and profound involvement of the people of the church in the world's life.

NEWS

India's Worst Famine in a Century

"When a famine strikes, food is only one ingredient in the total crisis," says Andrew R. Shelly, who recently spent six weeks in India this spring. "Hospitals must continue to function, but find it difficult to do so. Children need to continue in school."

As executive secretary of the Board of Missions he visited the churches of the General Conference Mennonite Church in India. These churches are located in central India, one of the regions hardest hit by the famine. He also feels that it is "inaccurate to show pictures of thousands starving." General news reports have been unduly sensational.

On the basis of his personal observations of conditions in India, he answered the following questions in a recent interview.

How serious is the famine in India?

The famine is very serious. Without outside help millions of people will starve. Only help from the outside can avert large scale starvation in India.

Did you actually see hungry people?

Yes, I certainly did see hungry people. However, I have no way of knowing how many more hungry people I saw than I did eleven years ago when I was in India. Huge efforts in getting food to India have been in progress for some months.

What is the real cause of the famine?

There are many causes. India has a perpetual hunger problem. The one unique factor now is that during the rainy season last year very little rain fell. Thus the "rice basket" of India had a severe draught. This meant that millions of tons of rice simply did not grow.

How does this famine compare to previous periods of famine in India?

Some people say that it is the worst famine in a century.

What is the government of India doing to alleviate the problem?

The government of India is approaching the problem forthrightly. It has a very aggressive agricultural program working toward the solution of such problems as water, diversification of crops, improvement of seeds, irrigation and fertilizer.

What is being done about the population problem?

This is one of the most difficult problems to handle. Who says how many children a family may have? Through medical science people get older and the death rate of children goes down. This means that not only do more people live but they live longer. The government of India has tremendous programs to get the population increase under control. They do this through various methods. Billboards say, "Smaller families are happier families."

To what extent are other nations responding to the need?

I have been saying that this might be the greatest news story of the century. The nations of the world simply could not allow millions of people in a certain area of the world to starve because of natural disaster. At one time twenty-four countries were listed as having responded to the need in India.

What about the distribution?

Naturally this is the biggest problem. Many trucks have been sent to assist in this distribution. Zone laws have been passed. Distribution is complicated not only because of the complex problem of getting the food to the places, but controlling the black market and also hoarding is difficult.

Why have news reports sometimes been confusing and even contradicted each other?

Even in prosperous America we have the same problem. When news gets bad, the stock market goes down. The Indian government realizes that in a crisis situation panic must be avoided. Thus, if the situation is drawn to be extremely serious it can have disastrous results. On the other hand, if the crisis is not painted realistically it can lead to complacency.

Has the area where the General Conference has been working in India been hard hit?

Yes, particularly the southern area of our field. I don't suppose any one can be hit harder than with a total crop failure. Especially is this true when the farmers are very poor to begin with. It can be said without exaggeration that that part of the field is among the hardest hit in India.

What is the church in India doing about the famine?

This is the gloriously inspiring part of the story. Our church in India did not wait for somebody to come in from the outside. When it was evident that there would be a crop failure, with the inevitable famine, church leaders at once met to lay plans for the future. A relief committee was formed. All members of the relief committee are Indian church people with the exception of one missionary whom they asked to serve as chairman of the committee. This committee studied the needs of the area. Thirty-eight villages were selected as key places for work projects. The work projects needed to have a decisive contribution for the long-range improvement of the lot of the people. Plans were made to dig wells, other wells were to be deepened, ponds created, roads built, and bridges made. People were paid with wheat. Thus, the self-respect of the people could be maintained and a vital spiritual ministry could be fostered.

How has the plan worked?

Very well. As many as fifteen hundred people are working at one time. Only one person from a family works, which means that fifteen hundred families were helped by these work projects.

How much does this program cost

The famine is very serious. Without outside help millions of people will starve. Only help from the outside can avert large scale starvation in India.

Actually very little; that is, little
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the job. The wheat is donated.
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od alone is not quite enough. Peo-
do need a little money.

How does the famine affect the lives of the people?

Even though we are prosperous we would feel the impact of a drought to a great extent. The need would not only be for food, but people's lives would be altered. Hospitals and schools would be affected. In India the problem is much more serious because people do not have a margin to live on. Thus, many people who used to pay the small fees at the hospital simply cannot do so. Our hospital in the Jagdeeshpur area has been doing an amazing job in being self-supporting as far as current costs are concerned. However, it is not possible this year. Part of the famine relief is to make medical care possible for people.

How long will famine relief be necessary?

If the rains come this year and a good crop is harvested, the brunt of the problem will be over by November. However, we should be quick to understand that a major catastrophe of this kind is not totally solved in one year. India has much catching up to do and much progress to make. And India has been facing a perpetual problem of hunger.

How is the church reacting to this?

This to me was the most encouraging part of the whole situation. Even in the midst of this crisis in one area they have reported four families coming to Christ. This does not mean that everything is rosy, but it does mean that the crisis has its inspiring side. One pastor reported that although the people were very poor "their faith is staunch."

What should we in North America be doing about the famine in India?

If we believe that the world is one and that we are "one in Christ" and "that we are laborers together with God" it is evident that we need to be stirred about the famine in India. We should do at least what we are doing. This will require increased giving in the months to come. When a large segment of the Lord's people suffer, those who are in unprecedented prosperity should voluntarily restrict their own spending. This is a time when Christian people must prayerfully consider priorities. To what extent do we continue with frills when the basic existence of people is at stake? People must have food. But with the food they need "the bread of life." Hospitals must operate. Schools cannot be shut down. This is the hour of opportunity for the church in North America. This opportunity is not only for the sake of the people of India, but also for the sake of the church in North America.

Brethren Shun Big Merger

The Church of the Brethren has backed away from the Consultation on Church Union. Last year leaders of the historic peace church had urged the church to join the consultation after a year of study.

The Consultation on Church Union is made up of eight Protestant denominations who have been studying the possibility of a merger since 1962. Such a union would form a denomination of twenty-four million members. The Church of the Brethren has two hundred thousand members and would have been the smallest denomination in the union. The Brethren have observer status in the union talks.

The recommendation against joining came from the group's fraternal relations committee. Though holding up a red flag on this project, the committee did encourage more involvement in the ecumenical movement.

The recommendation to stay out of the church union project will be presented to the Brethren annual conference at Louisville in June. The eleven hundred delegates at the conference are expected to decide finally whether the church retains its observer status in the consultation or changes to become a full participant.

Cited by the fraternal relations committee as the basis for the opposition were eight reasons. They included:

Differences in understanding of the sacraments, particularly of the meaning of baptism.

A feeling that the emerging church's acceptance of the historic episcopacy would seem "to perpetuate the sharp cleavage between clergy and laity and give insufficient recognition of the growing creativity of the ministry of all believers."

Concern that the task of creating a complex new church may lead to a neglect "of the urgency of mission."

Still other questions centered on the present readiness of the denomination to enter into merger, the significance given to the church's peace view if it were to join the new church, and the relationship of Brethren to several other bodies with whom the denomination has had or will have ecumenical conversations, and who are outside the consultation. Among these groups are the American Baptist Convention, the Churches of God in North America (Harrisburg, Pa.), the Brethren Church (Ashland, Ohio), the Church of God (Anderson, Ind.), and the Evangelical Covenant Church.

At the same time the statement lauded the eight denominations in the Consultation on Church Union for their efforts "to create a new church based upon Scriptures and honored tradition rather than merely combining and accommodating old structures."

The Church of the Brethren has long collaborated with the churches in the consultation and regards its leaders as "trusted and responsible churchmen" who bring "a wealth of biblical and theological scholarship" to the planning.

"The Consultation on Church Union is trying heroically to break the impasse created by centuries of rigid and unbrotherly division in the church of Christ in her concepts of the ministry, the sacraments, and other basic issues," said the Brethren committee.

Baptism appeared in the statement as a major concern for the Brethren. The merged groups, they felt, had not treated baptism satisfactorily in their doctrinal statements.

"While believer's baptism is permitted side by side with infant baptism, a sacramental view of it is held which makes baptism unrepeatable, even for those who should desire and seek it."

The report went on to add that in the discussion of the emerging church, little attention has been given to the view "long held by the free churches, and now finding growing support among biblical scholars, which sees baptism more as the rite of ordination to the believers' priesthood than solely as a salvation rite."

Brethren are reticent to regard baptism and communion alone as sacraments, "thus diminishing the recognition of the presence of God in other acts of the church such as feetwashing, anointing, marriage, and ordination."

Romans Alter Wedding Ban But Not All Are Pleased

Matrimoni Sacramentum, the new Roman Catholic instruction on mixed marriage, was called "a slight step forward." It "removes only the finest fraction of difficulties," says Willem A. Visser 't Hooft, general secretary of the World Council of Churches.

According to Visser 't Hooft, the instruction "does not come up to the expectations raised by the promulgation of the Declaration on Religious Liberty and the Decree on Ecumenism, and especially by the discussion on mixed marriages at the Vatican Council."

The regulation on marriages between Catholics and non-Catholics published Mar. 18 by the Vatican Congregation for the Doctrine of the Faith.

"The most important improvement," according to Visser 't Hooft, "is the provision lifting excommunication for Roman Catholics married outside their church. Indirectly it implies increasing recognition of a marriage contracted outside the Roman Catholic Church."

In his statement, he listed three points which the instruction falls short of "what might have been expected in the present state of ecumenical encounter."

It fails to distinguish marriage between Christians of different confessions from marriage between Christians and non-Christians.

It fails to leave the decision about the religious education of the children up to their parents, and still extracts from the non-Catholic partner a promise to rear the children as Roman Catholics.

It fails to recognize the validity of marriages contracted outside the Roman Catholic Church, with the exception of marriages contracted in the Orthodox Church on which the Vatican took a decision in another context.

Commenting on the instruction's provision which permits non-Roman Catholic clergymen to bless a marriage after a Roman Catholic ceremony has been completed, Visser 't Hooft said "it is for individual churches to say what they think," although he considers it "improbable" that such participation will be welcomed.

Noting that the instruction does not have the finality of a papal *motu proprio* statement, Visser t' Hooft expressed hope that it is not the Vatican's last word on the matter.

"The relations between the Roman Catholic and member Churches of the World Council of Churches have developed so much that preparations not only could but *should* be made for further steps in ecumenical conversations," he concluded.

Radio Is Object of Prayer

June 12 has been set as the Annual Day of Prayer for Gospel Broadcasting according to the International Christian Broadcasters' *Bulletin.*

In line with this announcement, Arnold Regier, director of the Faith and Life radio broadcast, says that During any one week about ten million people could be listening to the General Conference sponsored radio programs."

In Congo, programs sponsored jointly with the Presbyterian Church and Congo Inland Mission are heard over four radio stations. "This is the only gospel radio program available in the Tshiluba language," says Regier.

"In 1963," continues Regier, "the estimate of radio sets in the world was 335,000,000. Even in the heart of Congo it is estimated that perhaps as many as one-fourth of the people have access to a radio set."

"Responses in the United States to the Faith and Life broadcast indicate an increase of listeners, both Mennonite and non-Mennonite," Regier says. The Faith and Life program is broadcast over KJRG, Newton, Kan.; KBTO, ElDorado, Kan.; and KCRC, Enid, Okla.

Paper Lauds Volunteers

"Living up to their old tradition of hardiness and independence, Mennonites from several U.S. states and Canada have brought their zeal to Phoenix," reports Richard E. Harris, religious editor for the *Arizona Republic,* Phoenix.

These "religious migrants" are erecting a new sanctuary for the First Mennonite Church at 1612 W. Northern. Don Dillar is the pastor. Phoenix church members are providing board and lodging for the visiting workers from places such as Oregon, South Dakota, Nebraska, Oklahoma, Ontario, and Kansas.

A portion of the estimated $44,000 cost for materials and other services will be supplied by the Pacific District Conference, "but the sweat and skill are donated by faithful members."

The new church building, to replace a remodeled residence used by the congregation since its organization three years ago, is expected to be completed by June.

August Workcamp in Israel Picking Apples by Nazareth

Mennonite Voluntary Service, Kaiserslautern, Germany is planning a four-week work camp in Israel at a collective farm settlement near Nazareth this summer. They are interested in having American Mennonite students and other interested individuals join them in Europe for the trip to Israel.

The students will primarily help with picking and packing apples at the farm. Girls will also help in the dining hall. The work camp is scheduled for mid-August.

The campers will live in barracks at the settlement and will work eight hours a day, beginning at five in the morning. This will leave ample time in the afternoons for activities and sight-seeing in the surrounding areas. Two short tours are being planned on Saturdays—the days off—and a longer one at the end of the work camp period.

Roy Kreider, a Mennonite Board of Missions and Charities (Elkhart) representative in Israel, will meet the group at Haifa. He will then conduct an orientation session to acquaint the volunteers with the existing situation and local customs.

Preparatory and travel expenses from the United States and back are to be borne by the individual volunteer.

Persons interested in participating in this work camp should write directly to Mennonite Voluntary Service at Bruchstrasse 13, (657) Kaiserslautern, Germany.

In Letters to Lawmakers

The following item is an addition to the article published last week, "Letters Can Witness to Lawmakers."

A group in your church may want to distribute information about a witness to legislators. The Friends Committee on National Legislation, 245 Second Street, NE, Washington, D. C. 20002 has a small leaflet on "How to Write Your Congressman and the President." These are available at five cents each.

If we are to be effective Christians we must place our Christian convictions where they can be seen and heard and considered. This is not political pressure. This is sharing our faith in ways and places where it can be understood, not in an abstract way, but in concrete situations. To ignore this way of witnessing to our fellowmen is to ignore the mandate of Christ to "teach all nations." We must take advantage of the fact that at Pentecost the gospel was put in the native tongue of all people, even in the tongue of legislators who may not share our background.

A legislative witness is also good stewardship: For example, mission programs to South America will be much more expensive and much less fruitful if our government does not treat South American nations as more than useful tools to protect us from communist nations. A witness to our legislators about what the Central Intelligence Agency does in South American countries to governments that do not agree with our policies is important if South American people are to be convinced by our claims that we care about their salvation. Or how long will prisoners take seriously visiting church members who won't speak to legislators about reformatories that dehumanize but don't reform.

A letter to a legislator is not something to put off for a future time. If we learn to carry on a letter dialogue with our legislators, we might be better trained to do the same with a neighbor face to face.

Words and Deeds

Robert McAfee Brown, noted Stanford University theologian, looks forward to the day when Protestants, Catholics, and Jews will all use the same building for worship. This, he says, would be both "an emblem of the healing of some terrible historic scars and a simple exercise in economy and logistics." In speaking to a church architects' meeting he found separate denominational buildings a "glaring witness of our lack of unity" in Christ. Are buildings which are empty six days a week "an indictment of our callous lack of concern for human need?" he asked. He questioned the wisdom of building lavish church buildings "in an era when our comfort is built upon the misery of others."

The New English Bible will be published in its complete edition in 1970. The New Testament was published five years ago. Translation of the Old Testament and the Apocrypha has just been completed.

Technological change in society was the theme of a conference held in Vancouver from May 6 to 8 by the British Columbia Committee on Church and Industry. The membership of this regional inter-church committee includes representatives from the Anglican, Baptist, Lutheran, Mennonite, Presbyterian, Roman Catholic, and United churches.

Paul Peachey, executive secretary of the Church Peace Mission says in a report: "The dreadful war in Vietnam is stirring consciences around the world. Despite the unreason engendered by war, the issue is being forced upon us: Shall America espouse further the discredited 'white man's burden,' rather than come to terms with historical and geopolitical forces in East Asia? Various expressions of opposition to war in Vietnam . . . all symbolize the deep transitions under way."

Aletha Engle, Conestoga, Pa., and Roger Beck, Archbold, Ohio, are members of an MCC team in Greece. They were asked by CARE to take charge of its annual seminar on canning in Athens in May. They instructed home economists in the use of sealing machines. Two hundred sealing machines have been imported for use in Greek villages. CARE is continuing the home canning project begun by MCC in 1953.

Mid-Ohio League has affirmed its policy of strictly limiting grants-in-aid for athletes. The six colleges in the league, of which Bluffton College is a member, aims to preserve the amateur quality of intercollegiate sports.

An inter-Mennonite youth convention is being considered for the summer of 1968. Youth groups of the General Conference and Old Mennonite churches had exploratory talks in May. Joint publication of a youth magazine was also discussed.

The church and its chosen leader is the theme of the seventieth anniversary meeting of the Pacific District Conference which will be held in Upland, Calif., June 2 to 5. Featured speakers at the conference include Roland Goering, Reedley, Calif., conference president; Ronald Ropp, Fresno, Calif.; David Mann, Albany, Ore.; John Redekop, Fresno; Samuel Entz, Newton, Kan.

Donald Hostetler, Columbus, Ohio, is a teacher assigned by MCC's Teachers Abroad Program to Tanzania. He was recently appointed regional veterinary officer of Shinyanga region, one of seventeen regions in the country. The only qualified veterinarian in an area with two million cattle and other livestock, he supervises the work of 150 veterinary assistants.

The Shah of Iran has given a gift of $700,000 to the United Nations war against illiteracy. This is the equivalent of one day's military budget for his country. He has challenged other nations to do the same. The United States spends $165 million dollars per day for military purposes.

Flavion is a small village in the Belgian province of Namur. The only Protestants in this Catholic region live in Rehoboth, a former chateau used as a conference center and a place where Christian literature is published by Jules Lambotte and his family. Lambotte is a Mennonite pastor. A recent booklet published here was *Les Chretiens Evangeliques Adeptes de la Non-Violence* (Evangelical Christians Adopt Nonviolence).

The International Mennonite Peace Committee met at Rehoboth in Belgium, Mar. 19 to 20, to discuss, "The Gospel and Group Egoisms." The group was organized thirty years ago following the 1936 Mennonite World Conference in Amsterdam. It is made up of representatives from Mennonite churches in Germany, Switzerland, the Netherlands, France, Luxembourg, Belgium, and Austria.

Ivan Groh, St. Catharines, Ont., has studied the history of the Mennonites who migrated from Pennsylvania to Ontario in 1786. "The first Mennonites," he says, "came without their church. In 1786 the church in the American colonies was at an all-time low. . . . Only seven percent of the population were members of Protestant churches. The Mennonite pioneers waited something like twenty years for preachers and bishops and regular services. And when the church was founded, many of the scattered settlements had preaching only at long intervals of four or eight weeks."

Richard Cardinal Cushing, Roman Catholic archbishop of Boston, says that he is worried about the number of dropouts among young men studying for the priesthood. A few years ago about seventy priests were ordained each year in the Boston archdiocese. This year, says Cardinal Cushing, he will ordain only thirty-one graduates. He is at a loss to explain the decrease. Service in the Armed Forces Chaplaincy Corps and missionary work in Latin America have helped to further decrease the number of young priests in the Boston area.

Five Bible societies have jointly prepared and issued a new edition of the New Testament in the original Greek. Sponsors are the American, British, Dutch, Scottish, and Württemberg (German) Bible societies.

Kenneth David Kaunda, president of Zambia was recently named an honorary life member of the American Bible Society.

Badger for Peace is a peace demonstration planned for June 15 to 18 in Wisconsin. The three-day march will focus on the Badger Army Ammunition Plant at Baraboo. The symbolic protest against the Vietnam war has been influenced by Gandhi's salt march in which he led people into government warehouses and stockpiles to reclaim the land for all humanity.

CHURCH RECORD

Calendar

General

June 16-19 — Northern District Conference, Lustre, Mont.

July 6-10—Canadian Conference, Winnipeg.

Oct. 21-23—Western District Con-erence, North Newton, Kan.

Oct. 28-29—Saskatchewan Confer-nce, Hague.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

June 11-18, Stewardship in Mission rientation meetings.

entral

June 19—Meadows (Ill.) Church, eventy-fifth anniversary.

June 20-26—Gospel Church, Peo-a, Ill., evangelistic meetings.

orthern

June 12-14—Salem Church, Free-an, S. D., church dedication, Wil-rd Claassen, speaker.

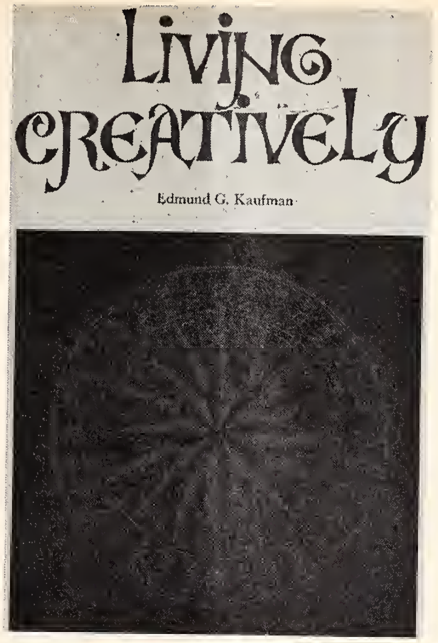
June 26—Bethesda Church, Hen-erson, Neb., Christmas bundle dedi-ation, John Hostetler, speaker.

acific

June 26—First Church, Phoenix, riz., dedication of new church.

ublished

ving Creatively, written by Edmund . Kaufman is the most recent pub-ation of the Faith and Life Press, ewton, Kansas. A book of bacca-ureate addresses delivered while aufman was president of Bethel Col-ge, North Newton, Kansas, the ok "reflects his passionate desire relate Christianity to the everyday oblems of life." Drawing from per-nal experience in the church and in classroom, Kaufman discusses oblem areas such as: the meaning life, the meaning of history, the eaning of suffering, the meaning of forgiveness, the problem of peace and war, the implications of being Christ's disciples, and Jesus Christ as a living reality. The book sells for $2.95.



Baptisms

Bethany Church, Freeman, S. D., on May 29: Helen Jacobs, Greg Unruh, Nancy Wollman, Barbara Kleinsasser, Craig Kleinsasser, Boni Kost, John Unruh.

Bethel Church, Mountain Lake, Minn., on May 29: Marjean Bartel, Elmira Braun, Norman Dick, Allan Eitzen, Dianna Fast, Karen Fast, Kenneth Fast, Elaine Franz, Henry Gunter, Richard Heide, Becky Hotzler, Byron Hotzler, Kornelius Klassen, Orvil Klassen, Cheryl Kliewer, Mary Krause, Carol Pankratz, Gerhard Sawatzky, Carla Schmidt, Perry Schmidt, Elizabeth Schultz, Marion Warkentin.

Bethesda Church, Marion, S. D., on May 22: Audrey Ensz, Kenneth Dalke, Bruce Nickel, Delwin Schmidt.

Burrton (Kan.) Church, on May 29: Jean Gray, Beverly Holzrichter, Lurline Preheim.

Community Church, Fresno, Calif., on May 22: Annette Ewy, Glen Hagen, Bob Reimer, Jeryl Wiens.

Ebenezer Church, Bluffton, Ohio, on May 29: Connie Baderatcher, Arline Dalke, Shiela Deppler, Darlene Diller, Shiela Luginbuhl, Karyln Reichenbach, Mike Amstutz, Steve Basinger, Tom Chidester, Bill Hofer, Jeff Hofer.

Eden Church, Inola, Okla., on May 29: Kenard Froese, Mary Statum, Frankye Plett.

Eden Church, Moundridge, Kan., on May 29: Marilyn Sue Crabb, Joey N. Gehring, Clarence Goering, E. Fred Goering, Patty Jean Goering, Rachel Anne Goering, Jeannette Goering, Ardath P. O. Graber, Jerald Ray Juhnke, Ruth E. Juhnke, Jay S. Kaufman, Paul R. Krehbiel, Val Krehbiel, Val Richard Krehbiel, Rick Krehbiel, Gary Albert Regier, Betty Ann Schrag, Dean Schrag, Marvetta Sue Stucky, Charles D. Stucky, Pauletta Ann Wedel, Christine Ann Zerger, Margaret Nyce.

Eden Church, Schwenksville, Pa., on May 29: John Brown, Ann Buhman, James Garges, Phillip Moyer, Joseph Price, Jr., Thomas Hunsicker, Patricia Gamble, Patricia Gottshall, Linda Metz, Mary Jane Miller.

Emmaus Church, Whitewater, Kan., on May 29: Loretta Amstutz, Della Busenitz, Janet Toevs, Robert L. Busenitz, Arvin Busenitz, Rodney Entz, Timothy Guhr, Richard Harder, Leland Klaassen, Dwight Thiessen.

Eigenheim Church, Rosthern, Sask., on May 22: Marilyn Dueck, Naomi Friesen, Erryl Roth.

First Church, Berne, Ind., on May 29: Jane Balsiger, Christine Beitler, Lynette Graber, Terri Habegger, Beth Lehmann, Lora Lehman, Nancy Liechty, Sandy McCrory, Carol McKean, Janet Miller, Ann Neuenschwander, Karen Neuenschwander, Linda Nussbaum, Joanne Sprunger, Renee Sprunger, Judy Sprunger, Maribeth Wulliman, Richard Culp, Philip Eicher, Larry Flueckiger, Steven Garboden, Dennis Gerber, Alan Habegger, Ronald Habegger, Ronald Herman, Richard Lantz, Don Lehman, Kendall Lehman, Paul Lehman, Dale Liechty, Edward Liechty, Richard Liechty, Ned Neuenschwander, Ryan Neuenschwander, Dale Sprunger, Robert Stauffer, Kent Stucky, Richard Wulliman.

First Church, Hillsboro, Kan., on May 29: Norma J. Becker, Sally A. Friesen, Nan E. Abrahams, Beverly A. Schroeder, Mary S. Wiens, Lola M. Foth, Arlene R. Funk, James A. Miller, Jay D. Friesen, R. Bruce Knack, Richard E. Koontz, Margo S. Schroeder.

First Church, Reedley, Calif.: Ruth Dick, Gail Fast, Jean Kope, Sheila Pankratz, Joleen Siebert, Robert Fisher, Jr., Randall Flaming, Paul Reimer.

Goessel (Kan.) Church: Keith Banman, Clayton Fast, Sharon Koehn, Verne Pankratz, Myron Schmidt, Kathern Schroeder.

Herold Church, Cordell, Okla., on May 29: Carolyn Horn, Eddie Paul Horn, Daniel Davidson, Frances Sawatzky.

Hutterthal Church, Freeman, S. D., on May 29: Sherwin Gross, David Hofer, Jr., Donald Hofer, James Hofer, Ronald Pullman.

Lehigh (Kan.) Church, on May 29: John Duerksen, Rita Guhr, Saundra Jantz, Mark Krehbiel, Joan Martens, Soren Modley, Tom Peters, Arnette Plenert.

Zoar Church, Waldheim, Sask., on May 29: Vivian Bartel, Bob Bartel, Dennis Bueckert, Raymond Bueckert, Edna Ens, Mavis Ens, George Heppner, Richard Warkentine.

Deaths

Laura Augspurger, Pulaski (Iowa) Church, was born Apr. 15, 1896, in Davis County, Iowa, and died Apr. 12.

Helena Derksen Buhr, Zoar Church, Langham, Sask., was born Apr. 15, 1879, in Mountain Lake, Minn., and died May 11.

Gertrude W. Claassen (Mrs. A. J.), Beatrice (Neb.) Church, was born Mar. 10, 1892, and died May 24. She was a charter member of the church.

Jacob Fast, Whitewater Church, Boissevain, Man., was born Aug. 4, 1890 in Southern Russia, and died May 18.

Esther Jennings, Gospel Church, Peoria, Ill., was born Dec. 15, 1898, in Peoria, and died May 17.

Mrs. Felix Krehbiel, Eden Church, Moundridge, Kan., was born Aug. 31, 1893, in Moundridge, and died May 29.

Wildas Liechty, First Church, Berne, Ind., was born Feb. 14, 1909, and died May 25.

Mrs. A. A. Penner, Bethel Church, Mountain Lake, Minn., was born June 8, 1876, in Gnadenfeld, South Russia, and died May 25.

Peter Reimer, Beatrice (Neb.) Church, was born July 30, 1885, and died May 3. He was a former deacon in the church.

Harry Schmidt, First Church, Hillsboro, Kan., was born Mar. 1, 1913, and died May 26.

Katherine Dick Siebert, Zoar Church, Langham, Sask., was born Dec. 8, 1889, in Bingham Lake, Minn., and died May 13.

Paul Tiessen, Whitewater Church, Boissevain, Man., was born May 1, 1899 in Alt Kolonis, Southern Russia, and died May 19.

Audio-Visuals

Christian Camping is a set of four filmstrips with study guides with records, available for purchase in a set for $30.60. Produced by Cathedral Films, the units cover objectives, administration, counselors, and program.

Ministers

G. B. Regier, Inola, Kan., was honored on May 29 by the Eden Church, Inola, on the fiftieth anniversary of his ordination, the congregation that he served during the active years of his ministry.

Jake Rempel, a graduate of Canadian Mennonite Bible College, Winnipeg, Man., will assume pastoral duties for the summer in the Zoar Church, Langham, Sask.

Dick Thiessen, Waldheim, Sask., will be ordained as minister of the Bethel Church, Great Deer, Sask., on June 19. He has been serving the congregation as supply pastor during the last year. He is a member of the Zoar Church, Waldheim.

Marriages

Jerry Barkman, Parkview Mennonite Brethren Church, Hillsboro, Kan., and *Margery Eck,* Emmaus Church, Whitewater, Kan., on May 20.

Abe Derksen, Bethel Church, Mountain Lake, Minn., and *Marie Harder,* First Church, Mountain Lake, on June 5.

Herold Epp, Eggenheim Church, Rosthern, Sask., and *Marion Jean Dubets,* Baptist Church, Saskatoon.

Roger Jantz, First Church, McPherson, Kan., and *Carolyn Rice,* First Church, McPherson, Kan., on May 21.

Jack Quinlan, Gospel Church, Peoria, Ill., and *Judy VanAusdale,* Garden Grove, Calif., on May 21.

Norman Ratzloff, Alexandewohl Church, Newton, Kan., and *Wanda Bechtel,* Deer Creek (Okla.) Church, on May 29.

Jeffry James Stucky, Pretty Prairie (Kan.) Church, and *Vivian Ruth Becker,* Bethel Church, Inman, Kan., on June 10.

Henry Kaufman, EUB Church, Strasburg, Ohio, and *Mary Pauli,* First Church, Sugarcreek, Ohio, on June 4.

New Addresses

Floyd Butz, 303 Downing Rd., Scott City, Kan. 67871 [33]

Ronald Cannel, RD 1, Gilbertsville, Pa. 19525 [196]

Sam Edd Lehman, Box 11, Benton City, Mo. 65232 [167]

Mrs. Arthur Payne, Apt. 5, 6325 N. Albina, Portland, Ore. 97217

Harry C. Royce, Jr., 111 Sheep Davis Rd., Concord, N. H. 03301 [250]

Workers

Irwin W. Bauman, professor of sociology at Bluffton College, is retiring after thirty-seven years of teaching at the Ohio school.

Allen R. Linscheid, Reedley, Calif., has been appointed assistant administrator at Kings View Hospital, Reedley, and began his duties on May 16. He had been administrator of Sierra View Homes since January 1965.

Darrell Fast, Henderson, Neb., assumed duties under the Board of Christian Service as director of short-term service June 1. He and Walter

Fast, Linscheid, Thiessen (Workers).

'aetkau have been codirectors the ›ast year working part time from Elk- ıart while attending seminary. Dur- ng the summer he will visit General Conference summer service units and ɜad a senior high work camp in Tor- ›nto. In the fall he will spend some :me in the Newton office after which ıe short-term service office will be ›cated in either Bluffton, Ohio, or :lkhart, Ind.

The *William Regier* family, Eden 'hurch, Inola, has returned to Brazil ›r a third term under the Unevan- elized Fields Mission.

Wilmer Thiessen, son of the Henry 'hiessens, Route 3, Newton, Kan., egan a two-year voluntary service ssignment at Mennonite Youth Farm, .osthern, Sask., June 6. He is a mem- er of the Emmaus Church, White- 'ater, Kan.

Arlis Unrau, Eden Church, Inola, ›kla., will enter voluntary service at oys Village, Smithville, Ohio, this ımmer.

ummer Service

arbara Baumgartner, First Church, erne, Ind.; Mennonite Hospital, loomington, Ill.

Nancy Edwards, First Church, ɜrne, Ind.; Mennonite Hospital, loomington, Ill.

Jean Flueckinger, First Church, ɜrne, Ind.; Toronto.

Joan and Karen Goering, Eden hurch, Moundridge, Kan.; Menno- te Hospital, Bloomington, Ill.

Bonnie Hecker, First Church, Sug- creek, Ohio; Camp Friedenswald.

Mitchell Kingsley, First Church, ɜrne, Ind.; Waveland, Miss.

Dean Lautzenheizer, First Church, ɜrne, Ind.; Waveland, Miss.

James Lehman, First Church, Berne, d.; Markham, Ill.

Linda Lehman, First Church, Berne, d.; Arctic Mission Bible Camp, ıchorage, Alaska.

Sally Lehman, First Church, Berne, d.; Waveland, Miss.

Cathy Miller, First Church, Sugar- ɜek, Ohio; Markham, Ill.

Beth Moser, First Church, Berne, ı.; Atlanta, Ga.

Dean Ogan, First Church, Berne, ı.; Atlanta, Ga.

Ginette Moore, First Church, Berne, ı.; Mennonite Hospital, Blooming- ı, Ill.

Marsha Sprunger, First Church, rne, Ind.; Toronto.

Sueann Von Guten, First Church, rne, Ind.; Waveland, Miss.

LETTERS

Wonders About Film

DEAR EDITOR: The May 10 issue of *The Mennonite* was excellent, but then comes the article "Best Life of Christ on Film" in the May 31 issue. "Best Life of Christ on Film" was not the sort of article one would expect *The Mennonite* to print—it wasn't worth printing. First of all, "The Greatest Story Ever Told" was an inspiring and refreshing film, and true to the Bible. If your description of "The Gospel According to St. Matthew" is correct, I'd rather not even see it. In the description you write: ". . . portrays Jesus as a man of action, but always as a man." However, Jesus was more than man. Evidently "The Gospel According to St. Matthew," written by a communist, denies the divinity of God—communist style. "The Greatest Story Ever Told" portrays Jesus as a man, but also as God. I always thought communists were mixed-up, but now I'm wondering. *Charles Friesen, Conway, Kan.*

Fear in the Congo

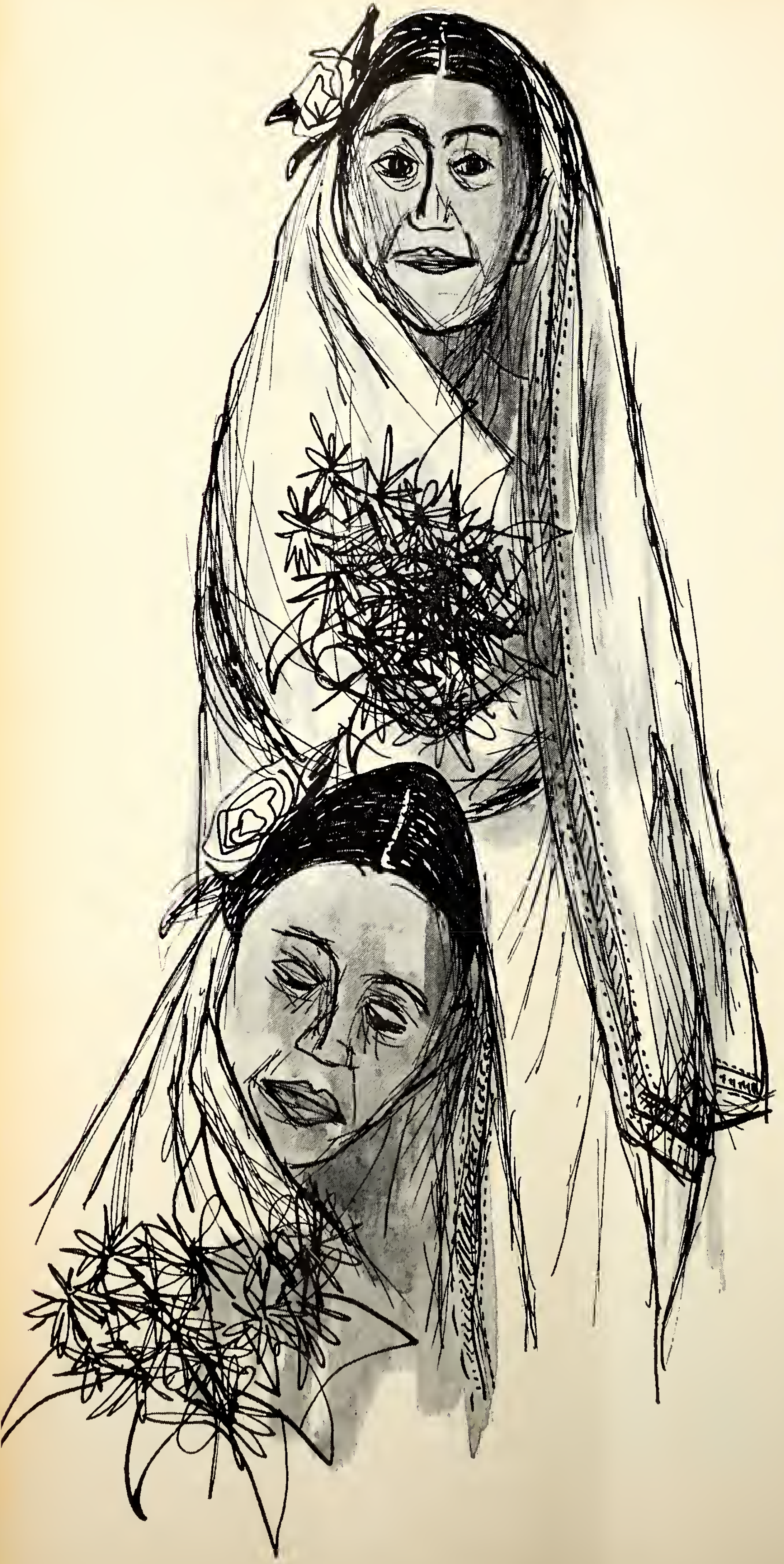
Following are excerpts taken from a letter written to the Bethesda Church, Henderson, Neb. The writer is the former pastor of the church and is currently director of the MCC *program in the Congo.*

DEAR CHRISTIAN BRETHREN: Recently I have been to the Kwilu here in the Congo and have again had some things deeply impressed on my mind. I saw fear in the lives of people. Hunger was terribly evident—people who were only skin and bones, children with protruding stomachs, swollen faces, feet, hands, and sickness of many kinds. They scratch themselves because they haven't had soap for a long time to wash themselves properly. Their hair turns a light color and looks dull and straight. All of this indicates a lack of food. What little cloth they may have to cover themselves is filthy dirty because it's all they have. They have hardly the strength to do any amount of work or to walk.

These people have fled from the rebels and sometimes from the army, hiding in the forests, living on what they might have been able to find. Now desperate, and with the area where they hid relatively free from trouble, they have come out of hiding. Entire villages of people—people that were driven together because of fear—are now driven together because they need food, clothing, and medical attention.

The Mennonite Central Committee is in this needy area trying to meet this emergency. Archie Graber, a thirty-three year veteran to the Congo as a missionary, has come to help us. Two Pax men are already assigned to this relief project. Food is being distributed. In fact as soon as the area in and near Kikwit became safe enough to enter, the Mennonite Brethren missionaries and some PAX men were there and began with relief aid, John Kliewer taking the leadership in this project. New areas continue to open up. We heard of a refugee camp about one hundred miles from Kikwit where people had congregated who were still too much afraid of being attacked to come into the large centers. Relief aid is then taken to them where they are.

Distribution of material aid will continue. This entire area covers hundreds of miles around Kikwit, the warehouse, and center of the program. All of this must be hauled on very difficult roads of loose sand and mud. The Pax man said the other day that so far in six months he has made only one trip on which he did not get stuck. That means delay, because the load must be unloaded, the truck jacked up, planked under, and sand shoveled. After they have gotten out the load must be carried back to the truck and reloaded before they can finally be on their way again. A four-wheel drive truck would help this situation tremendously. Besides, the truck they are now using and which will be traded in, is beginning to show real evidence of wear. It has seen much service in the years it has been in use in relief work in other parts of the Congo. *John Gaeddert, B.P. 3101, Leopoldville.*



The Cotton Wedding Gowns

Anna Isaac

Did you see Komodini cry in her room today?"

"Yes, I saw her. When she came out to breakfast her eyes were all red. What's the matter with her?"

"Well, you know, she and Sushila are both to get married next week. It is to be a double wedding. Sushila is marrying Tilak. You know he is a tailor and has earned quite a bit of money. He likes pretty clothes and he has given his bride-to-be a beautiful silk wedding sari."

"What does that have to do with Komodini's tears? I should think she would be glad for Sushila's good fortune."

"Yes, but you know the man Komodini is to marry is a poor man and can give her only a cotton sari. How

YOUTH

vould you like to stand at the altar n a plain cotton sari, and have Sushila all decked out in shining silk ight next to you?"

"Oh, that wouldn't feel so good."

"That accounts for Komodini's red eyes."

But Komodini knew where to go n her distress. She knew that Jesus knew all about her pain. She prayed or victory over her foolish thoughts or she wanted to love Sushila with all her heart and not to envy her.

A week later, the wedding day dawned bright and clear and beautiul. The hearts of both girls sang. Weren't they today going to become he wives of the men they loved? Komodini was as happy as Sushila. t was true she would be married in cotton sari, but what of that? Was't Somu the finest and best young man in the whole town? How stalwart and handsome he was, and how e loved her. What if he was poor? He would work and earn money and he would be his frugal housewife nd someday she, too, would wear a lk sari. And even if she wouldn't, ne would be such a loving wife that er husband would always find her ne most beautiful woman. And she ould be helpful and kind to her eighbors and try truly to represent hrist to them. Clothes could make o difference.

Both Sushila and Komodini went o a mission school. One or both of neir parents were lepers, but they ad been separated from their parnts when they were little children nd had been lovingly cared for by ne missionary in a boarding school ith many other children.

When the boarding girls got mared, the missionary lady, whom the hildren affectionately called "Mama" would give to each girl a modest ousseau including an embroidered edding sari. If, however, the brideoom wished to give his bride a sari r the wedding, he might do so.

Thus it happened that Sushila had silk sari while Komodini received a tton one.

The wedding was to be at four clock. At three o'clock the brides, companied by their girl friends, ent to the missionary's bungalow here Mamaji was waiting to help em dress. Mamaji had prayed for omodini. She wanted her to be perctly happy on her wedding day. omodini's white sari was very pret- but it was not quite as elegant as shila's. When the girls came in all happy and excited Mamaji thought her prayer had been answered. Or was just a shade of sadness still in Komodini's eyes?

"Good, girls! Come in, come here into my bedroom in front of the big mirror. I want my girls to look their loveliest today," said Mamaji.

"Mamaji," Sushila began hesitatingly, "may I—wear the white embroidered sari which you gave me? You see, Komodini and I would like to be dressed alike," she finished brightly.

Mamaji blinked hard to keep back tears of joy. Sushila laid aside the lovely silk sari which she had chosen with care and put on the cotton gown.

When Komodini and Sushila were all ready, dressed in their soft white, beautifully draped saris, with flowers tucked in their glossy black hair, they were beautiful to behold. Tall and slender and stately they were—and Sushila's face seemed to have an extra radiance. And that last bit of sadness had disappeared from Komodini's face. Both girls beamed.

The church bell was ringing. It was almost time to go to the church. But before leaving the bungalow, Mamaji and the two brides knelt down to ask the Heavenly Father to help these girls as they entered upon this new life, to give Jesus first place in their homes, and to make them exemplary Christian homes.

While the girls were in Mamaji's bedroom, the two grooms were in the office with the missionary. He also had prayer with the two young men after a fatherly talk with them concerning their new responsibilities as heads of Christian homes.

Tilak was wearing a pair of brand new leather shoes. He was proud of his new shoes. Sonu was barefoot. He could not afford to buy shoes. As the boys walked out of the door to go to the service, Tilak quietly slipped off his shoes, and both boys were barefoot as they stood before the altar with their lovely brides.

THIRSTY GROUND

Cultivated soil
Absorbs the spring rain as do
Disciples the Word.

Ruth King Duerksen

CONTENTS

*Minister Meets Traditions 394
Celebration of God's Presence 396
News 398
Church Record 403
Letters 405
The Cotton Wedding Gowns 406
Thirsty Ground 407
Editorial 408

*Supplemental reading for the Sunday school lesson of June 19.

COVER

Water in some parts of India is in short supply. See News.

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Howard Raid is professor of economics at Bluffton College, Bluffton, Ohio. About the problems of the ministry, he says, "I realize not all the problem is with the pastor but it's part of the problem."

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Morihiro Matsuda is a Japanese merchant who spent $11,184 on a two-page ad in the New York *Times* of May 23. If he had chosen to advertise his mail order business, no one would have thought it unusual. Instead, the ad was a twelve thousand word statement setting forth his "Idea for Peace in Vietnam." He spent all his available cash on the venture. His wife says he is crazy. The ad will probably do little to change her opinion.

He feels that the Vietnam war can be solved by giving half of South Vietnam to the National Liberation Front (Vietcong) and the rest to the Saigon government. He also would return Formosa to the People's Republic of China and make Chiang Kai-shek the vice-president of mainland China. And to make everybody really happy he would ask America to build a paradise—a kind of ideal community—in Vietnam and in China for war victims. But the first one would be built at the foot of Mount Fuji.

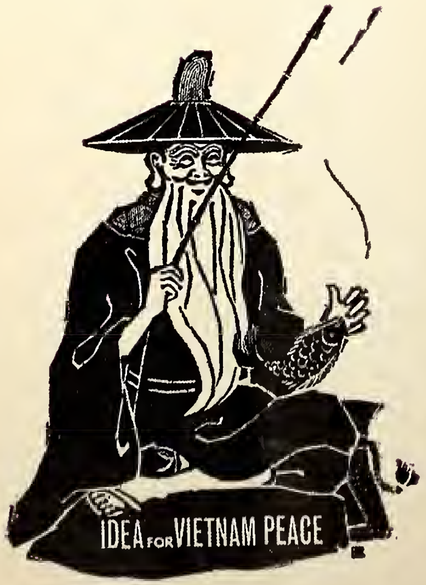
Paradise is a place about two miles square where work is pleasant and people give most of their time to writing books, devising inventions, and other creative activities. Children would be cared for in communal nurseries and no money would be needed. Matsuda has suggestions for overcoming the fear of death, for fasting, and traffic safety. He suggests that drunken driving be allowed if a certificate is applied for and the driver is not too drunk. This is probably not a good idea, but even so may be an improvement over present conditions.

With expected oriental self-effacement, Matsuda describes himself as "an uneducated and nameless man who goes fishing every day." A newspaper reporter characterized his ideas as "simple to the point of naivete."

And so they are. He sees the problems of war and peace in the world as complex. "If they discuss [these issues] for a thousand years," he says, "it may be impossible for them to arrive at a solution." But knowing that they are complex, he appeals in a simple (if wordy) way for an end to the war.

Matsuda is not a Christian though he believed in Christianity in his youth. "If Jesus Christ was the Son of God," he says, "then the atomic bomb could not have dropped on the church in Nagasaki."

His views of religion may be as simple as his understanding of peace. But we are not writing about Matsuda to ridicule his ideas even though we find them inadequate. We would rather uphold him as a representative of all the simple people in the world who desire peace in the world—and that must include most of us. We may not understand the complex issues, but we do want the war to stop. We are stymied and puzzled. Nothing that we do or say seems to be of any avail. Matsuda has been willing to make a move for peace—even a foolish move. It was better than no move at all.



THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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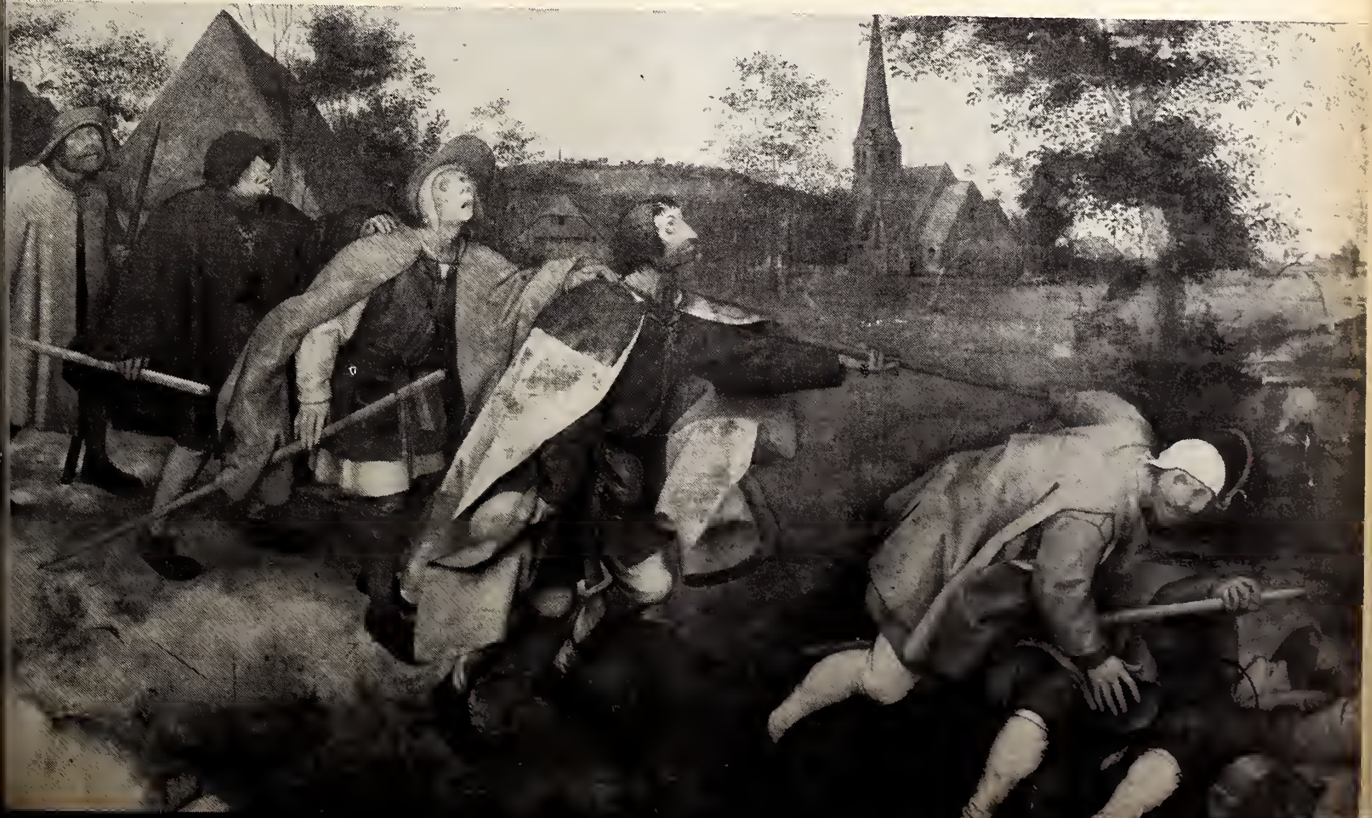


he Blind Leading the Blind"—Brueghel

THE SIGN OF JOSEPH

I

I RAN LIKE Jonah. My name from God was Jonah. I ran with the small legs of my small heart, to the hindermost part of the ships of Sunday. I turned around and looked up with my sheep's eyes and said:

But then I'll be all alone!

No child stands alone when he stands with Me!

But they won't call me good!

Is a servant better than his Master? If they did not call Me good, why on earth should they call you so?

I pointed to the cloaks of the clergy, standing in front of sheep waiting to be led—sheep who tried to close off their own thoughts so they could hear the voice above the clergy cloaks more clearly.

See? *That's* what I want to do! *That's* what I want to be—for Thee! Then—they will not accuse me.

But they accused Me! Why should they not accuse you—if you love Me?

Still, I am going to try. I want to be clad in whatever cloak they find acceptable!

Why must you kick so, against the pricks! Already I gave you your cloak. And in your heart you always knew it to be a good one. But its uniqueness frightens you. It is like the coat of Joseph, made by a Father for a beloved child who delights in the creation He designed. Only accusers tell you that the coat was stained and should be burned. They accuse because they are afraid to take up their own coats of many colors, made for them by a Father for a favored child. So they envy you if you dare to love your own cloak from Me, with your child's eyes.

Dear God! Haven't I a right to want them to love me?

Hadn't *I* a right to want them to love Me? And yet they killed Me! Now, now. Give your eyes a rest. I didn't mean for you to cry all over again, little one. I need no proof of your love by more tears. Just love Me by going on loving My sheep, the ones I died for.

I do, Father.

Now. Let your Father put His arm around you while He tells you once again: I have a mission for you. I prepared you specifically for it. I clothed you in this coat of vivid rainbow hues. These colors reflect in your eye, in your heart, and you live by them, you are fed on these beauties, for you wouldn't die without them. I know, because I made you after My own heart! Don't you see? My other children cannot live without it either. So you must go and find your brothers. When they see you coming, some of them will hate you for awhile, for I have favored you. They will wish to hurt you for the color you present as you move and talk and breathe. They may try to tear your cloak away from you, and in envy they might tell you, and each other, that your cloak is your sin of pride, that it is wrong for you to love such a coat. But you must follow through. And afterward, after some great pains and nearness to death, you will be restored to Me, into the folds of My own great Cloak of Spacious Light—ten, to a hundredfold. And for your sufferings and patience and love of your brethren, they will be restored to Me along with you for My sake. And each will wear his own silken cloak as was intended from the beginning.

II

Still, I was not ready to give up my fear, and I was thrown from my hiding place, out into a crying sea.

But *Father!* Others aren't like you prepared me to be! And I heard the people say that artists are not of "our kind"!

They spoke not with the Spirit.

And I was told by Scripture Scholars that artists' work *may* really sten
from pure evil!

Again they spoke out of fear anc
from lack of sight. Remember, schol
ars are no different from anyone els
—sinners saved by grace, with scale
that must be removed from their eyes

Dear God! I do so hate to be dis
liked!

So do I, child, so do I. But yo
won't win anyone's love, running fron
your own path. And you *will* be ou
of range of My holding love if yo
keep trying to be some form othe
than the form I made your soul to be
Look at the eyes of the sheep. The
need to be open and clear! They thin
they see. But their sight is hazy.

So is mine, my Lord.

Aye, but when you know it
can wash it away. And others helpe
Me to wash some of your eye fil
away.

I know King David and Brothe
George Lapp, Dylan Thomas ar
George F. Handel, and dear Josep
from my midnight blue book, Apost
John and Brother Luke, Brother Sa
ford C. and J. Leatherman, Alb
Einstein and Vincent Van Gogh, Ka
awa and Michelangelo.

And more. Some living but asle
near Me. Some living still on yo
side of Jordan.

Father? They don't give the ch
dren space to run anymore. And th
put children in jail because the ch
dren have no earth to love, and th
are all dried up in their hearts
cause nobody cares about their you
tears in their new tall prison box

Yes.

Well—

Yes?

Why don't You change it all! Y
always loved the children above
And why do you think I ch
you to be one of my spokesm
You are to tell of these things—
lost sounds and shapes and col
and odors of salvation: freedo
Don't you see? The reason you n

be an artist in the churches is
iat people still misunderstand the
ction of salvation. Salvation means
ecoming free, even now. Not just
ter death! The people still do not
e the limit they set on their own
lvation and for that of others! So,
those, I have yet died in vain! They
ust see that I made no color to be
ithout the others! . . . That if they
ould be leader, they—and you—
ust be servant! But, like the Phari-
es did, the souls are still scoured out
the poor and the sick by the right-
ous. My true children are still the
gged hearts, the ones who know
ey are not great. They sweat out
eir whole lives on that belief. And
u, child, must feed them the color and richness of truth that they need, even if they shut you from their doors, even if they call you Sinner. Even if they kill you for it. For if you remain faithful to My command, after they shut the door on you, they will not forget you and a seed will germinate. Even if they kill you, before your body is cool, life will spring up. It will crack the hardness of a heart. It will free someone to weep, to make a heart human again, and salvation can then begin.

But can I do it?

You can. I will hold you to Beyond the End!

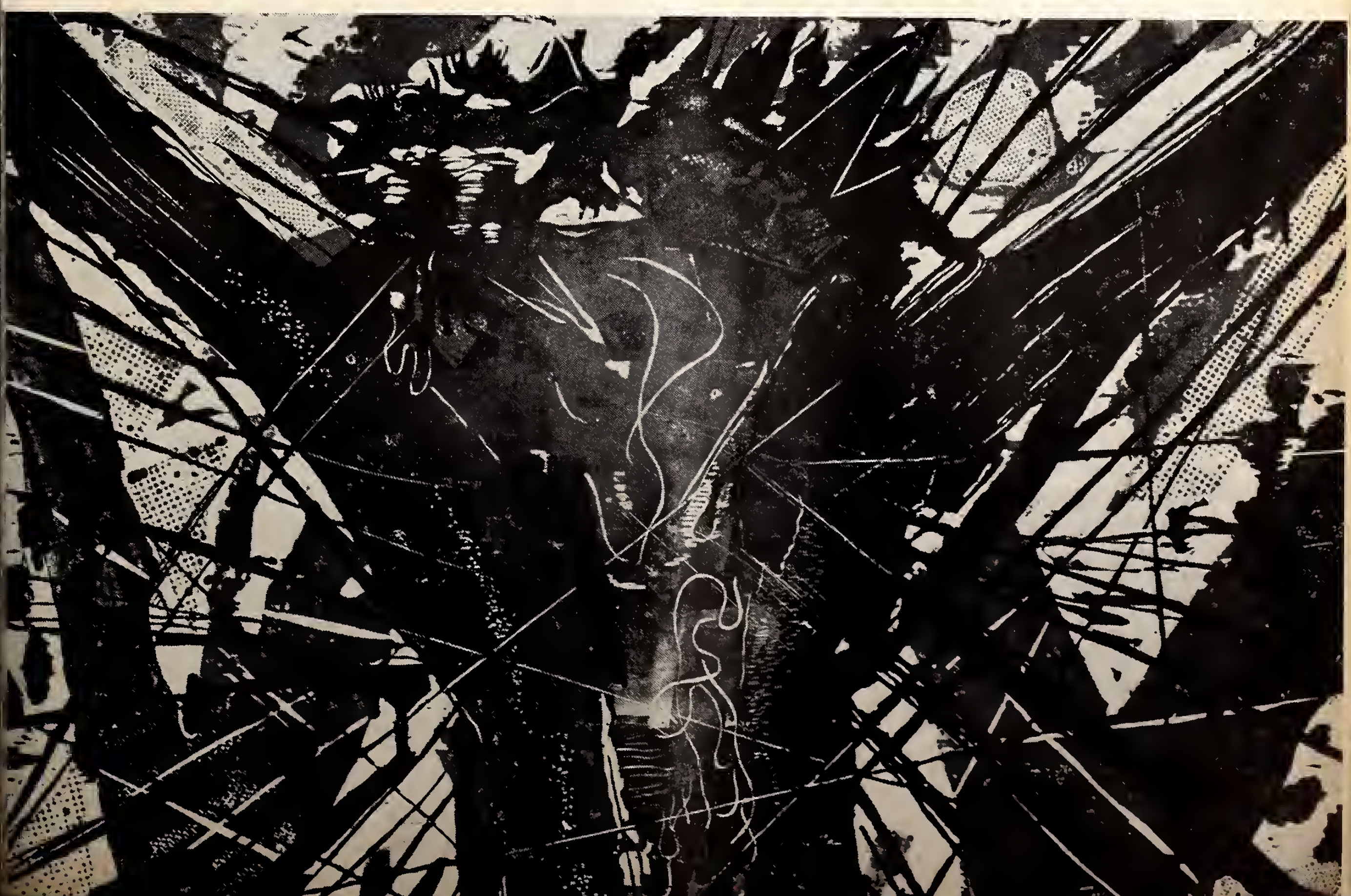
God. I will try. I *will* be clad in Your hues of the rainbow and be glad till the stopping of my heart!

III

In the evening, at the height of roughness on the sea, a great fish spewed me out of a prayer's end, and I was washed from the scales of my hiding eyes, onto a measureless shore. I stood near the hill of Nineveh and looked up toward a city of empty eyes. My feet began to climb and I grabbed at a vine, hand over hand, carrying the colors and shapes of love for Life in the satchel of my spirit, ready for when I must reach the top.

For they have eyes, but they do
not see,
Eyes for healing
By washing in the rainbow of the
Lamb.

rucifixus by Lipman-Wulf: "And I heard the
ople say that artists are not of 'our kind.'"



The Mentally Retarded Can Go Camping

Wesley G. Brogan

MANY CHANGES CAN take place in the lives of girls and boys in a one-week camp experience, even when the children are mentally retarded.

While on a hike, one such camper was heard to say, "I didn't know God made so many pretty things. I didn't know He loved me so much."

Special classes, camps, choirs, and so on are not needed for all retarded persons. Many of these persons can be and should be a part of present ongoing programs. With a minimum of adaptation on the part of the leaders, the upper educable person can have a sense of belonging to, and participation in, the normal group.

Small-group, decentralized camping affords an ideal setting for a camping experience for the mentally retarded. In this camping experience, the campers are formed into small discovery groups composed of three or four boys and three or four girls, with a woman and man counselor.

Each discovery group does much of its work by itself. It plans its own experiences. Since the purpose of this program of camping is to create a laboratory of Christian living, no formal classes or study times are included. Under the guidance of the counselor the meanings and purposes of life under God, especially as seen in His creation and His Son, are sought in the everyday experience of living together as Christians.

Because of the freedom of each discovery group to move at its own pace, this type of camping meets well the specific needs of the mentally retarded person. By keeping a ratio of six to eight campers to two adult counselors, the group is small enough for considering individual needs. But it is also large enough for some interaction. The group affords a family type of living arrangement for the child coming from an institution who has special need for family-like experiences. For the child from the community, it provides an opportunity for group experience, yet he is not overwhelmed by numbers.

In addition to the two counselors for each of the discovery groups, it is important to have one or two floating counselors who can move into a group to meet the special needs of a child. For example, a hyperactive child may need to be away from the group for a while. A counselor who is free can give such a camper the attention and quieting guidance needed.

A registered nurse accustomed to giving the medications required by many retardates is helpful. Her experience lends a measure of confidence to the entire staff.

A good kitchen staff under the direction of a competent dietitian is essential. The general rules of good diet and nutrition need to be followed scrupulously. Menus should include only food that is easily managed by the children.

Secure the staff as early in the year as possible. Of basic concern is the quality of a person's Christian experience and commitment. If he is to share the Christian gospel, it must be his way of life.

It is helpful if part of the counselors are persons who have worked as special education teachers or as staff members in state or private institutions. While it is helpful, this is not absolutely essential. A staff of persons competent in small-group camping, with the assistance of one resource person competent in working with the mental retardate, can work effectively with the campers.

Counselors should be on the grounds of the camp for at least forty-eight hours before the children arrive. This presumes that they are already trained and experienced in small-group camping. Those unfamiliar with the philosophy of small-group camping and inexperienced in the program should spend a full week in training.

Campers may come from local church communities and state or private institutions. If the church sponsoring the camp also conducts other camps during the summer, announce-

ee achievement in terms of the abilities of each camper. Although the camper may e able only to sit in the boat, as far as he is concerned he has gone boating.

ent of this special camp may be rried in the same folder. Emphasis, owever, should not be on the differnces, but the similarities of the mps. This helps parents realize that, ough limited, their mentally retardl child can do much that any child es.

In keeping with the facilities of e camp, some limitations must be served in the acceptance of camps. Generally, they must be amlatory, able to feed themselves, and ilet-trained.

Camperships (scholarships for camps) may be necessary to aid some mpers to attend. The family of a mper should be encouraged to pay much of the camp fee as possible. urces of these funds may be local urch organizations of men, women, d youth; local civic groups; and in me cases, the local welfare organition.

For many children just to be at mp is significant in itself. For the ntally retarded child, who is depennt upon others even more than the rmal child, this may be a tremenus step. Some may be leaving the niliar surroundings and routine of institution for the first time in many years. Others may be facing their first separation from home and family. This venture away from the familiar may be a real achievement in itself.

The church camp must offer security and assurance in this step, but it must also offer more. It must offer opportunity for growth in relationship to God, to the natural world, and to other persons.

Mentally retarded persons can participate in most camp activities in which other persons participate. Canoeing, swimming, sailing, cookouts, hiking, camp crafts, and camping skills can all be a part of the camping experience of the mentally retarded persons.

The counselor must be able to see achievement in terms of the abilities of each camper. Although the camper may be able only to sit in the sailboat, as far as he is concerned he has sailed. Recognize this and share in the camper's sense of achievement.

The mentally retarded person has limited ability to deal with concepts. His motor skills may be impaired. His sense of danger may not be as acute as that of other persons. His ability to follow directions is more limited. More detailed instructions may need to be given. Instructions may need to be repeated more often.

The more severely retarded or trainable children will not be able to function as a part of the group as well as the educable children with more ability. To provide adequately for the children of more limited ability, consideration must be given to the kinds of experiences which can be enjoyed as individuals in a group. For this mentally younger group, the use of large wooden puzzles, rhythm recordings, and picture books to look at and to have read to them, may play an important part of their experiences.

Even though, because of mental age and experience, the sense of groupness may not develop with these children, the structure of the small group should be retained and the usual camp activities should still constitute the major part of the program. These activities should be modified in keeping with motor skills, interest span, and ability to cooperate with group members.

Many changes can take place in the lives of boys and girls in a one-week camp experience.

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NEWS

Congo Refugees Receive Food

The following report was written by Archie Graber, director of the Congo Protestant Relief Agency in the Kwilu province.

Much food has been placed at the hospital and churches in Kikwit in order to make food available to as many refugees as possible. On March 28, however, more than fifty hungry men, women, and children came to our supply depot and informed us that they had been refused food at the hospital.

It was one of those hot sultry Congo days. I had just returned from directing some work on the state agricultural farm, tired and hot. To hear these cries for food and look at their condition was almost more than I could bear. I did not enjoy my evening meal.

In the stillness of the night a voice spoke to me, "Give ye them to eat." I prayed. We had food in the city for these people, but it was evident that some were not getting it. I tried to justify myself with the effort that was put forth and try to get a little more sleep, but all I could hear until dawn was, "Give ye them to eat."

At the breakfast table John Kliewer and I agreed to inquire about the food situation at the hospital. The Congolese doctor told us they had sufficient food for the patients at the hospital but that they did not have enough food to feed the many refugees coming out of hiding in the forest. It was clear that many were not getting food.

Plans for an 18 by 65 foot structure were soon set up. Grass and bush were cleared away and ten days later the building was completed and a dedication service was held. The news of a food center spread quickly and within a few days many women and children came for food. At present we are feeding 120 children daily and giving rations to more than fourteen hundred families.

What do we give to the children? We have been receiving one hundred-pound sacks of U.S. surplus flour. We can make 115 loaves of bread from each sack. The children are given a piece of bread with a little MCC meat or some Heinz baby food for a spread and a cup of milk. Sometimes we add some cooked rolled oats or bulgar. You would rejoice, as we do, to see these children eat.

Even in a month's time we can see quite a change in many of the children. The family rations, distributed

every week, are made up of milk, bulgar, cornmeal, rolled oats, and rice when available. Meat is very scarce and we try to save what we have for the undernourished children. Services are held each morning before food is distributed.

We are operating four feeding centers at present. Our truck left on May 11 with food and clothing to open two more feeding centers. But about eighty miles from here a bridge gave way and the truck overturned. No one was hurt. We hope o have the truck back on the road with its scars and dents by May 20.

In addition to the feeding centers we are supplying food and clothing o many villages and hospitals.

On May 13 as we were returning with our truck at night we saw a man lying on the road. We tried to make him talk but of no use, we gave him some food but he would not eat. We put him in our pickup and covered him with a blanket and ook him to the Kitwit hospital. The following morning the doctor sent word that the man died. This happens o many people coming out of hiding.

Recently we transported fifty-five ons of food from the river port to our supply building. This should feed quite a few people. We will be glad o see these people have their own gardens again and see this feeding program come to a close. But for the present we must "give them to eat."

We wish to thank every one who as a part in bringing relief to these eedy people of the Kwilu.

Leprosy Calls for Teamwork

Two leaders in leprosy work are making a strong plea for closer co-peration of mission and government ontrol programs. This must be done n order to meet the serious public ealth problem of leprosy.

Oliver W. Hasselblad, M.D., presi-ent of American Leprosy Missions, nd Paul Brand, chief of rehabilitation t the United States Public Health ervice Hospital, Carville, La., are oth active in leprosy control. They mphasize the necessity of coordinating all leprosy work in areas where ational governments have embarked n control programs.

"The time is over," Hasselblad ays, "when a mission center can car-y on effective leprosy work without regard to other programs in the area. n a period when leprosy seems to be n increasingly serious problem, it is a wasteful duplication of both financial and human resources."

He urged those workers who were returning, or going for the first time to work in mission-related leprosy centers to find out what the government is doing in their area and to do everything possible to dovetail mission work with the government control plan.

Brand pointed out that while WHO and government programs have to concern themselves with large numbers of patients in control areas, missions on the other hand, have centered their concern on local institutions and individual patients.

"One useful form of cooperation," he said, "would be for mission institutions to offer their greater hospital facilities for rehabilitation and surgical aspects of the WHO-government control programs."

Tornado Aid in Mississippi
100 Men Restore 11 Houses

A total of 109 MDS volunteers have rebuilt and repaired ten houses in the Scott and Leake counties, Miss., and one near Tuscaloosa, Ala., after they were destroyed by the Mar. 3 tornado that cut across these two states.

The men helped make the homes habitable by constructing the foundations, roofs, sidings, floors, walls, and partitions. They also installed most of the plumbing and trimmings. The Red Cross supplied the construction materials and designated the homes to be repaired.

The volunteers generally stayed at motels. One group working in the Walnut community in Leake County, however, was invited by the owner of a restored house to stay in his home. Six houses were built in this community. The Red Cross provided the food and the ladies of the community prepared the meals.

This is the second time that the Mennonite Disaster Service volunteers went to Leake County. Several months ago a group helped rebuild the Mount Charity Baptist Church after it burned down.

Louis Britsch, regional MDS director, and Titus Bender, Mennonite pastor at Meridian, Miss., surveyed the tornado damaged areas and asked for the needed number of men. Volunteers responded from Georgia, Indiana, Kansas, Maryland, Mississippi, Pennsylvania, Virginia, and West Virginia.

Most of the volunteers were both farmers and employed persons. Many of the latter group asked permission to take their vacations early to help with the construction. Some were students.

The residents of the tornado area appreciated the Mennonite Disaster Service's help. *The Carthaginian,* a Leake County newspaper, reported in its Mar. 31 issue, "The Mennonites came to help and though they were strangers to the people in the tornado area, today they are close neighbors. A bond of friendship and love between these men and the people that received their aid in Leake County will be a lasting one."

The Scott County *Times,* also provided extensive coverage to the Mennonite Disaster Service's work. In its Apr. 20 issue it quoted Britsch explaining the reason why the volunteers were there, "We are here because the Bible teaches us to be here."

Red Cross and MDS Work Together

The following article was prepared by the Southeastern area office of the American Red Cross.

"I'LL BURN A candle for the Mennonites and the Red Cross," the lady said.

A Mennonite worker, his face damp from his labor in the humid air that hung over the hurricane area long after the storm had passed, sent a quizzical glance at the Red Cross man, who smiled.

That statement was made in Louisiana many times in the days after Hurricane Betsy. In the flood-wrecked homes of old or infirm people where Mennonites stepped in to help right the wrongs of nature, the appreciation was genuine. Often tears were in the eyes of those who said, "I don't know what we would have done if it hadn't been for the Mennonites and the Red Cross."

The Mennonites came quietly from their homes in far-off Pennsylvania, Ohio, Indiana, Kansas, and elsewhere, usually in teams of six. They were prepared to do any type of work that would hasten the return of the victims to their homes.

They chose to work in the homes where there were no able-bodied men to do the work of cleaning up and repairing the homes. Most of these homes had stood four to ten feet deep in flood waters for days. The water had stood so long in most of the homes that the wallboard and flooring had been ruined. Frequently, silt was from four inches to a foot deep on the floors.

No wonder so many housewives broke down and wept bitterly at the first sight of the interior of their homes. The tragedy was grim in the homes of aged or infirm residents. Who would carry out the silt? Who would replace the ruined flooring and walls?

In most cases, those who knew they needed help, went to the nearest Red Cross disaster relief office where they registered for assistance. Almost immediately they were contacted by an experienced Red Cross disaster worker who began working with them on a plan for their recovery.

Take the case of the Fred Wallace family.

The Wallaces, natives of Mississippi, live at 44 Old Hickory Ave., in Chalmette Vista, La., in the heart of one of the areas of greatest destruction.

Widespread areas in St. Bernard Parish, across the industrial canal from New Orleans, took a terrific battering from Betsy. It was directly in the eye of the big storm. And then came the floods. A 14-foot tidal surge pushed water over Carolyn Park, Chalmette Vista, and other neighborhoods, covering many homes.

In the deeper flooded sections, people, trapped as water gushed in, awaited rescue for hours in upper floors or perched on rooftops.

Four days after Betsy had passed, after the floods had receded, returning residents, the Wallaces among them, saw a shambles of what had been their homes—ruined furnishings and appliances, ruined interiors, often serious structural damage. Debris and stench were everywhere—and despair.

This home which Red Cross and Mennonite Disaster Service restored belongs to Mr. and Mrs. Fred Wallace, Chalmette Vista, La. Flood waters from a hurricane damaged the house last fall. Admiring the work of the volunteers with Mrs. Wallace are Levi Bontrager, MDS; and Grover Adams, Red Cross.

To serve the victims in St. Bernard Parish, the Red Cross set up a family recovery center in the gymnasium of Chalmette's senior high school. Here thousands of families registered for the help they knew they would need to get back on their feet.

Hurricane Betsy gave Fred Wallace a one-two punch. It left his home in shambles, and it put him in the hospital.

After the storm he had taken leave from his job at the nearby Kaiser aluminum plant to clean up his home and do the repairing himself with help from relatives. He had barely begun the repaneling of walls when he suffered exhaustion and a recurrence of a heart ailment. His doctor ordered him hospitalized for a week of rest. He had suffered a severe heart attack two years before.

In the meantime, Mrs. Wallace, at the insistence of friends, had gone to the Red Cross, expecting only to ask for work clothing for her husband and clothes needed by their teen-age son and daughter to return to school. She was given these and also orders on local markets for food, and a replacement for the eyeglasses she had lost in the flood waters.

She also told Mrs. Margaret Hahn, Red Cross caseworker, of Mr. Wallace's efforts at do-it-yourself carpentry and his hospitalization.

At this critical point, a Mennonite team entered the picture. Levi Bontrager, who lives in the country out of Middlebury, Ind., and who coordinated the Mennonite Disaster Service in the Louisiana disaster area, assigned two of his fellow workers to assist Mr. Wallace to refinish the interior. The Red Cross supplied additional building materials as they were needed. The Red Cross paid for these and also for the materials Mr. Wallace had already obtained.

The total Red Cross expenditure for the Wallace family came to almost $4000 for building materials, home furnishings and appliances, food and clothing, and the replacement of the eyeglasses. All Red Cross assistance given disaster victims is an outright grant.

Frequently, Edward J. Gully, Red Cross Recovery Director in the Louisiana area of Hurricane Betsy destruction, wrote brief progress reports to the Governor, Louisiana members of the House of Representatives and the U.S. Senate. In one of these reports, Gully reported on the great assistance being rendered by members of the Mennonite teams. Senator Allen J. Ellender took particular note of the fact and wrote Gully:

"I was particularly interested in the paragraph of your letter about the Mennonites who have been coming down from Pennsylvania and volunteering their services in repairing homes of the old or infirm. I hope you will convey my appreciation to them, and I wish I could express my thanks to each of them in person."

ordan Work Is Changing rom Relief to Missions

. L. Swartz, Willowdale, Ont., di- ector of the Mennonite Central Com- ittee program in Jordan, wrote the llowing article.

friend of ours can recall the time hen Kaiser Wilhelm came to Jeru- lem. He was transported to and om the holy places in a horsedrawn rriage. Just recently King Faisal of udia Arabia came to Jordan. He ent from place to place in the latest r. These are changing times.

Means of transport are not the nly changes to be seen in Jordan. It true that trucks have almost made e camel obsolete, but the donkey is ill a much used beast of burden. earing apparel as seen on the reets of Amman and Jerusalem is colorful blend of the traditional vil- ge robes and modern high heels, ttern stockings, and short skirts. elevision antennae vie for a place on e skyline with modern minarets orting the latest loudspeaker equip- ent. The shepherd on the hills of ethlehem has less and less in com- on with the tourist taxi driver who n span the distance from Abra- m's grave in Hebron to Jacob's ell in Samaria in less than three ours. A way of life is changing too.

Every student of history knows, or n ascertain, what followed the with- awal of the British from Palestine d the consequent Arab-Israeli con- ct which ended in a still continuing . N. arranged truce. The million or Arabs who fled from their homes the midst of the horrors of war, or ng desperately to their homes ile the line defining the state of ael robbed them of their ancestral ds, were conveniently labelled ref- ees.

By 1952 the churches had defined manner and scope of their as- tance to this new group of needy rsons. The Mennonite Central Com- ttee was among the first to give othing, food, and medical assist- ce. As the years wore on changes me. The initial emergency needs r survival gradually became less ap- rent, and the need for a helping nd and the consideration of the ole man signalled the end of the st phase and the beginning of a w challenge.

The ability of an organization to et any new challenge is directly re- ed to the vision of its administrators and the mobility of its corporate structure. The Mennonite Central Committee with its mixture of short-term volunteers and continuing workers is completely dependent on men of vision who are willing to plot change boldly and to define objectives clearly; while its corporate structure with membership drawn from all shades of Mennonite groupings seems capable of reacting to new needs, although somewhat languidly. The reader can test himself by listing MCC's areas and means of service according to present priorities.

In Jordan, a country now far down in priority listing, a young couple is now engaged in Arabic language study in preparation for the assumption of the leadership of an educational program which is to serve as the arm of the local evangelical church. The new reason for being is mission.

Another young couple is now completing the closing down of a material aid program in Jericho in order to concentrate on a needlework self-help and homemaking educational program which extends a helping hand to village women to improve a family's standard of living while maintaining their personal dignity. With these changes it is hoped that the former years of meaningful service among refugees and others in need in the name of Christ will continue to be fruitful in the midst of changing times.

Kinshasa Is Congo Capital

The Democratic Republic of Congo has decreed that as of July 1, the capital city of Leopoldville will be renamed Kinshasa.

The Congolese postal authorities have indicated that no mail bearing the word *Leopoldville* or *via Leopoldville* will be delivered after that date. The name "Kinshasa" can, however, be used on mail sent before the July 1 name change deadline.

Other cities in the Congo with Belgian names are also being renamed. Leopoldville, however, is one of the major cities affected by this name change.

Words and Deeds

Poland's Evangelical Church (Lutheran) recently sent medical supplies valued at $3400 to the Schweitzer hospital in Lambarene, Gabon, West Africa. The Silesian Lutheran Church of Czechoslovakia had earlier sent supplies worth $5000. These gifts are the result of efforts of Lutheran churches in east European countries to find a way to contribute to programs overseas.

Atheists may be the most rapidly growing group in America. According to a poll carried out by Catholic Digest, the number of Americans who consider themselves atheists has risen from one and a half million in 1952 to four million in 1966. They also found 97 percent of all Americans affirming their belief in God as compared to 99 percent in 1952.

The Ann Arbor (Mich.) Mennonite Church was organized on May 29 with twenty-one members. Pastor of the group is Daniel Slabaugh. The group meets in the YM-YWCA on Sunday mornings.

Former Haiti MCC *workers* will meet on July 2 and 3 in Goshen, Ind. Edgar Harms, 905 S.E. 2 St., Newton, Kan., is making arrangements.

Summer Is Travel Time for Missionaries

More than fifty missionaries will be traveling to or from mission fields between May and August, reports the General Conference Board of Missions.

The Roland Browns will be returning to the Mennonite Christian Hospital at Hwalien. Coming from Taiwan will be the Richard Boehrs, the Edward Senners, the Hugh Sprungers. Edward Senner has been working at the Yu Shan Agricultural Training School about twelve miles from Hwalien, developing an agricultural training institute for mountain boys in cooperation with other groups. The Hugh Sprungers have been in charge of evangelistic and church outreach in the Taichung area.

Returning to India will be Jake and Dorothy Giesbrecht, Anne Penner, and Harold and Ruth Ratzlaff. Robert and Barbara Waltner will be leaving for service at Woodstock School. Returning after a one-year voluntary service assignment in India will be Walter and Ruth Unrau.

The Congo will involve more travel than any of our other fields. Returning from the Congo are Elmer and Esther Dick, Levi and Eudene Keidel, Tina Quiring, Earl and Ruth Roth, and Charles and Geraldine Sprunger.

Elmer has been serving in the Mutena area covering hundreds of square miles. Levi Keidel has developed a unique literature ministry working out of Luluabourg in cooperation with the Presbyterian Mission. He has also served as coeditor of the Congolese Christian magazine called *Tuyaya Kunyi*.

Tina Quiring has been in literature and bookstore work. She has had oversight of the large literature work in Tshikapa. Earl and Ruth Roth have been working in the secondary school at Nyanga where one hundred and fifty students have been enrolled. Charles Sprunger has been in charge of the radio work which is the only radio outreach for the Tshiluba speaking people.

Returning to the Congo will be Hulda Banman, Samuel and Leona Entz. Hulda will serve at Mutena where there has been no nurse or doctor in recent months. Samuel and Leona will be stationed at Nyanga. Leona will be serving as a nurse and Samuel will continue to serve in mechanics.

Peter and Mary Derksen will return to Japan. Coming from Japan are Carl and Sandra Liechty, and Verney and Belva Unruh.

Entering language school at Costa Rica will be Bertha Mae Reiff, John and Elma Wiebe. They will be going to Colombia later. Janet Soldner will return from Columbia on furlough.

Returning from Brazil for a short furlough will be Henry G. and Sara Ens of Manitoba. Later in the year, or early in 1967 they will be going to Mexico for a short-term service.

Abe and Tina Teichroeb have been active in Bible school and church work in Paraguay for two years. Abe, who has been associated with the Altona Bible Institute for many years, will be returning to Altona, Man.

The Orlo Kaufmans have returned to Gulfport. Returning from Arizona will be Margaret Thiessen and going to Arizona will be Mary Wiebe. Norman and Mary Bartel will return to their work in Oklahoma in late summer. Malcolm and Esther Wenger will be moving to Newton from Montana.

Missionary travel will cost in the neighborhood of $35,000, reports the mission board. Missionaries travel during the summer because it is the most convenient time for them, primarily due to school terms. This is also the time of the year when mission receipts tend to be lower, and expenses are considerably higher than at other times of the year.

CHURCH RECORD

Calendar

General

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 28-29—Saskatchewan Conference, Hague.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

July 24-30 — Bergthaler Church, Steinbach, Man., Barry Moore Crusade for Christ Campaign.

Central

June 20-26—Gospel Church, Peoria, Ill., evangelistic meetings.

Eastern

June 26—Quakertown, Pa., Men-O-Lan, twenty-fifth anniversary.

Northern

June 26—Bethesda Church, Henderson, Neb., Christmas bundle dedication, John Hostetler, speaker.

Pacific

June 26—First Church, Phoenix, Ariz., dedication of new church.

Baptisms

Bergthal Church, Pawnee Rock, Kan., on May 29: Jolene Dirks, Mark Dirks, Robert Schmidt, Larry Smith, Steven Unruh.

Bethesda Church, Henderson, Neb., on May 29: Mark Epp, Calvin Ratzlaff, Burton Peters, Roy Kliewer, Ron Goertzen, Shirley Epp, Lou Ella Mierau, Lila Peters, Deloris Kliewer, Julia Epp, Carol Ann Friesen, Darlene Buller, Beverly Wall, Aldena Epp, Kelly Epp, Steven Siebert, Jim Koop, Elmiran Kliewer, Ralph Friesen, Aldena Siebert, Janice Ott, Diane Mierau, Sandra Huebert, Sanford Ratzlaff, Wilbur Epp, Robert Nunnenkamp, Dean Friesen, Clarence Rempel, Greg Franz, Kieth Friesen, James Thieszen, Darrel Siebert, Lyle Friesen, Dale Siebert, Bruce Kroeker, Cindy Siebert, Carol Lee Friesen, Frances Thieszen, Dean Thieszen, Eddie Epp. On June 5: Mary Jane Epp, Madeline Friesen, Donald Kroeker, Doris Kroeker.

First Church, Normal, Ill., on May 29: Larry Bartels, Connie Heiser, Gary Hieser, Carol King, Glenn Miller, Phyllis Miller, Marsha Stahly, Mrs. James Stephens.

First Church, Winnipeg, on May 29: Ionna Thiessen, Elfrieda Bock, Louise Fast, Monika Martens, Anita Schmidt, Jennifer Friesen, John Edward Rempel, Bill Hildebrandt, Monica Thiessen, Angela Kliewer, Carol Martens, Greg Klassen, Cornelius Klassen, Eleanore Klassen, Judith Friesen, Elma Enns, Gary Orsulak, Betty Bergen, John Giesbrecht.

Grace Church, Lansdale, Pa., on May 29: Philip Gerhart, William Gerhart, Beverly Hearing, Barbara Jo Landes, Mrs. Janice Melchior, Lowell Reiff, Robert Yeakel.

Hague (Sask.) Church, on May 30: Leander Dyck, Henry Funk, Walter Klassen, Corny Neufeld, Eileen Froese, Evelyn Ens, Helen Rempel.

Hereford Church, Bally, Pa., on May 29: Sandra Leh.

Hopefield Church, Moundridge, Kan., on May 29: Cindy Lou Schrag, Leona Kay Stucky, Larry Lee Stucky, Ernest Goering, Jr.

Maplewood Church, Fort Wayne, Ind., on May 29: Nancy Delagrange, Sue Delagrange, Pam Milliman, Robert Price, Kirby Sprouls, Jeanne Kay Wooster, Becky Yoder.

Neuanlage Grace Church, Hague, Sask., on May 29: Helen Linda Penner, Erna Loewen, Mary Hamm, Godfried de Kleine.

Whitewater Church, Boissevain, Man., on May 29: Rita Epp, Linda Fast, Helen Fast, Edward Reimer, Frieda Neufeld, Marlene Voth, Henry Dyck, Jake Neufeld.

Zion Church, Elbing, Kan., on May 29: Verna Marie Busenitz, Elaine Fern Stucky, Carolyn Anne Graber, Steven Keith Regier, Thurman LeRoy Entz.

Bethany Church, Kingman, Kan., on May 29: Judy Bett, Trudy Bett heryl Flickner, Pat Graber, Tony raber, Gordon Kaufman, Douglas rehbiel, Dave Zerger.

First Church, Pretty Prairie, Kan., ı May 22: Colleen Kay Flickinger, eraldine Kay Goering, Patricia Kay :hwartz, James Allen Goering, Jo- ph Allen Kaufman.

West Swamp (Pa.) Church, on ıne 12: Paul Hemmerer, Scott My- 's, Dennis Shelly, David Stauffer, ale Young, Curtis Bauman, Greg- ry Hamilton.

Alexanderwohl Church, on May 9: Warren Banman, Clyde Flaming, oyce Flaming, Lois Friesen, Ken- eth Funk, Karen Jantz, Vernell lassen, Ilene Koehn, Arylis Nikkel, odney Peters, Janet Reimer, Diann :hroeder, Clyde Schroeder, Gary :hroeder, Deloris Thiessen, John Un- ıh, Robert Voth, Rodger Voth, Ken- eth Wedel, Le Anne Wedel, Mrs. ohn Henry Reimer.

Bergthaler Church, Steinbach, Ian., on June 5: Mary Ann Esau, etty Ann Barkman, Lena Friesen, aurie Loewen, Helen Rempel, Bar- ara Stoesz, Louise Wiens, Ann Plett, Iarvey Plett, William Wiens, Mur- ay Hiebert, John Friesen, Henry raun, Edward Esau.

Eben-Ezer Church, Abbotsford, B. :., on May 29: Martha Bergen, Neil /ieler.

Neuanlage Grace Church, Hague, ask., on May 29: Linda Penner, Er- a Loewen, Mary Hamm, Fred de leine.

Salem Zion Church, Freeman, S.)., on May 29: Daisy Hofer, Crystal aufman, Muriel Kaufman, Jeannine chrag, Lola Schrag, Jenell Wiens, 'erry Burge, Dale Graber, Steve Gra- er, Steve Kaufman, Roger Miller, Kenneth Schrag, Billy Waltner.

)eaths

/allace G. Bieler, Hereford Church, ally, Pa., was born Feb. 20, 1882, ı East Greenville, and died June 1.

Anna D. Buller, Buhler (Kan.) :hurch, was born July 18, 1894, near ıman, and died May 20. She was a harter member of the church.

Esther (Smith) Calwallder, Grace :hurch, Lansdale, Pa., was born Oct. , 1911, and died May 19. She was a harter member of the church.

Henry M. Epp, Bethesda Church, Ienderson, Neb., was born Mar. 26, 885, in York County, Neb., and ied May 29.

Anna Schmidt (Mrs. Henry D.), ergthal Church, Pawnee Rock, Kan., was born July 29, 1889, in Belton, S.D., and died June 1.

Katie M. Shelly (Mrs. Elwood), Hereford Church, Bally, Pa., was born Nov. 9, 1885, in Dublin, Pa., and died June 2. She was the mother of Paul R. Shelly, Bluffton, Ohio; Andrew R. Shelly, Newton, Kan.; and Margaret Weaver, Bluffton, Ohio.

Selma E. Sprunger, Bethel Community Church, Santa Fe Springs, Calif., was born Oct. 3, 1892 in Berne, Ind., and died May 28. She was the mother of Lyman Sprunger.

Marriages

Donley Duerksen and *Carol Reimer,* both of Alexanderwohl Church, Goessel, Kan., on June 10.

James Nathan Huxman and *Alice Fern Graber,* both of First Church, Pretty Prairie, Kan., on June 5.

Art V. Regier, Hoffnungsau Church, Inman, Kan., and *Elva Dyck,* Buhler, (Kan.) Church, on May 28.

Dennis Stauffer, Hereford Church, Bally, Pa., and *Barbara Moser,* Catholic Church, Bally, Pa., on June 4.

Arthur Voekler, Christian Missionary Alliance Church, N. Y., and *Faith Smith,* Grace Church, Lansdale, Pa., on June 18.

Darrel Hartman and *Renee Schrag,* both of Salem-Zion Church, Freeman, S. D., on June 12.

Henry Loewen, First Church, Vancouver, B. C., and *Helen Enns,* Eben-Ezer Church, Abbotsford, B. C., on May 7.

Glenn James Milburn, Bethel Church, Fortuna, Mo., and *Carrol Jean Davis,* Faith Methodist Church, Kansas City, Mo., on June 4.

William G. Skillern and *Flora Schrag,* both of Salem-Zion Church, Freeman, S. D., on June 4.

Ministers

Palmer Becker, First Church, Clinton, Okla., was ordained on June 19.

Erwin Rempel, Montana, will serve as assistant pastor of Grace Church, Lansdale, Pa., this summer.

Paul N. Roth, who has served the Carlock (Ill.) Church since 1956 will leave July 1. Previously he had served the Calgary Church, Barlow, Ore., for twelve years. He is concluding forty-two years of service.

New Addresses

Robert Boyer, 431 Broome St., New York 10013 [248]

George Dick, Danvers, Ill. 61732 [266]

Ben Esch, 111 East Adams St., Washington, Ill. 61571 [257]

Noreen Huebert, 841 W. 3 St., Ripon, Calif. 95366 [21]

F. C. Loganbill, 74038 Ave. 44, Palm Desert, Calif. 92660 [44]

Mrs. Faith Voelker, 243A Kinderkanack Rd., Hackensack, N. J. 07601 [39]

Dan M. Wenger, 1034 Quinn Court, Decatur, Ind. 46733 [181]

Workers

The Doyle Preheims, Salem Church, Freeman, S. D., were commissioned June 19 for short-term overseas service in Japan.

Larry Yoder, Comins (Mich.) Church, has begun 1-W service in the Goshen (Ind.) General Hospital.

Summer Service

The A. R. Duerksens, Alexanderwohl Church, Goessel, Kan., seminary, Elkhart, Ind.

Jane Flaming, Alexanderwohl Church, Goessel, Kan.; Bible school, Tahlequah, Okla.

Carolyn Graber, Zion Church, Elbing, Kan.; Indian Mission Station, Seiling, Ariz.

Nancy Juhnke, Hopefield Church, Moundridge, Kan.; Atlanta, Ga.

Rick King, Carlock, (Ill.) Church; Brook Lane Psychiatric Hospital, Hagerstown, Md.

Norma Nickel, Alexanderwohl Church, Goessel, Kan.; Bible school, Oraibi, Ariz.

Edna Reimer, Alexanderwohl Church, Goessel, Kan.; teen-age workcamp, Denver, Colo.

Jo Ann Schmidt, Alexanderwohl Church, Goessel, Kan.; Denver, Colo.

Myron Schmidt, Alexanderwohl Church, Goessel, Kan.; Mennonite Youth Farm, Rosthern, Sask.

Elaine F. Stucky, Zion Church, Elbing, Kan.; Indian Mission Station, Seiling, Ariz.

Gladys Weinbrenner, Alexanderwohl Church, Goessel, Kan.; children's center, Laurel, Md.

Help Wanted

Two experienced secretaries are needed beginning this summer. Qualifications include typing skills and experience or business school training. Contact Prairie View, Box 467, Newton, Kan.

We Went to Kansas City

Milton J. Harder

THE TICKET AGENT scribbled out the special tickets as each in turn laid eight dollars and fifty cents on the counter. We were a group of nineteen and fortunately the train was ten minutes late.

This was the trip our high school senior Sunday school class had been planning for a long time. Our stated goal: to observe the challenges and problems of the church in the city. But we wouldn't deny that we also anticipated fun and adventure.

Now we were in the train that we usually see only from the outside. It was luxurious; soft, deeply reclining seats with leg rests, and thickly carpeted floors. We viewed the Kansas plains and Flint Hills from the dome car at ninety miles per hour. We met some interesting passengers on the train and we also learned to know each other better.

Several of the fellows wormed their way through the coaches and into the baggage car to investigate the report that it contained a coffin. It did, but while Wes was looking out of the open door of the baggage car the wind whipped the railroad ticket out of his shirt pocket. It took a little mutual aid to buy a new return ticket for him.

Four young men and a young lady greeted us at the top of the long escalator in the Kansas City station. They were our hosts for our day in the big city. Gene, their spokesman, introduced us to Jan, Molly, Stan, and Herman. The men were working in the city as 1-W's and Jan was a student nurse.

Everything had been carefully planned for us. We were escorted to four shiny cars and the city tour began. We saw tall buildings, beautiful parks, slums, and the residential areas where the wealthy live. We toured the Kansas University Medical Center, where the men worked, and walked through a section of the inner city, all with well-prepared commentary from our hosts.

They must have driven us fifty miles during the three hour tour but would accept only our thanks as pay. Said one, "We are happy to put our cars to good use." Jan took over when it was time to prepare the picnic supper.

While walking around in the inner-city, Gene told us about its people. Of the women living here, 54 percent are unmarried and their median age is forty-two years. Sixty-six percent of the men are unmarried with a median age of forty-four. This high rate of single men and women causes many problems.

Just then, as if planned for our benefit, a middle-aged man in work clothes and under the influence of liquor walked up to us. He wanted 18 cents to start a trip to Portland. When he found out that we were a Sunday school class he sang a hymn and asked God's blessing upon us. He admitted that we wanted the 18 cents to buy another drink. Gene gave him a quarter and the man thanked him and left.

"Now this was the wrong way to help this man," said Gene. "When you get back to your Sunday school class, discuss how you can help a man like this." We did the next Sunday but found no easy solution.

We were told that in the inner-city 99 percent of the housing was built before 1939. More than half of this housing lacks plumbing facilities except for hot water. Nearly 80 percent of the people living there have no car.

We were cautiously driven through an area where there had been race riots the week before. Our driver locked the car doors while driving and told us to roll up the windows. "Someone might throw a brick at us," he said.

Next we rode through a residential section of Johnson County. Here among the rolling hills were huge mansions with spacious lawns and gardens. It was beautiful. We were told that Johnson County is the third richest in the nation. It has the most

ir-conditioners. Negroes are not al-
owed to buy or move here.

The tour terminated at the Rain-
ow Boulevard Mennonite Church,
ext to the Kansas University Medi-
al Center. Here we became acquaint-
d with a group of young people from
he church over hot dogs and pop.
Ve were interested in talking about
hat we had seen and hearing what
he church was doing about it.

Bob, a high school senior from the
ainbow Church, who lives in John-
n County, told us about suburbia.

"It's hard to interest these people
Christianity.

"Cocktail parties are very popular
nd alcoholism is a problem.

"Some of the boys from well-to-do
omes turn out to be vicious hoods
ut of boredom.

"Few are concerned about poverty."

Bob told of an attempt to witness
gainst the segregationist policies of
e realtors in Johnson County. When
ount Basie, a Negro musician, was
vited to perform in a shopping cen-
r in Johnson County, Bob and his
unger brother walked around on
e parking lot wearing signs which
ad, "Count can play but couldn't
ve in Johnson County." They re-
ived hate-stares and threats from
hites and some smiles from Negroes.

The problems of the poor are also
fficult to cope with but the poor are
ore accessible. Opportunities to help
d witness seem more numerous
nong the poor. We were told of the
ork of the Crosslines Cooperative
ouncil in which the Rainbow
hurch is involved. About twenty-
e churches of twelve denomina-
ns from that area of Kansas City
operate in this self-help type of
ogram. The director of the organi-
tion told of their various programs:
mping, Fresh Air, Head Start,
river Training, poverty, and others.
e emphasis is on self-help and
mmunity responsibility which in-
lves developing local leadership.

We concluded the day by attend-
g the evening service at Loyalty
ission which is a community-spon-
red Christian fellowship. The lead-
, a seventy-year-old man, was af-
ctionately known as Pop by the con-
egation. Our group was prevailed
on to sing a song in the service. A
ennonite minister preached that
ening and his sermon title was,
onah, the Reluctant Missionary."
e asked ourselves, Where does God
nt us to witness and serve in this
edy world?

We went to observe the challenges and problems of the city church.

When you get back to your Sunday school, discuss how you can help a man like him.

Where does God want us to serve in this needy world?

LETTERS

About Writing Letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Too Many Bricks

DEAR EDITOR: Your editorial in the May 31 issue should be welcome to all of us regardless of which church a person attends. But I believe there are too many bricks in the way for such an understanding.

As I see it, the idea for unity within the Mennonite Church would be good, but are we getting closer or is the church where it was more than a hundred years ago when the General Conference Church came into being? Let's be realistic. How far have we come? Some progress has been made, but if after a hundred years we only come together to shake hands with each other or maybe exchange pulpits on a Sunday morning and let it end at that, is it safe to build an inter-Mennonite center? Would it work?

What is standing in the way? Why have all those small churches split? Is it because of tradition and costume which to me is not relevant as far as being a Christian? But there it is. Old tradition — some three hundred years back — still holds a part with the Old Mennonite Church.

Now let me hasten to add, I am not departing from the faith once and for all delivered unto the saints, nor another gospel, but if there are some who hold this doctrine that by grace we are saved through faith plus tradition, then I must differ.

As long as the Old Mennonites build their own seminaries and likewise the General Conference, hope for unity is far away. If it is only because of a prayer covering or music in the sanctuary—because to this correspondent it seems to be all that matters—would it not be better to drop these differences and seek unity in the Lord? For let us remember, salvation is not of men but of the Lord. Shall we remain the same as we are and build our own little plot and have traditions and costumes keep us apart, or shall we tear down the wall that separates us and build a new and a better image together within the Mennonite church? *Jens R. Kramer, 2302 College Ave., Goshen, Ind.*

Graham Stand on Vietnam

The writer of the following letter is Walter Klaassen, chaplain of Conrad Grebel College, Waterloo, Ont.

TO READERS OF THE MENNONITE: Several months before the beginning of the Grand Valley Evangelistic Crusade (Kitchener-Waterloo Apr. 24-May 8) a small number of concerned persons met with H. Norman Pell, crusade director, to discuss with him their uneasiness about the apparent attitude of the Billy Graham Evangelistic Association toward the Vietnamese war. Copies of parts of an article by Vincent Harding, which appeared in the Feb. 15, 1966 issue of *The Mennonite,* were distributed. This article stated that on a Sunday evening of the Houston Crusade in November 1965, "Graham asked for a show of loyalty to President Johnson, *to his policies in Vietnam,* and to the nation. The Christian minister asked the crowd to 'join me in pledging our loyalty to America' by standing to their feet. As a response almost the entire audience of sixty-one thousand persons — most of them Christians — rose to proclaim their loyalty to America *and its prosecution of the Vietnamese war.*" (Italics added.) We expressed our concern that with the close identification of Leighton Ford with Billy Graham the Grand Valley Crusade might simply by association appear to some to support U.S. action in Vietnam.

Pell received us in his quiet Christian manner and was entirely sympathetic to our concern. However, he said, there had to his knowledge been no call for support of the Johnson Vietnam policy by Billy Graham. He said that although he had himself not been there, his reports indicated that we had been misinformed.

In a meeting with Leighton Ford on May 5 both Ford and Pell repeated Pell's earlier assertion. In the course of the meeting Pell volunteered to send me a copy of Graham's exact words on that occasion in Houston, and I in turn promised to set the record straight if that needed to be done. The copy arrived on my desk on May 20. There is need to set the record straight.

The relevant portion of Graham's speech follows verbatim:

"Yes, Mr. President, this great audience today would join me in pledging our loyalty to America, and pledging our prayers on your behalf that God will continue to grant you wisdom, strength, and courage for the overwhelming responsibilites that you bear."

There is nothing in that statement about supporting Mr. Johnson's war policy in Vietnam. It is very unfortunate that brother Harding in his article stated the contrary. To those who heard Graham or otherwise knew exactly what he said this article must appear as an attempt to promote the cause of peace by dishonest reporting.

I do not believe that Brother Harding was dishonest, because several minutes earlier in his address Graham referred to a demonstration in Washington protesting the policies of the U.S. Government in southeast Asia. "Even a little handful," said Graham, "can make a great noise and get national attention if they are protesting and demonstrating." I suspect that brother Harding has connected this comment with loyalty to America, implying that such loyalty included support for the American effort in Vietnam in the mind of Billy Graham and those who were in the Houston Astrodome. Perhaps his total interpretation is right, but Graham did not specifically call for a show of support for American action in Vietnam.

Graham's reference to a minority of young noisy demonstrators can easily be interpreted in another, and I believe correct sense. They are contrasted to the four hundred thousand people who have come "to protest sin and moral evil—and to affirm their belief in moral integrity and old-fashioned religious convictions. . . . Most of the people attending this crusade have been under twenty-five years of age, indicating that the youth of today, in spite of a noisy minority, are probably the most religious-minded of any generation in this century."

I believe that it is detrimental to the gospel message to mix allegiance to Christ and to the nation the way Graham did on that occasion, and therefore I wholeheartedly agree with the main points brother Harding makes so forcefully and passionately. I believe that Graham's uncritical denunciation of peace demonstrations is irresponsible, because in these demonstrations we have evidence of deep concern for a specific evil, not moral evil in abstraction. To say that protest against "sin and moral evil" is opposed to protest against war is evidence either of careless rhetoric or moral confusion. But to say that Billy Graham said something he did not say is neither safe nor right.

The transcript of the statement made by Billy Graham at Houston on Nov. 28, 1965 follows:

I know I speak for all of you when I enthusiastically welcome to the closing service of the Houston Crusade President and Mrs. Johnson. We are highly honored that they would worship with us today.

President and Mrs. Johnson are personal friends of hundreds of you—and we know that they will feel at home here. An evangelistic service such as this today is not new to President Johnson. His spiritual roots are deep in Texas' religious history. This very city of Houston was named for the hero of San Jacinto who labored long and hard for the union of the Republic of Texas and the United States. It was the President's great-grandfather who helped Sam Houston and a personal experience with Jesus Christ. The dramatic religious conversion of Sam Houston a century and a half ago not only changed the life of that great Texan, but influences religious life in Texas today. Thus President Johnson was reared in the deep religious faith that has prevailed in this great southwest country since the beginning.

No one can read the letters of Rebecca Baines Johnson or visit the little family graveyard on the Pedernales River and read the inscriptions on the graves without realizing that the Christian faith profoundly influences the leader of our nation at one of the most critical periods of history, when fast-moving revolutionary and explosive events glare at us from newspaper headlines almost daily.

Yesterday, there was a demonstration in Washington protesting the policies of our government in southeast Asia. It seems the only way to gain attention today is to organize a march and protest something. Even a little handful can make a great noise and get national attention if they are protesting and demonstrating. The chaplain of a great eastern university told me sometime ago that a group of students came to him and said, "Chaplain, we want to demonstrate but we don't have a cause. Could you suggest a cause that we could demonstrate for?"

During the past ten days, Mr. President, nearly four hundred thousand people have come to this stadium to protest sin and moral evil—and to affirm their belief in moral integrity and old-fashioned religious convictions. These people have been of every color, race, and creed. They have come from various ethnic backgrounds, and over twelve thousand of them have marched across this field to commit their personal lives to Jesus Christ and to a life on a higher moral plane. Most of the people attending this crusade have been under twenty-five years of age, indicating that the youth of today in spite of a noisy minority, are probably the most religious-minded of any generation in this century.

Yes, Mr. President, this great audience today would join me in pledging our loyalty to America, and pledging our prayers on your behalf that God will continue to grant you wisdom, strength, and courage for the overwhelming responsibilities that you bear. Welcome, Mr. President, and may God bless you and your family always.

We appreciate the above discussion and the information supplied. The assumption made by our writer in "Our Crisis of Obedience," however, still seems valid. The words he quoted were accurately cited. His assumption that the Houston expression to the President was an expression of "loyalty to America and its prosecution of the Vietnamese war" seems to us justified in the context of the situation in which that expression was given. The day had been declared Loyalty Day, an indirect request for the support of the government's foreign policy. The innuendos directed toward those who were actively dissenting infers that this was considered disloyalty. In light of national and international concern about the degree of public support that the U.S. government had for its Vietnam policies, a public demonstration of loyalty to America could only be construed as having some meaning in regard to foreign policy. Editor.

CONTENTS

*The Sign of Joseph 410
The Retarded Can Go Camping 412
News 414
Church Record 419
We Went to Kansas City 420
Letters 422
Editorial 424

*Supplemental reading for Sunday school lesson of June 26.

COVER

"The Blind Leading the Blind" by Pieter Brueghel: "For they have eyes, but they do not see,/ Eyes for healing/ By washing in the rainbow of the Lamb." See "The Sign of Joseph."

CONTRIBUTORS

Sylvia Grass Bubalo describes the sense of isolation which some artists feel. This feeling may be akin to the experience of the prophets, ancient and modern.

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JUN 22 1966

Lester E. Janzen

FAMILIES TAKE SUMMER vacations to visit relatives, relax at a resort, or just to travel to new places. A vacation is refreshing and revitalizing.

If the level of financial contributions is one way to judge interest, many Christians must feel the church is on a summer vacation too. We'd scream if the church would actually lock its doors, but dwindling support indicates that for many persons it might as well close shop, at least temporarily.

Why is it so easy to treat the church as if it's on vacation? Not everyone does, but many do. Someone may object by insisting that a person's interest in the church cannot be measured by his financial contributions. True, in part; at least, it is not the only measurement. Some people might substitute giving of money for direct involvement or give to be seen by others.

Yes, it's true; nothing so accurately measures a person's real interests as what he does with his time and money. A person spends his time doing what he believes is most important. He uses his money for whatever he values most.

Money is you. It is your time, abilities, energy, and personality converted into a stored-up form which you exchange for a variety of goods and services. We can exchange it for food, medicine, and house. Our money can go to places and serve in ways not possible for any one person in any other way. With our money we can feed a starving family in India, write Sunday school lessons, prepare young men for the ministry. Our money is included in God's redemptive purposes.

What do our financial contributions say? Income in the United States rose to an all-time high in 1965, $2724 per capita. Assuming that Mennonites have average incomes (some estimate our incomes average ten percent higher), the latest statistics show that last year we gave 3.6 percent of our incomes through the church. If another one-half percent were given but not channeled through the church, it still would be less than one-half a tithe. It is a record we cannot really be very proud of.

Can we avoid the summer slump? In part, though not altogether. About one-third of our families are classified "rural farm" and thus have seasonal income. What's the answer?

Firstly, we need to *review our scale of values.* All of us live by a set of priorities. Let's take inventory. How much time and money spent in keeping up with the neighbors, gullibly accepting advertisers' false claims, or feeding our own ego could bear fruit one hundred fold if diverted to redemptive ministries?

Secondly, we must *plan our giving.* The giving of money is one way we respond to what Christ has done for us. Therefore, it must come from both the top of the purse and the bottom of the heart. But this takes planning. Plan how much you will give and set it aside. Do it every week or month. To do less is to be a poor manager of your God-given resources. Jesus judged, not by intentions, but on the basis of performance. There is a big difference.

Thirdly, *begin where you are,* but determine that you will *grow* in what Paul calls "the grace of giving." But begin! Begin with 3 percent or 7, and then tell yourself, "As the Holy Spirit prompts me, I will increase the percentage." God increases our faith in measure to our obedience.

Fourthly, *set your goals high.* What is high enough? There is no ceiling. We will never be out of debt to God or man. Both the person next door and the needy overseas live at your doorstep. The only difference is that one is a few yards away and the other a few hours. Disease, hunger, loneliness, and sin are never on vacation. Big needs call for a sacrificial response.

If we realistically spend for needs, quit excusing our many luxuries, plan the use of our money, decide not to let the Joneses dictate our spending, so we can make a response worthy of God's love and goodness to us, most of us would double, triple, or quadruple our giving. At least half of us could hardly give less than 20 percent. About one-tenth of our families might need to give less than 10 percent. Some of us would give 50 percent or more.

You and I need vacations for relaxation. As long a God continues pouring out His love, as long as someone somewhere is in need, the church cannot afford one

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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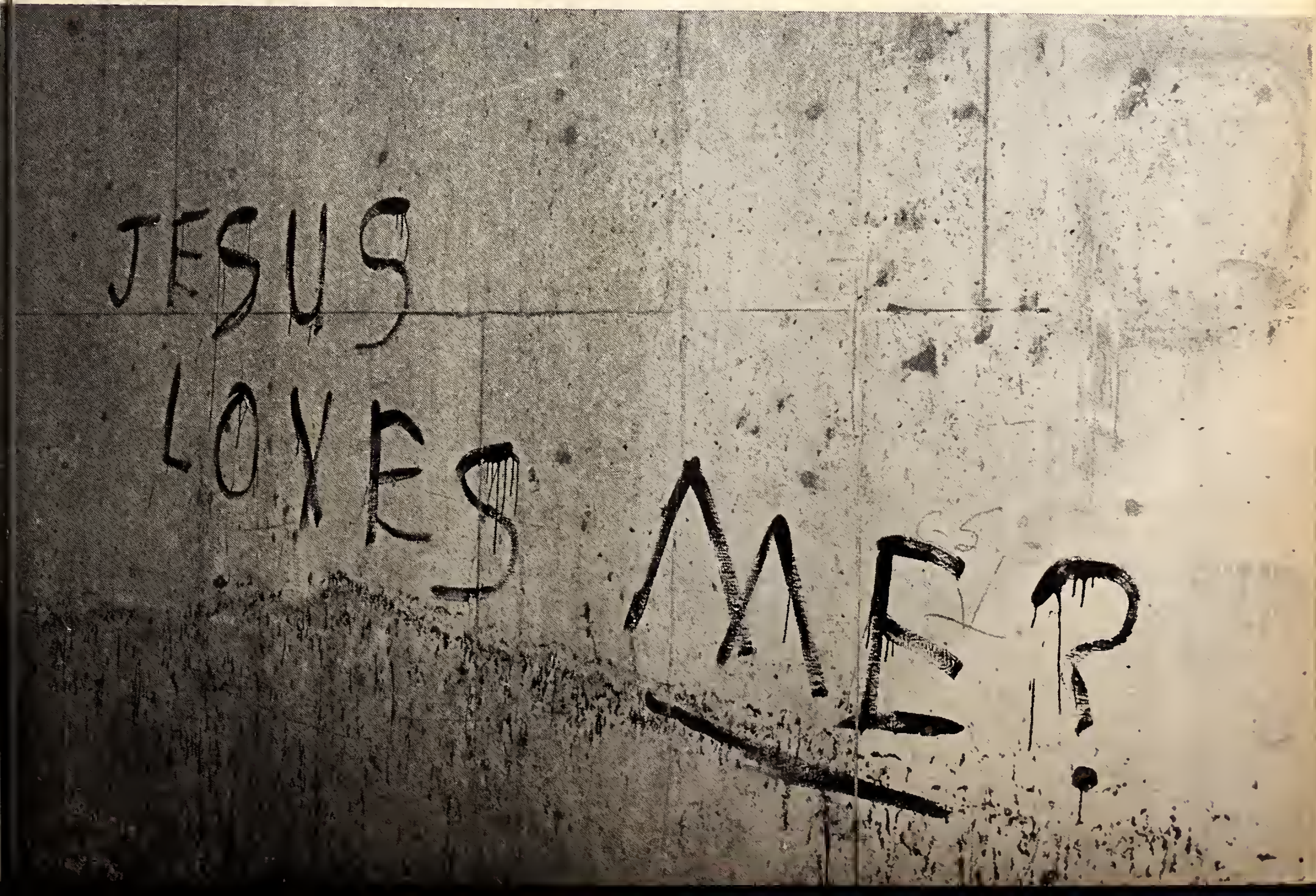

Ellis G. Guthrie

Fathers and Sons on a Two-way Street

Most streets carry two-way traffic. So do interpersonal relationships. Yet how often one person is blamed for the failure of another. And so a father (or mother as the case may be) is often blamed for the failure of his son as a businessman, husband, parent, or citizen.

Is this blame justified? Are parents the only ones responsible? I once blamed my father for my feelings of inadequacies. I am glad I found out the truth before it was too late.

I am a minister as was my father and his father was before him. But being in a minister's family does not keep problems from arising nor does it solve them when they do arise. They must be solved with the same effort and determination used in any successful home.

I used to hold two things against my father.

The first may not seem important but it was important to me. Although he gave me only three whippings I felt that two were unfair.

One occurred when I was a small boy. I had been sitting on my father's lap tapping him with a razor strap and being tapped in return. One tap must have been too hard for he suddenly spanked me. He didn't hit me hard. My feelings were hurt much more severely. My father had been most unfair, or so I thought.

The second whipping came when I was in high school. I had been playing with my little sister and accidentally hurt her. My father saw it and did not think it was an accident. He spanked me hard. I resented it because I did not think it was deserved.

He Took No Interest

The second thing I held against my father was more serious. It is an oft made accusation against fathers: He was no pal to his son. This was literally true in our relationship. Dad never took me swimming, fishing, or hunting. He never took any interest in my athletic endeavors or successes. The only time he presented himself at school functions (outside of graduation) were the times I had a part in some dramatic presentation. He never told me he loved me nor did he show affection.

And so it was very easy for me to blame my feelings of inadequacy, my fears, and failures on my father. After all he did not really care for me.

Then one day, by accident (or was it God?) I discovered I was wrong. I happened to be looking at my father when someone was praising my acting in a recent school play. I was startled. Dad's face puffed up and shone like a neon light.

"Why, he's proud of me," I thought. I could hardly believe it. But other similar experiences convinced me.

Another incident that helped me to a new attitude toward my father came in my senior year in college. I was in a minstrel show that was quite funny and I insisted that Dad attend the presentation. He was in poor health (a bad heart among other things) and I thought it would be good for him. It wasn't! He laughed so much that he had to leave. He became ill and never really recovered. But he never blamed me. How easy that would have been. But he was above that.

Another thing that helped my self esteem and caused me to appreciat my father more was his attitude o my life's work. I knew he wanted m to be a minister but he never urge me to be. I was puzzled at this unti I realized that he trusted me to mak my own decision: with God's help, o course.

This growing awareness of Dad' appreciation of my judgment increase considerably when I became engage My bride-to-be was a nurse in a Phila delphia hospital. Our engagement wa announced before my parents ever m her. Yet he did not question my judg ment nor ask to meet her before w became engaged. The warmth of fee ing that was mine at my father's tru in my judgment went a long way i creating a true fellowship between u

Perhaps of less importance, b more dramatic and no less impressi to me, was his interest in my preac ing. If someone would tell him th his boy would never become t preacher he was, it was difficult f him to disguise his displeasure. On t

My father failed to be a pal to me, not because he did not love me, but because he did not know how.

ther hand if someone would say: Joe, that boy of yours is going to nake a better preacher than you," he vould nod in agreement and beam.

Was it only a normal reaction for father? Perhaps. But how revealing a boy who had thought his father id not care for him.

als at Last

The last several years of his life aw us having a rich fellowship. I was ummer pastor two summers during y seminary years in my home church here Dad was still pastor. How I enoyed our discussion and appreciated e wealth of wisdom his experience ave him. We were pals at last. Not ecause he had changed but because had.

And now nearly twenty years after his death I think I can understand my father. He failed to be a pal to me, not because he did not love me, but because he did not know how.

Despite a limited formal education, my father had a good mind but an unimaginative one. When I hit him too hard with the razor strap it was because I intended to do so. When I hurt my sister, who was always pestering me, it was because I meant to do so. He just did not understand children.

His only attempt at humor came one Christmas when he wrapped up a corn cob and put it in with my other presents. I did not think it funny then. Now I do. His humor was on an adult level. Just recently my mother said that he was the kind of person that never really had a childhood. He always seemed to think as an adult. And so I had to become an adult before we could be pals.

I have three daughters and an eight-year-old son. I hope to be a pal to each. However, I know myself well enough to know that in my own way I fall short of the ideal parent. And while I am concerned I realize now that every person must himself answer to God.

We are responsible to God—not for what our parents made of us but for what we make of ourselves. My hope is that my children will realize that this relationship is a two-way street and that they may look back with affection on our relationship just as I am now able to look back with affection and understanding on my relationship to my father.

Why Do Christians Help Each Other?

O'Ray Graber

Spontaneous mutual aid never ceases to be news. Let ten or fifteen neighbors gather to plow the fields, harvest the crops, or put up a house or barn for a family in need, and immediately someone has taken a picture and it appears in the *Mennonite Weekly Review*, the Hutchinson *News*, or whatever publication serves that particular community.

It is news. Why? Because we have become a society which is indifferent, if not hostile, to the idea of giving up some individual freedom for the sake of community strength. Do even our Mennonite communities show a solid core of mutual loving concern which will without question stand by us and our brother in time of disaster and need? Somehow we are always overjoyed when it does happen, and maybe a bit surprised. Our joy, of course, is enviable, but our surprise might suggest that we have not applied the biblical injunction to "bear one another's burdens" consistently.

Are twentieth-century Christians really committed to helping one another regardless of race, nationality, cultural heritage, economic status, political philosophy, or social position? White, middle-class, rural, Protestant Christians are often quite willing to help other white, middle-class, rural, Protestant Christians who are the victims of tragedy or disaster and find themselves in need. Many white, middle-class, rural, Protestant Christians find it more difficult, however, to offer such help and to feel a genuine brotherly concern for Christians in need, if they happen to be something other, even though these needy ones profess Christ as Lord.

The barriers that we all too often permit to separate Christian brother from Christian brother are not limited to race, social considerations, economic position, or denominational affiliation. They are as wide and varied as the number of automatic associations we fall heir to by virtue of simply being born into a particular home and nation.

We must humbly confess that we have been tempted to conform to the world and to let its orders and structures dictate with whom we will associate, and with whom we practice mutual aid. That Christians should help one another is the will of God concerning the stewardship of material resources.

Why do we practice mutual aid?

We help each other in order that together we can more effectively accomplish God's purposes in human history.

ometimes it appears that Christians
elp each other because they feel
ıey have to—no one else will. It is
; though they had organized a union
ɔr enlightened self-interest. But self-
ırichment was not the motivation of
ıe apostolic church.

A second, but scarcely more com-
elling motive, is that we are com-
ıanded to "bear one another's bur-
ens" by Christ and the apostles.
egalistic obedience to an ethic with-
ıt Christ's transforming love chang-
g our basic attitude toward all men
that "regard no man from a human
ɔint of view" (2 Cor. 5:16) puts us
the position of the one depicted in
Corinthians 13: "If I am without
ve, I am a sounding gong or a
anging cymbal . . . . I may dole out
l I possess, or even give my body to
burnt, but if I have no love, I am
ɔne the better" (vv. 1-3, NEB).

Again, mutual aid might be moti-
ıted by the desire to get to heaven.
e may fear that lack of brotherly
ve and concern may keep us out. It
ay indeed. But this kind of legalistic
rning of merit banks on salvation by
ɔrks, which misses the entire mes-
ge of Christ that we are saved by
ace through faith.

A far more compelling reason for
ıtual aid is that Christians help one
other because the love of God
vells in them. That love makes them
ncerned for the welfare of all needy
d especially those of the household
faith.

Paul put it this way in 2 Corin-
ans 5:14-16: "For the love of
ırist leaves us no choice, when once
have reached the conclusion that
e man died for all therefore all man-
ıd has died. His purpose in dying
all was that men, while still in
, should cease to live for them-
ves, and should live for him who
their sake died and was raised to
. With us therefore worldly stand-
ls have ceased to count in our es-
ıate of any man" (NEB).

Thus anyone who is in Christ and
become a new creature is a
ɔther whom we help and with
om we are bound together with
of mutual love and concern. The
ı-Christian is the recipient of our
npassionate ministry of mutual aid.

Another important reason for mu-
l aid still remains. God in Christ
made us His sons and fellow-workers. In a most serious sense, mutual aid is a strategy of conserving our energies, financial and otherwise, for the most important task of missions—the total mission of Christ and His church to the world.

In the First Epistle of Peter we have this definition of the church's mission, "But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvelous light" (2:9 NEB). We are to go into all the world and make disciples of all nations, baptizing, and teaching them the way of the kingdom—the life in and for Christ. With fierce devotion to this mission we devise means of conserving our resources. We are not interested in more comfortable living so that we can sit on more expensive overstuffed furniture and spend most of our time hypnotized by the television set, which through mutual aid we can insure more economically so that rust and moth, hail and fire, lightning and storm don't take them from us before we have enjoyed them fully. Comforts have their proper place but I am sure that the mutual aid of the first Christians was not an economic scheme or strategy for personal enrichment. It was for Christ's sake and the work of the kingdom. It still must be.

Paul speaks in Ephesians 3 of the mystery of God's purpose in human history "In former generations this was not disclosed to the human race; but now it has been revealed by inspiration to his dedicated apostles and prophets, that through the Gospel the Gentiles are joint heirs with the Jews" (v. 5 NEB).

To bring men to Christ and to help them join their lives to God's purpose in human history became Paul's mission, and that is also the mission of the chosen race, the royal priesthood, the dedicated nation—which is the church. We are to "preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in heavenly places" (Ephesians 3: 8-10 RSV).

The Kingdom perspective and the God-oriented world view demands that Christian churches get out of their Rip Van Winkle sleep and start moving toward reversing the trend of 1) the churches being last to love and accept their black brothers as equals, 2) reversing the trend of Christians becoming an ever smaller minority, 3) reversing the sad plight of baptism without decision, membership without involvement, office - holding without participation, and bearing the Christian name without conviction of a calling and mission which requires courageous living and sacrifice.

In a fellowship of decision, involvement, participation, and conviction of calling and mission, mutual aid is as natural, logical, and right as it was in the pioneer family household working together to survive the hardships of severe winters, crop failures, Indian and outlaw attacks, and sickness.

In a Christian fellowship that is aflame with purpose and mission one doesn't need a rationale or labored defense for the practice of mutual aid. Not to practice it is simply a waste and a luxury which our cause cannot afford.

We must conserve our resources by employing the best and most economical yet ethical way to manage the economic affairs of our lives in the kind of world in which we are called to labor and to serve. We help each other in order that together we can more effectively, more efficiently, and more unitedly accomplish God's purposes in human history.

The role of the Christian faith, then, in mutual aid, needs to be more than simply providing the cohesive agent of love and mutual concern which makes it possible to carry on such an operation. If the mutual aid societies themselves do not use their offices and profits (if there are such) to directly further the cause of Christ out in the world, then certainly the individual Christians, who by virtue of being members of the society realize substantial savings and benefits, ought to regard these as valuable resources with which to support their Christian calling to Kingdom work. A Christian is a steward of both what he earns and what he is able to save through mutual aid programs. And we want to handle all of our resources wisely, efficiently, productively, and profitably for the Master.

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NEWS

Church and State Laws Abused in Russia

CAN A CITIZEN of Russia criticize his government and live? Can he even escape punishment?

The ready American answer is, no. The communist regime has been painted all black.

Yet two Orthodox priests in Russia made a strong protest to the president of Russia last December. They complained in a long petition about Soviet harassment of the Orthodox Church. At last report the young priests were still going about their parish duties in Moscow.

The priests charged that a government department had been violating Soviet laws. They ticked off eight infractions.

The government has interfered with the appointment of clergy. It illegally closed ten thousand churches and dozens of monasteries. The civil rights of Christians have been violated because they were forced to register sacraments such as baptism with state authorities. Freedom of worship was further hindered because many government officials have required special permits for religious services held outdoors.

And those were just four of the charges. The remaining concerns dealt with the barring of children from church life, interference in church finances, limits on size of congregations, and limits on the number of priests on a church's staff.

The letter was signed by Nicholas Eshliman and Gleb Yakunin. The priests had addressed the letter to N. V. Podgorny, president of the Union of Soviet Socialist Republics. A copy of the letter went also to R. A. Rudenko, Soviet attorney general.

A French translation of the letter was published earlier this year in Paris. Little attention was given to the protest in the world press. The first English translation of the petition was made available this month by the International Affairs Commission of the National Council of Churches.

While no report on the response of the Soviet government to the protest is available, it is noteworthy that in April the Supreme Soviet of the USSR issued three decrees on the matter of religious liberty. The decrees generally confirm and explain Soviet restrictions on religion. But at a few points the decrees ease the existing laws.

An example of an easier attitude is the reduction of penalties for breaking the laws dealing with religious practices. A number of infractions of the law which were punishable by imprisonment will, in the future, carry only a fine of fifty rubles.

According to the first decree such a fine could be inflicted upon the leaders of religious groups for a "refusal . . . to register the said groups with the state authorities," as well as on those guilty of "breaking the rules which have been legally laid down for the organization and conduct of religious meetings, processions, and other religious observances."

Further, a similar fine will be imposed for the "organizing and conducting of special children's and young people's meetings by ministers and members of religious groups, and also their organizing workers' meetings and literary or other circles which are not connected with the performance of worship."

Article 124 of the Soviet constitution says that freedom of worship is one of the fundamental rights and duties of citizens. The same article, of course, guarantees militant atheism. The constitution says, "In order to ensure citizens' freedom of conscience, the church in the USSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of antireligious propaganda is recognized for all citizens."

But separation of the church from the state is interpreted differently in Russia than in America. It means clearly that the state can conduct its own affairs without interference from the church. This is probably an improvement over czarist times when the church and state in Russia were closely connected as they were in other European countries at the time.

But even though the church and state are separated in the Soviet constitution, this does not mean that the state allows the church to function without restrictions.

Two major departments of the Russian government regulate church life. One is called the Council on the Affairs of the Russian Orthodox Church. Another similar council deals with all other religious groups such as the Baptists and Catholics.

These government bureaus register religious organizations and through the power of registration interefere with the religious activities of the church even though a large body of regulations already restricts church activities.

This was the first complaint of the Orthodox priests, Eshliman and Yakunin. They note that when a churc registers with the government it is required "to inform the registration organization about its members, abou the staff of its executive and auditin bodies, and the services of the cult with the registration organization having the right to remove individual from the membership of the *executive body* of the religious organization."

But the government has not restricted itself to removing membe from the executive committee. It als removes clergymen from churche especially when they are being assigned or transferred. And agai this the two priests complain. Th say that the law does not require t government to approve of the clerg nly to register them. "It is clear," iey say, "that the law for register- ig clergy is in no way a sanctioning ct, but only a formalization."

All these actions "flagrantly violate ie principle of socialist law and the isic legislative requirements of the oviet government regulating rela- ons between the Soviet state and ie church," the priests wrote.

In support of their protest they ted, in addition to the constitution, decree of April 8, 1929, from the ll-Russian Central Executive Com- ittee and the Council of People's ommissars, "On Religious Associa- ons," which the priests said "regu- tes to the present time relations be- veen the Soviet state and religious ganizations."

The Council on the Affairs of the ussian Orthodox Church was estab- shed in order to "control observance the laws" regulating church-state paration and mediate between iurch and government in civil mat- rs, they pointed out.

This council "radically changed function," however, between 1957 id 1964 "under personal pressure om Khrushchev," their letter charges. The former "official arbitration or- n" allegedly became "an unofficial id illegal control organ over the oscow Patriarchate."

The priests further accused hrushchev of "subjectivism and ad- inistrative abuse"—for which they id he was "finally condemned by e Communist Party of the USSR, the viet government, and all of Soviet ciety."

They urged President Podgorny d Attorney General Rudenko to ake effective measures for the earli- t possible uprooting of illegality and e reestablishment of the legal rights the millions of believing citizens of e Soviet Union."

The letter calls for "openness" and ystematic public control" in all ac- ities of the Council on the Affairs the Russian Orthodox Church, inting out that in Russia church- ite relations "in principle are not cret."

Terming the conduct of the Coun- 's leaders and representatives "dis- sting," the letter urged public dis- sure, careful examination, and legal nishment.

Leaders of the council have made emselves "unlimited dictators of the issian Church," the priests alleged. ch a situation "leads to warranted ssatisfaction of the believing citizens of the USSR and discredits in the eyes of the broad public the rightful foundations of socialist society, therefore causing great harm to our country."

They asked that "illegally closed" churches, monasteries, and theological schools be returned to the Russian Orthodox Church.

The two authors of the protest letter addressed a separate communication to Patriarch Alexei, alleging that Archbishop Ermogen's retirement last November by the Holy Synod in Moscow was "dictated by the Council on the Affairs of the Russian Orthodox Church."

In this second document, the two priests suggested ways in which the Patriarchate might strengthen the work of the church even under the conditions outlined in the letter to Mr. Podgorny.

This is probably possible, but by American standards it would seem difficult. For the restrictions on the work in the church continue heavy. The April decrees, even though they reduced some penalties, reminded the Soviet people that the following acts of churches (as seen by the government) were still illegal:

"Compulsory collections and levy of taxes for the benefit of religious organizations and ministers of religious cults;

"The preparation for the purpose of mass distribution or the mass distribution itself of petitions, letters, leaflets, or other documents which call for the infringement of the laws on religious cults;

"The enactment of fraud with the aim of arousing religious superstitions among the public;

"The organization and staging of religious meetings, processions, and other religious observances which are prejudicial to social order;

"The organization and systematic holding of religious instruction courses for minors which infringe the rules legally laid down;

"The refusal to accept citizens at work or into an educational institution, their dismissal from work or exclusion from an educational institution, depriving them of privileges or advantages guaranteed by the law, and similarly other material restrictions on the rights of citizens in respect of their religious adherence."

Couple Plans Work in Ontario City

"We're excited about being on a growing edge of Christian involvement, working with people who do not really know Christ!" say Menno and Margarette Ediger who recently resigned their pastorate at Friedensfeld Church, Turpin, Okla., to accept a voluntary service leadership assignment in Hamilton, Ont.

Responding to the call of the Board of Christian Service, the Edigers are both eager and apprehensive concerning their two-year asignment. They are eager to be a part of the Hamilton congregation which "doesn't want to be simply a cluster of Mennonites in one area." Since this form of action is new in Hamilton, they noted a kind of anxiety that good decisions and effective service might be given.

"With future continued urbanization of Mennonites, particularly to industrial employment, it is thought that Hamilton will be a key, a new site for Mennonites," says Wilfred J. Unruh, voluntary service secretary of the Board of Christian Service.

Hamilton, with a population of 277,000 is a port city on Lake Ontario, forty miles from Niagara Falls. It is the third largest city in Ontario and its port carries the third largest tonnage in Canada.

Leaving their five children with friends, the Edigers are presently in Hamilton looking for employment as they begin a "self-supporting ministry." They anticipate living in one of the disadvantaged communities within the city. Basically they will be attempting to serve their neighbors in whatever way possible as an extension of the Hamilton congregation.

The first part of their assignment is to help the church discover what role Christians may take in assisting the disadvantaged residents in the city. They expect to examine ways to help youth of low-income families, mothers and children in one-parent homes, the handicapped person, and dependent older residents.

The second aspect of the assignment is to find specific work opportunities for voluntary service personnel who will help staff the team ministry project. Herman Ens, pastor of the Hamilton congregation, has requested the placement of volunteers in the city as a partnership project.

Pacific Studies Division Distance Hinders Mission

Mennonite churches on the west coast are far apart. This is true in the case of the Pacific District Conference which has twenty-four congregations in five states. Distance makes cooperative work difficult to plan and carry out.

At the group's annual meeting this month in Upland, Calif., a move was begun to explore the possibility of dividing the district into two conferences. A vote to ask the executive committee to study the possibilities of dividing the conference was passed by a vote of 221 to 115. The executive committee was asked to propose other ways of increasing the effectiveness of the Pacific District Conference which has 3420 members.

Joining the conference at this session was the United Mennonite Church, Atwater, Calif. This church is also a member of the South Pacific Conference of the Old Mennonite Church. Last year the Bethel Church, Winton, Calif., a member of the Pacific District, merged with the Atwater Church.

President of the Pacific District is Roland Goering, Reedley, Calif. He was reelected at the Upland meetings.

The Conference voted to invite the General Conference Mennonite Church to hold its 1971 triennial meetings in California.

Topeka Receives MDS Aid

Veteran MDS volunteers from Kansas judged that the havoc caused by the June 8 tornado in Topeka, Kan., was the greatest they had seen.

The tornado cut a swath three blocks wide and fifteen miles long through the center of the city. It missed the state capitol building by only two blocks. Sixteen deaths resulted from the storm, but the toll would have been much higher if there had not been an alarm fifteen minutes before the tornado struck.

A residential district in the southwest part of the city appeared to be hardest hit. The funnel hovered longest over this region and reduced it to shambles.

Of the major buildings on the Washburn University campus, perhaps only one is in good enough condition to be repaired.

The Kansas MDS unit leader and the mobile bus headquarters left for Topeka early Thursday morning, June 9, less than twelve hours after the disaster. Thirty volunteers came in that day to help set up the operation. An estimated three hundred volunteers were out Friday, and seven hundred on Saturday. Approximately one hundred worked on Sunday.

Involved in the operation were MDS volunteers from Kansas, Missouri, Iowa, and a Lutheran disaster service team from Nebraska. The Church of God in Christ, Mennonite disaster agency, likewise, set up operations in Topeka. Work has been concentrated in the poorer residential section of the northeast section of the city.

Rebombed Church Rebuilt

The rebuilding of the Nanih Waiya Church in Preston, Miss., destroyed Feb. 19 by a bomb, has been finished. On Easter Sunday the congregation had its first worship service in the new building. At that time only some minor finishing work remained to be done.

Nevin Bender, pastor of the Mennonite mission to Indians, noted that getting the local community involved in the rebuilding, even in a limited way, was a worthwhile experience. This hardly would have worked after the first bombing (15 months earlier), he added, since local people at that time laid the blame on outsiders.

"This time, in this isolated incident, we as a community had to face ourselves and accept the responsibility locally."

Bender said this was difficult, but some of the neighbors and influential men in nearby Philadelphia [Miss.] proved themselves equal to the challenge. "A number of our neighbors came to help with the cleaning up, in spite of the fear they may have felt within at committing themselves this far.

"Others supported us in the privacy and safety of their homes and loaned us tools, even though they were afraid to give their public support. The Indian people gave of themselves most unselfishly, helping wherever they could."

Bender pointed out that it was necessary to get some skilled volunteers for the rebuilding. It was felt to be wisest in the community, he said, to get southern help as much as possible.

What to Do About Vietnam?

July 13 has been set as a time for Mennonites to visit their lawmakers. Cooperating with the Church of the Brethren, Quaker, Methodist, Presbyterian, and other church groups on a "Wednesday in Washington" program, a General Conference Mennonite committee is promoting a program of visits to congressmen in Washington.

The purpose of the Wednesday in Washington program is to bring together those concerned about the war in Vietnam and give them an opportunity to share their concern with legislators. Activities begin with a briefing session on Tuesday evening. After a brief worship service on Wednesday morning in the Methodist Chapel visitors will call on their legislators.

Many crucial decisions are being made in Washington. Policies on China, Vietnam, Cambodia, and Thailand, are being developed. Church leaders believe that "citizens have a responsibility to let their congressmen know whether the war in Vietnam should be escalated and spread or whether issues can be negotiated."

In preparation for the visits on Wednesday, visitors should write to their senators and representatives in advance requesting appointments. If needed, the Peace and Social Concerns office, sponsor of the program, will provide those interested with the voting record of their congressmen, and will provide free information on the history of United States intervention in Vietnam for those interested in making such a study.

William Dunn, 807 North Main St., Bloomington, Ill., has been appointed by the Central District to contact congregations in that district about visiting Washington. Congregations of other districts can contact their own district service committee or write Stanley Bohn, 722 Main St., Newton, Kan., for further information.

Words and Deeds

Indonesia's October revolution resulted ed in an "unprecedented mass movement to the churches," says Marcel Prodervand, secretary of the World Alliance of Reformed Churches, who recently visited there. "The hundreds of thousands of killings have compelled people to rethink the meaning of their lives," he reports. With ten million members, the Indonesian church has the largest concentration of Christians of any Asian country.

The Kansas All Mennonite Women's Organization is organizing women for disaster service.

Camperships in the amount of hirty dollars per family are available o those applying by July 15 to at- end a family camp for the retarded t Rock Springs Ranch, Junction City, Kan., Aug. 28 to Sept. 3. Applications may be made to Armin amuelson, Box 467, Newton, Kan.

Dr. Virgil Peters, working at Mennonite Christian Hospital, Hualien, Taiwan, recently sent out a call for medical help during the summer. Drs. Paul R. Gregory and Dillard R. Grif- th, partners in medical practice in Holyoke, Colorado, have responded y making plans to spend two months n Taiwan and to pay the full cost of he venture themselves. Gregory and is family left on May 30 and will eturn in August.

The Ottawa (Ont.) Mennonite Church dedicated its new chapel at 830 Kilborn Ave., on May 22. The ongregation organized in 1959 has hirty-five members. The pastor is William Dick.

Kansas Governor William H. very has proclaimed July and Octo- er as Kansas CROP months, July 10 nd Oct. 9 are Kansas CROP Sundays. uring 1965, Kansas contributed the ird largest amount of any state to e international food-sharing pro- ram. Ernest Bachman, Newton, an., is vice-chairman of the Divi- on of Church World Service of the ansas Council of Churches which rects the Kansas CROP program for welve denominations and nine major gricultural groups.

Conscientious objectors of World War I, their wives, and widows are vited to a reunion at the Colonial ouse, Hesston, Kan., on Friday, uly 15, at 10:00 a.m. The invitation cludes those who did noncombatant rvice. Reservations should be made th G. R. Gaeddert, North Newton, an., by July 10.

CHURCH RECORD

Calendar

General

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23 — Western District Conference, North Newton, Kan.

Oct. 28-29 — Saskatchewan Conference, Hague.

July 23-30, 1967 — World Conference, Amsterdam.

Canadian

July 24-30 — Bergthaler Church, Steinbach, Man., Barry Moore Crusade for Christ Campaign.

Deaths

David Abrahams, Schoenfelder Church, Pigeon Lake, Man., was born Aug. 14, 1894, in Franzthal, Russia, and died June 2. He had been an elder in the church since 1942.

Elizabeth M. Funk, Goessel (Kan.) Church, was born Nov. 10, 1888 in Goessel, and died June 1. A registered nurse, she served for thirty-one years in Mennonite Hospital, Bloomington, Ill. She served in Bethel Deaconess Hospital, Newton, Kan., from 1947 to 1955.

Arthur B. Krehbiel, Bethel College Church, North Newton, Kan., was born Nov. 8, 1913, in Halstead, and died May 28.

Mary Neufeld (Mrs. Peter W.), Hague (Sask.) Church, was born Feb. 29, 1916, near Hague, and died June 11.

John J. Pankratz, Rosthern (Sask.) Church, was born June 21, 1936, and died Apr. 13.

Baptisms

Bethany Church, Virgil, Ont., on June 5: Elsie Andres, Marlene Andres, Richard Andres, Victor Andres, Evelyn Bergen, Gerald Dyck, Rodney Dyck, Elizabeth Gortson, Agnes Janzen, Eleanor Koop, Gudela Neufeld, Jorg Neufeld, Nancy Jean Redekop, Alfred Willms, David Willms.

Bethel College Church, North Newton, Kan., on May 29: Jane Brandt, David Claassen, Donna Esau, Karen Goering, Scott Goering, Duane Koppes, Kathryn Loewen, Rodney Lowe, Timothy Spaulding, Charlotte Unruh, Teresa Unruh.

Cedar Hills Church, North Surrey, B. C., on May 29: Katherine Vogt, Karen Siemens, Sandra Siemens, Lorraine Friesen.

Hoffnungsau Church, Inman, Kan., on June 12: Donna Verneal Ediger, Lynette Marie Franz, Don Froese, Paul Henry Goertz, Lyle Lavon Martens, Gary Lynn Regehr, Jolene Schmidt, Philip Schmidt, Wayne Schmidt, Rachel Ann Siemens.

Rosthern (Sask,) Church, on May 29: Anne Elias, David Hildebrandt, Victor Heese, Irvin Dyck, Maryann Dyck, Helen Dyck, Wilfred Driedger, Tina Guenther, Doris Neufeld, Donald Neufeld, Elaine Schroeder.

Schoenfelder Church, Pigeon Lake, Man., on June 12: Marlene Warkentin, Tina Voth.

Marriages

Byron Ediger, Hoffnungsau Church, Inman, Kan., and *Janet Jean Goering,* Eden Church, Moundridge, Kan., on June 12.

Raymond Flaming, Tabor Church, Goessel, Kan., and *Mary Wiens,* First Church, Hillsboro, Kan., on June 11.

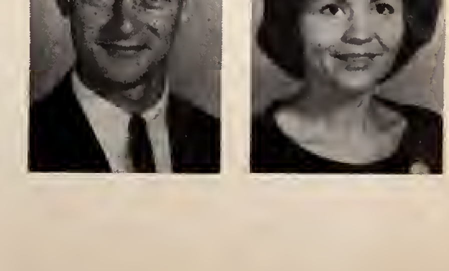
Lauren Friesen, Bethesda Church, Henderson, Neb., and *Elaine Ruth Klaassen,* First Church, Hillsboro, Kan., on June 6.

Charles J. Graber and *Margret Sue Loewen,* both of Bethel College Church, North Newton, Kan., on June 3.

Lloyd Dale Musser, Zion Lutheran Church, Newton, Kan., and *Lois Pankratz,* Alexanderwohl Church, Goessel, Kan., on June 25.

William Allen Ridge, Church of

Desch, Desch (Workers).



Christ, Penalosa, Kan., and *Doris Marie Schierling,* Inman (Kan.) Church, on June 11.

New Addresses

Abe Bergen, Box 786, Carmon, Man.
Judy Cronmiller, 68 Sherman, Denver 80203 [281]
John Hofer, 145 Wisconsin, SW, Huron, S. D. 57350 [246]
Mrs. David R. Lima, 3050 Garfield Blvd., Lorain, Ohio 44052 [52]
Mrs. David Oren, Route 1, Ottawa, Ohio 45875 [34]
Henry Pauls, Apt. 314, 11 Rochefort Dr., Don Mills, Ont. [214]
Donald Peifer, Box 122, Spring Grove State Hospital, Catonsville, Maryland 21228 [48]
Glen Schmidt, 132 N. Plum St., Lancaster, Pa. 17602 [39]
Edward L. Senner, Monroe, Wash. 98272 [185]
A. Willms, 119 Holmes Ave., Hamilton, Ont. [252]

Summer Service

Donna Stucky, Eden Church, Moundridge, Kan.; Atlanta, Ga.

Pauletta Wedel, Eden Church, Moundridge, Kan.; Wheat Ridge Home and Training School, Colo.

Workers

A. C. Burcky, Bluffton, Ohio, retired from the Bluffton College faculty this spring. He has served the athletic department since 1922.

Leo and Bessie Desch, Stanford, Ill., began a vocational mission assignment in Oklahoma City in June. He will teach science in the city schools of Oklahoma City this fall. They will work with the General Conference voluntary service unit in Oklahoma City, which has launched a ministry of service to underprivileged and disadvantaged families. They are members of First Church, Normal, Ill.

Frieda Fast, Chilliwack, B. C., will enter overseas missions voluntary service in Taipei, Taiwan, July 22. She will teach in the Bethany Christian School in Taipei. She has served at the Oraibi, Ariz., mission school as a kindergarten teacher. She is a member of the Eden Church in Chilliwack, and daughter of the Cornelius Fasts.

Warren Jantzen, son of the Edward Jantzens, Plymouth, Neb., began a two-year assignment June 20, as a volunteer in the vocational rehabilitation program in Wheat Ridge State Home and Training School, Wheat Ridge, Colo. He is a member of First Church, Beatrice, Neb.

Howard Jost, Hillsboro, Kan., who will begin service under the MCC Pax program July 20, has been appointed administrative assistant to the East Pakistan Christian Council's Economic and Social Welfare Committee. He will also help in the directing of some of the West Pakistan Christian Council's social welfare activities. His duties will include assisting in the Church World Service feeding and import programs, agricultural and economic development projects, and disaster relief and rehabilitation programs. He is a member of the Mennonite Brethren Church and the son of Mr. and Mrs. Harold B. Jost. Last year he enrolled in the Osmania University, Hyderabad, India, under the student exchange program of the University of Wisconsin. After completing one year at the Osmania University, he applied for Mennonite Central Committee service in Asia.

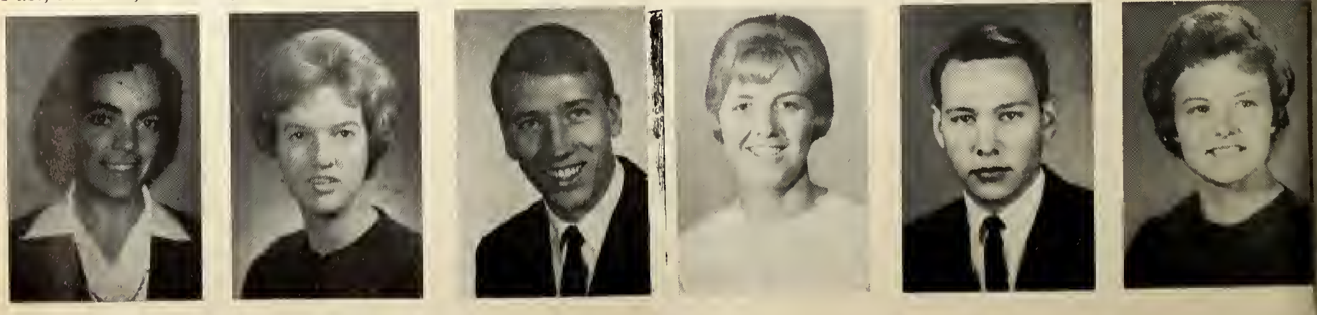
Mary Klassen, daughter of Frank F. Klassens, St. Catharines, Ont., will begin a two-year voluntary service assignment in early July as a teacher in Our Wonder House, a prekindergarten training center in Oklahoma City. She is a member of the Vineland United Church.

Dr. and Mrs. I. W. Moomaw, Lancaster, Pa., began a three- to six-month period as program consultants for Vietnam Christian Service in late June. They will advise Vietnam Christian Service personnel in the expansion of existing programs and the starting of new relief and rehabilitation projects in various parts of South Vietnam. They will live in Saigon. They are former missionaries to India under the Church of the Brethren. Moomaw has also been executive secretary for Agricultural Missions, Inc.

Philip and Lorna Osborne, Goshen, Ind., will begin a two-year voluntary service assignment in Taichung, Taiwan, July 20. Both will teach in Morrison Christian Academy in Taichung. He is the son of the Chester Osbornes, Hesston, Kan., and she is the daughter of the Leo Hostetlers, Harper, Kan. Both are members of the Goshen College Church.

Tetsuro Saski, Janpanese sociologist, has consented to be on the Bluffton College campus as scholar-in-residence for three weeks next January. An associate professor on the Faculty of Education for Tohoku University in Japan, he has a background in social structure and urban affairs which will make him especially useful for Bluffton's inter-term, during which time the entire campus community, faculty and students, will study the city.

Stephen and Jeanette Stucky, Murdock, Kan., began a two-year assignment in Manigotogan, Man., June 27. He will assist in agricultural extension service program for adults, as well as in community development ministries for youth. She has accepted a contract for a teaching position in the Manigotogan school division. He is the son of the Martin Stuckys, Murdock, Kan., and a student at Kansas State University majoring in Agronomy. She is the daughter of the Oscar Reimers, Beatrice, Neb.


Fast, Klassen, Osborne, Osborne, Stucky, Stucky (Workers).

Ye Men of Menno!

The following article was written by Carl Ens, president, General Conference Mennonite Men.

In my travels during this sabbatical year, I met interesting men and saw nspiring sights in many parts of the world.

1) I saw men worshipping in Amman, Jordan; Cairo, Egypt; Jerusa-em, Israel; and Salt Lake City, Utah.

No, I did not agree with their theology, but their unashamedness often put me to shame.

The Muslims at the pool of ablu-ion in Amman publicly confessed heir sins as they removed their shoes and reverently washed their feet. I aw one who even washed his hands, arms, and head. Oblivious to the ooks and the cameras of curious ourists (including myself) they fin-shed the purification ritual, and then at down on the hard floor of the mosque to listen attentively to Mohammed's messenger.

In Cairo, I watched a devout Mos-em leave his small hole-in-the-wall business when he heard the prayer call (one of five during the day). Facing Mecca, he prostrated himself on the littered street, touched the dirt with his nose, and prayed to Allah.

In Jerusalem (Israel), the fervent ews were wailing for past glories and a promised Messiah. The wailing wall is on enemy soil in Jerusalem, ordan. But they did not allow this obstacle to hinder them. Unashamed-y, they looked in the direction of the wall and by remote control as it were, wailed as in the olden days when erusalem was one.

In Salt Lake City, Utah, I saw Mormon men witnessing at the tab-rnacle. An engineer, one of the many volunteer guides, said in convincing style: "Jesus Christ is coming back — and He is coming to this temple." Quite unashamedly he repeated "*We* believe. . . ." According to Gal. 1:9, and I Cor. 3:11, all hese men, however sincere, are sin-erely wrong. But I couldn't help hinking about the irony of it. And I ould not refrain from asking the uestions: Are Mennonite men as unashamed in the proclamation of he true gospel as the Moslems and he Mormons are of theirs? Do we ay convincingly "*We* believe . . ."?

All too often, I'm afraid, we say nd do little or nothing in favor of ur Saviour and Lord. We often say:

"Well, I'm not sure that I can know that I am a Christian."

"That part of the Bible is probably not true, or written by Paul, or relevant, or necessary, or. . . ."

"Maybe we should leave the heathen to their gods—how do we know that they are not right?"

"Let's not get too emotional; Christianity is for intellects."

"God is love. Therefore, He cannot condemn anyone."

2) I saw fantastic works built by man. Although these builders did not know I Cor. 3:11, their zeal, courage, and dedication put me to shame.

a) At Giza, I beheld the wonder of the great pyramid. Built 4700 years ago by King Khufu (or Cheops) as a tomb for himself, the pyramid literally defies description.

It took ten years to prepare the granite at Aswan. It took ten years to bring the rock to Giza from Aswan, five hundred miles to the south. It took ten years to build the pyramid. It took one hundred thousand men who worked in three-year shifts amid indescribable hardships to complete the huge wonder.

The pyramid contains more than two million chunks of rock, each weighing an average of two and a half tons!

I was moved by this amazing testimony to the power of man's faith—in false gods.

b) On the Acropolis in Athens, I explored the half-ruined Parthenon. Built under Pericles during the Golden Age of Greece, this temple of the Virgin Athene is another engineering spectacle. The building looks rectangular but is really pyramidal in form. The Doric pillars of Pentalic marble appear to be straight, but are really convex. It appears to keep within its walls a mystery of solidity united with grace, a simplicity that is at once rich and complex, a splendor that is restrained. They built a "perfect building."

What a challenge to us, whose Saviour embodies the spirit of eternity! What a challenge to us, whose Saviour is *perfect!*

Also on the Acropolis is Mars Hill. I sat at the top of the Areopagus on Mars Hill of Acts 17 and thought of Paul's sermon which he preached from this very vantage point. "Ye men of Athens. . . the God who made the world and everything in it, . . . does not live in shrines made by man" (vv. 22, 24).

He also told them about a day of judgment and resurrection. "Some mocked; but others said, 'We will hear you again about this' (v. 32). But some joined him and believed, among them Dionysius the areopagite and a woman named Damaris and others with them" (v. 34).

Later, we visited the cairn of Menno Simons at Witmarsum in Holland.

Here is a simple monument surrounded by a simple fence on a remote farm. The cairn stands foursquare with the biblical message of the gospel on each side. Approaching it from the gate I read the familiar words: "For other foundation can no man lay than that is laid which is Christ Jesus" (I Cor. 3:11).

Our Mennonite Travel Service group left this secluded area and returned to Amsterdam. The guide, a Mennonite Paxman, pointed to the various sections of productive polder land which had been taken from the ocean. A few years ago this land was part of the salty sea.

My thoughts went back again to that simple cairn and I Cor. 3:11. A few centuries ago, that foundation was under the sea of neglect, and the reformers, including Menno Simons, freed it from its captivity. I was thankful to God for the simple cairn at Witmarsum, so unlike the spectacular pyramids and Parthenon. And I was even more grateful for the simple gospel which the cairn preaches, even though Menno is no longer here.

We know that it is not Mohammed or Joseph Smith nor is it the *Torah,* for "other foundation can no man lay. . . ."

At our conferences and meetings we hear much about methodology, strategy, the psychology of the small-group approach, ecumenicity, dialogue, demonstrations, and changing times, but let us never forget I Cor. 3:11.

All our projects and promotions, our socials and our strategy — and our excuses will lie in ruins like the Temple of Jupiter at Baalbek if we build on any other foundation than that which is laid, Jesus Christ.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

Jhan and June Robbins

Teen-age SUICIDE

"Dear Mom and Dad: You have to understand this is the only way out for me."

The note had been written on a piece of brown paper and pinned to the kitchen bulletin board. Relentlessly its childish scrawl continued: "I suppose it isn't your fault you don't love me. Nobody does. I don't know why you're always picking on me. Love forever, Bob.

"P.S. Please feed Blackie for me. He gets half a can of meat and two cups of kibble.

"P.P.S. Please call Mr. Carson and tell him I won't be able to deliver the papers any more. Thanks again."

Bob was just two months short of his fifteenth birthday when he shot himself with his father's pistol.

We talked to Bob's parents in their comfortable seven-room house in a New York suburb. His mother said brokenly, "As long as I live I'll never understand it. What makes a boy from a good family do such a thing?"

For American adolescents, ages fourteen to nineteen, suicide is the fifth-ranking cause of death. Not counting accidents, it is the most frequent cause of death on college campuses. Of the approximately twenty thousand suicidal deaths each year, only three hundred occur among teen-agers. But the alarming facts are that young people make fifteen thousand yearly attempts at suicide serious enough to acquire medical attention, and both suicides and attempted suicides in this age bracket have increased by 25 percent in the past decade. Many more suicidal cases are tactfully reported as *accidents.*

Yet teen-age suicide is a hush-hush area in which horror and shame limit the spread of information. If Bob, the boy who shot himself, had died of some seldom-encountered disease, his family would have set out to find out how and why. They would have had their water supply tested, Bob's school investigated, the local hamburger stand inspected. But they cannot face the fact of Bob's suicide.

Teen-age Suicide Is Different

Even professional people familiar with adult suicide find that teen-age suicide presents radically different problems. One is implicit in the fact that for every young person who takes his own life, fifty others attempt to do so. Psychiatrists also say that hundreds of thousands of young people—a far greater proportion than among adults—at some time seriously think about suicide.

Dr. Howard Jacobziner, assistant commissioner of health for New York City, reports that if the same rate existed in the adult population one out of every two hundred grown-ups would have taken an overdose of sleeping pills, thrown himself in the river, or otherwise made a police-recorded attempt to end his own life.

The meaning of these figures is that teen-agers are likely to resort to suicide in dealing with seemingly trivial problems. An adult who learns he has a painful, incurable disease, or who faces disgrace and prison may try to kill himself. But a young man may commit suicide because a beloved teacher bawls him out, his girl jilts him, his pet dog is hit by a car—or if the person involved is a girl—no one asks her to dance at the school prom.

The task of detecting suicidal types among teen-agers is also much more difficult than among adults, who nearly always give clear warning signals of deep depression and social withdrawal. Teen-agers may kill themselves apparently on the spur of the

oment or after making threats that
one takes seriously. Yet in every
se there are deeper reasons.

In Denver a sixteen-year-old girl
as sitting in her living room with
o boyfriends. The boys were ar-
ing good-naturedly about who was
ing to take her to the school
eretta. Each claimed he hadn't
ough money, and each refused—
ughingly—to lend what money he
d to the other. The girl said, "I'll
ttle it—I'll kill myself." She got
and left the room. The boys
rned on the TV set. A few min-
es later the girl returned to the room
d, standing dramatically in front
the lighted screen, drank a glass
washing ammonia.

A psychiatrist who investigated the
se reported that the girl had been
quently told by her sophisticated,
tistic father that he and her mother
d never intended to "get tied down"
th a family. He called her, joking-
"our little mistake." She was
refore, the report concluded, emo-
nally allergic to even the slightest
ggestion of rejection. The light-
arted argument between her two
yfriends catapulted her without
rning into an instant, deep depres-
n.

In the United States about three
es as many boys as girls actually
mmit suicide—roughly the same
le-female ratio as among adults.
t many more girls than boys at-
mpt it. Writing in the *American
rnal of Psychiatry*, Dr. Benjamin
Balser and Dr. James Masterson
imated that 90 percent of adoles-
t suicide attempts are made by
ls.

Researchers are discovering that
cidal adolescents are pretty ordin-
-appearing youngsters. They are
ly to be of bright or average in-
igence but are not necessarily
overted, friendless bookworms.
hough some are suffering from
most common mental illness,
izophrenia (the inability to dis-
uish fantasy from reality), most
not mentally ill.

y does it happen?

uthorities have hoped to supply
single solid answer to the an-
shed question "Why?" But no
gle solid answer has emerged. In-
d, six different patterns are now
arent:

. *Suicide by accident or ignorance.*
ny young people don't understand
t death is final, says Dr. James M. Toolan, psychiatrist in charge of adolescent services at New York's Belleview Hospital.

In Atlanta, eleven-year-old Jane proposed to a group of friends, "Let's play funeral." She had recently witnessed her grandmother's elaborate funeral and had been deeply impressed. She coached a neighbor's son in the funeral service, then donned her mother's best dress and scrambled into a large wooden blanket box. "After you've finished the last hymn, light the candles, lower the lid, go away, and leave me alone," she directed. They did so. The lid latched and the girl smothered.

Many will argue that such deaths are accidents. Yet there's no doubt that Jane was dramatically preoccupied by the drama of death and saw herself as the central figure.

A psychiatrist in Philadelphia said, "Children—even the older ones—in our culture are shielded from the realities of death. Often when a parent or grandparent dies they are told that he has been put to sleep. They never see anyone kill a chicken for dinner. On television they repeatedly see the actor who was killed on Tuesday playing a leading role on another show Wednesday. It's no wonder that some of them have no idea of death's finality—and they think it's April Fool."

2. *Because of sexual anxieties.* A leading cause of teen-age suicide, particularly for boys, is mismanagement of the adolescent sex drive and other insecurities that often go with puberty. The boy who, in the gymnasium shower room, compares his body with those of his friends and decides he is not developing fast enough, can be thrown into a keen state of anxiety.

Exaggerated worries over physical development are also important factors in girls' attempts to commit suicide. In Cincinnati, a fourteen-year-old girl became hystrical when her mother refused to let her wear a padded brassiere. Following an explosive family quarrel she ran into the bathroom and slashed her wrists.

Sex-based love fantasies also sometimes contribute to suicide in young girls. When the death of movie actor James Dean was announced, several dozen teen-age girls tried to kill themselves, and two succeeded.

3. *As a call for help.* Dr. Toolan comments that the SOS is a major factor in many attempted suicides. The teen-ager feels that he is in serious trouble. It may be anything from failure at school to illegitimate pregnancy, unbearable conflict with parents, or trouble with authorities. For some reason the normal channels of help from family, teachers, clergymen, or physican are closed—or the youth is too frightened to seek them out. He or she thereupon attempts suicide in order to reveal his troubles under sympathetic circumstances.

Are these attempts consciously phony? Some are, but not all. And many succeed when they are not intended to.

4. *Due to mental illness.* Dr. Norman L. Faberow and Dr. Edwin S. Schneidman, codirectors of the Los Angles Suicide Prevention Center, say, "Many youngsters who have mild symptoms of mental illness never recognized or diagnosed suddenly enter an acute stage, resulting in suicide."

A student in his sophomore year at an exclusive Massachusetts preparatory school was an outstanding athlete and a gifted musician. For no reason anyone could suggest, he quit the track team and stopped practicing his music. He told his roommate, "A voice keeps calling me. This morning I followed it. Now I know where it is—down at the bottom of the lake. There is someone down there who needs me and wants me."

His roommate said, "I said to him, 'You sound nuts!' I guess I should have reported it to somebody, but I didn't. Anyway I thought the housemaster surely knew something was wrong. Two days after Bruce told me 'Someone down there needs me,' he drowned himself."

The postmortem diagnosis was manic-depressive illness—a type of mental disease which causes victims to experience extremes of happiness and sadness, with suicidal possibilities at either end of the pendulum. Modern drugs are effective in controlling this illness. Bruce—a gifted and kindhearted person—would almost certainly have been saved through earlier diagnosis.

5. *An expression of anger.* Clues to rage and hostility are often found in suicide notes. Some are directly aggressive: "When I'm dead, you'll all be sorry. People will talk about how mean you were to me." Others are more subtle but equally hostile. Suicide notes signed "I'll always love you" and "Love forever" are meant to be reproachful. The victims are filled with deeply repressed rage that

Teen-agers are likely to resort to suicide in dealing with seemingly trivial problems—because a beloved teacher bawls him out, his girl jilts him, his pet dog is hit by a car. Yet there are deeper reasons.

they can express in no other way except self-destruction. Usually they have been made to feel unloved and unlovable through family conflicts.

6. *Because of loss of status.* This latest phenomenon is found most often on high-pressure high school and college campuses. Although the number of actual deaths is not very high, the mounting number of attempts has alarmed authorities. These deaths or near-deaths are rarely the results of depression due to low grades. A Chicago psychiatrist told us, "This type of suicide is a young man or woman who has such rigid standards of performance that no personal image lower than perfection can be endured."

These, then, are the six leading causes of youthful suicides:

Ignorance.

Sex anxieties.

A desperate call for help.

Mental illness.

Repressed anger.

Deflated image of one's self.

It's clear, however, that millions of young people go through these same exhausting, dramatic, high-pressure experiences and don't commit suicide. Thus the most important question to be asked and answered is: What sets off the ones who do?

Most psychiatrists agree two factors are usually present when there is a suicidal response to adolescent pressures.

The first and most important is *a deep sense of personal worthlessness.* The second is *a deeply shocking experience occurring at adolescence.* Such an experience may be the shaming or scolding a girl sometimes receives if she soils her clothing at the onset of menstruation, or the similar treatment often meted out to the young boy who has wet dreams or is discovered masturbating. The sudden death or desertion of a parent may likewise provide a store of psychic dynamite.

Unfortunately, few cases of suicide are investigated by psychiatrically trained persons, and for this reason the cause of a suicide is usually recorded as, for example, "he got a scolding," or "she flunked history"—the innocent and apparently meaningless incident that merely served to light the fuse.

The story of Bob, with which this article began, is an illustration. His maternal grandmother told us, "Bob and his older brother, Warren, were less than a year apart. Fortunately, Bob was an angel from the minute he was born."

Bob's father said, "Until Bob was thirteen you didn't even know he was in the house. Then he grew up almost overnight. He was no longer the easy-going kid brother. He got to be taller than Warren, and was always asking fool questions, like what we would do if he were kidnapped."

According to one of Bob's teachers, he suddenly became arrogant and argumentative when he entered the ninth grade. He failed one subject and received a warning grade in another. The teacher said remorsefully, "I guess I caused a parental crackdown. Bob was one of my best students. When his grades began falling, I complained to his parents. All I wanted was for them to see that he did his homework."

A pretty girl identified as Bob's former steady told us, "I broke up with him because he started standing me up. We'd go to a movie and after about five minutes Bob would just suddenly get up and walk out. He was restless and sort of agitated all the time. He used to talk about shooting himself or joining the Marines, but I told him, 'You're just bluffing.'

The family doctor remarked, "Bob seemed to be a model child who had simply got a little bit off base in the past year or so under the pressures of adolescence. I was aware that the parents overvalued the boy's conformity and that they were awfully upset when he suddenly turned into an irresponsible adolescent. I got the impression, too, that they had puritanical views about sex. But I didn't realize how serious things were."

What was the last straw for Bob? It may have been the threat, never intended seriously, his father made when he discovered that Bob had been neglecting to feed his dog and that the dog was nearly at the point of starvation. Bob's father angrily told him he was going to have the dog destroyed because Bob didn't deserve to have a pet. The threat, of course, was never carried out.

What are the symptoms?

A careful observer might have noticed a number of alarming warning signals in Bob's behavior long before he killed himself: a sudden, radical change of personality; irrational neglect and cruelty toward a dumb animal; deliberate destruction of a hard-won academic reputation; breaking social engagements; restlessness, threats to kill himself or run away. All these—occurring separately—are common aspects of ordinary adolescent stress and strain, but abruptly lumped together, they spell trouble.

Perhaps Bob's tragedy—the answer to his mother's anguished "How can such a thing happen?"—is that none of the adults in his life were really paying thoughtful attention to him. His cries for help went unheeded.

Parents and teachers should be able to recognize and interpret warning signals sent out by adolescents who are moving toward suicide. Young people should know them too—fo often they are the ones best able t help one another.

A potential suicide often asks ques tions that mean, "Do you love me fo myself alone?"

He constantly talks about suicide, about quick, painless ways of dying

He often talks about someone wh is dead.

He has made a suicide attempt.

If any of these signals are appar ent, parents, teachers, youth leader and others who have constant, clos contact with the young person shoul not hesitate to seek professional hel Two sources of advice and aid ar available in most communities. On is the young person's family docto The other is the psychological coun seling service provided by the scho district.

Meanwhile, the concerned adul should keep in close touch with disturbed youth. "No kindly neighb can cure the presuicidal youngster o even do much about his problem," Dr. Jacobziner says. "But often a bi of human warmth at the right mo ment will pull someone back from the brink and give the opportunit he needs to recover."

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LETTERS

ote Two for Chicago

ᴇᴀʀ Eᴅɪᴛᴏʀ: People don't want to told (and that from a distance) hrist is the answer," they want an-ers demonstrated in the nitty-gritty real life situations. "Where your asure is, there will your heart be o."

"The Word . . . dwelt among us . ."

In "Brick and Mortar" [Editorial, ay 31] you said some things I have ietly thought about for some time. lly vote number two for Chicago. t wherever, let's get headquarters here the action is"—*in* the city. t is time that we build with an eye the future." *Harry Spaeth, 1500 est 72 Place, Chicago, Ill. 60636.*

Deep Love of Freedom

ᴀʀ Eᴅɪᴛᴏʀ: The God of war is t dead, as stated in a recent medita-n [Letters, May 31]. The God of Old Testament, who demanded the noval of evil in Canaan to sep-ate for himself a pure and uncom-omising people, is the God who owed supreme love through Christ's rifice, and who demands pure and compromising Christian believers himself.

If we are in war because we hate man, it is wrong. I believe we in war because we hate the evils communism and because we have a p love for freedom and for the hts which have taken lawmakers rs to establish. Nothing is so sor-vful as young people who wonder the good of capitalism overbal-es the bad, or if the bad of com-nism overbalances the good." My rt sorrows for the loss of people o find no conflicts in their hearts en they deeply love both God and erica.

If there are those who don't see v wonderful our country is, I urge m to get out of their holes and k around and see what others nk is so worth protecting that they are unselfishly dying so that we might enjoy (or abuse) the benefits of freedom.

True pacifism is a wonderful virtue, but in our judgment of those who do not believe in this ideal, we erase the holiness. I say the church must learn to concern itself with preaching Christ and Him crucified and not political idealisms which must be left to each person's convictions as from the Holy Spirit. *Ivan Hunsinger, 3460 Buchanan Ave., Memphis, Tenn.*

Encourage God's Call

Dᴇᴀʀ Sɪʀ: I want to express my appreciation for the editorial in the April 19 issue of *The Mennonite* written by J.C. Wenger.

As I look back upon the call of the Lord in my life, I highly cherish the very few that expressed their encouragement. I in no way feel that young men should look upon the ministry simply as a profession; it certainly behooves each Christian to acknowledge and encourage God's call in a young person's life. Neither should the Lord's servants take their calling lightly. The Lord's words in Jeremiah 23 deal plainly with any thoughts of halfheartedness.

I want to express my agreement with Brother Wenger in the suggestions that he has presented for local congregations to encourage young men and women. To be a servant of the Lord is both awesome and a heavenly privilege. May God raise up multitudes of men and women that would forsake the pleasures of their own heart's desire to become identified with the living Saviour. *Don Plett, 503 S. Jackson, Bluffton, Ohio*

Reversed the Words

In a letter published in our May 17 issue under the above title, several words were omitted in copying the letter for publication. The words omitted are given in italics below and should have appeared after the fifth sentence in the second paragraph. The passage should have read:

"While we should learn from Scripture how we may be conformed to the image of Christ, too many prominent religious leaders have condoned *materialism and militarism. They have in effect reversed* the words of Jesus: 'If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me' (Matt. 16:24 ɴᴇʙ)."

CONTENTS

Fathers & Sons on a Two-way Street 426
*Why Do Christians Help Each Other? 428
News 430
Church Record 433
Mennonite Men 435
Teen-age Suicide 436
Letters 439
Editorial 440

*Supplemental reading for Sunday school lesson of July 3.

COVER

A potential suicide often asks questions that mean "Do you love me for myself alone?" See "Teen-age Suicide."

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Christena Duerksen

Out of my early teens I remember a story that amused my brothers greatly. A new arrival in the United States was so elated and glad to be in the land of freedom that he began swinging his arms around saying, "Free! This is free America." His friend, standing nearby said to him, "Yes, this is free America, but you must remember one thing—your freedom ends where my nose begins."

Perhaps the story has remained in my memory because as children we often dramatized it and laughed at what seemed to us to be a good joke. But in later years it has been a cryptic summing up of personal freedom and its boundaries. Disciplined freedom is needed. Someone has said, "Liberty or freedom in order to remain free must operate within bounds else it ceases to be liberty."

The concept of freedom starts in babyhood. A small child struggles to be free from restraint, not realizing that the strap holding him is for his protection. If the parents deal consistently in the matter, the little one learns that within the confines of the playpen or high chair he has freedom and he spends many contented hours in happy play.

School brings its own lessons of liberty. The child learns that within prescribed limitations he has a great deal of freedom. He also learns that some positives cannot be changed—the multiplication table, for instance, permits no change.

As history becomes part of the curriculum, a concept of national freedom is born. Here much depends on the teacher. Under the right stimulus, a deep love for and pride in our country grows. The flag becomes the symbol of all the good for which our country stands and it genders a desire to do one's best.

I was traveling in India by train from Nagpur to Delhi when I discovered my love for my country. It was a hot dusty day and the train was only air-conditioned by the air outside (over a hundred in the shade). I was very weary. The landscape seen through shimmering heat waves held little interest. Then all at once my attention was caught by a flutter of familiar color where earth and sky seemed to meet. It couldn't be! But it was! A United States flag was flying over the camp occupied by the United States military forces near Agra. My eyes filled with tears and a lump came into my throat at the sight—my flag that stood for liberty, justice, and home. Hadn't we sung years ago "There are many flags in many lands/ There are flags of every hue/ But there is no flag in any land/ Like our own red, white, and blue"? This flag on alien soil represented to me my own, my native land.

What happens to the concept of freedom in the teen years? Personal freedom from restraint is more desired than ever. Times of open rebellion come to some who ask, "Why can't I do it? All the other kids do." To an adult some of these young ones strugglin for liberty seem to be in utter bondage to what thei gang says or does. Students stir up a rebellion agains authority when fellow students are disciplined. Bu in every student body are those who display a serenit and maturity in the midst of such turmoil. They have seen that freedom does not mean *without restraint.* Abiding by rules is necessary in many school activities—athletics and scientific experiments, for example.

Among the personal freedoms of which they becom increasingly aware is religious freedom, the right t worship God according to the dictates of conscienc Thoughtful teen-agers become deeply concerned abou others who are in bondage of ignorance, sickness, o discrimination because of color or social standin They begin to say, "Why isn't something being don about this?" Fortunate, indeed are those teen-ager who have come into living contact with One to who they can gladly yield allegiance. Because of this rela tionship they are freed from the compulsion to do a the gang does. They are free to choose the bette things that are offered to them. They find person freedom through submission to the Lord Jesus Chris

What of the adult and his concept of freedom If we are at all observant we see that many force would rob us of much we hold as sacred rights. Ou votes and voices are still needed. We should keep well informed about present-day problems so as to be abl to help younger persons to understand the pressure If we feel that we are not too old to go out to place of service we should humbly pray, "Here am I, use me.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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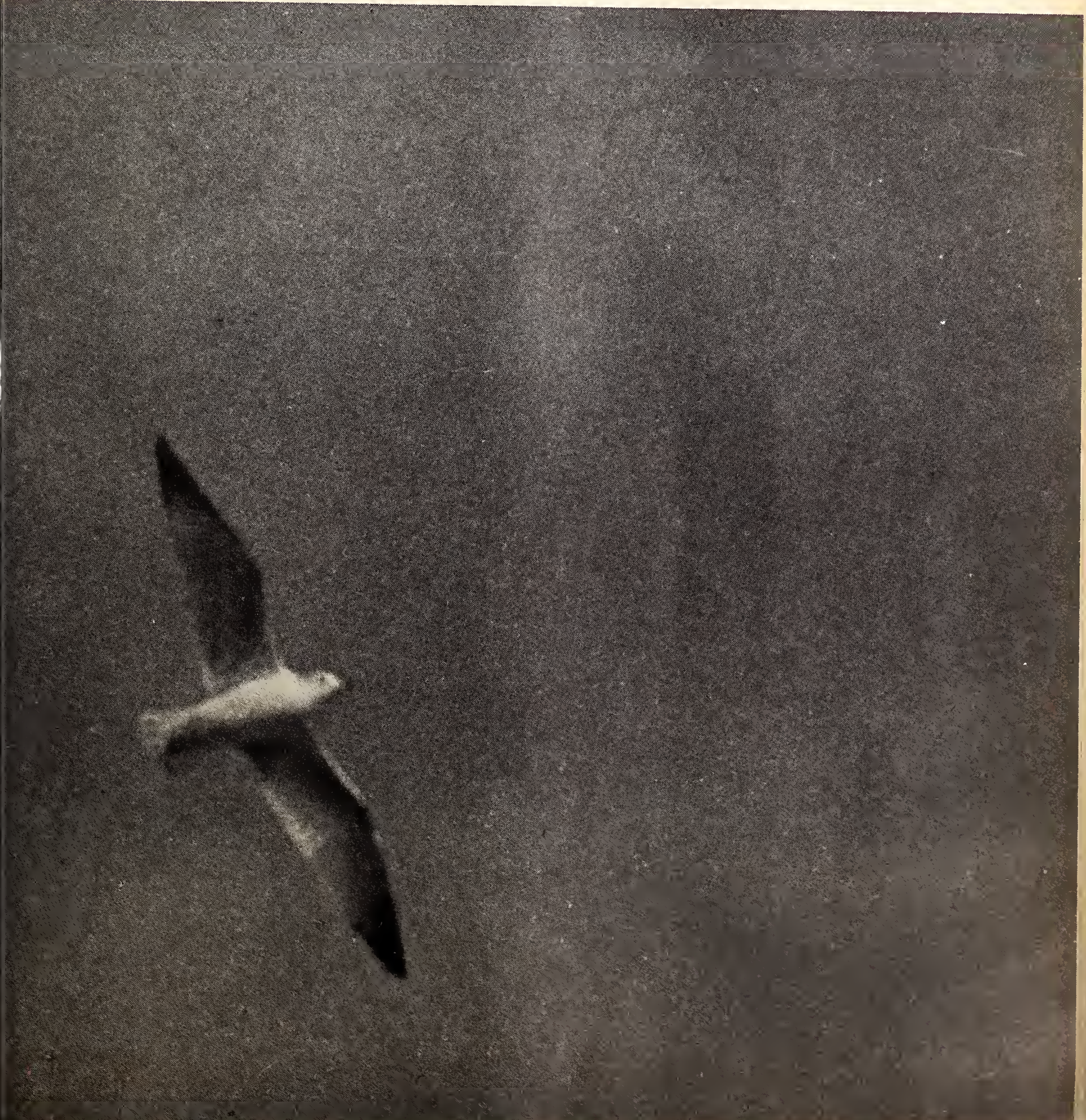

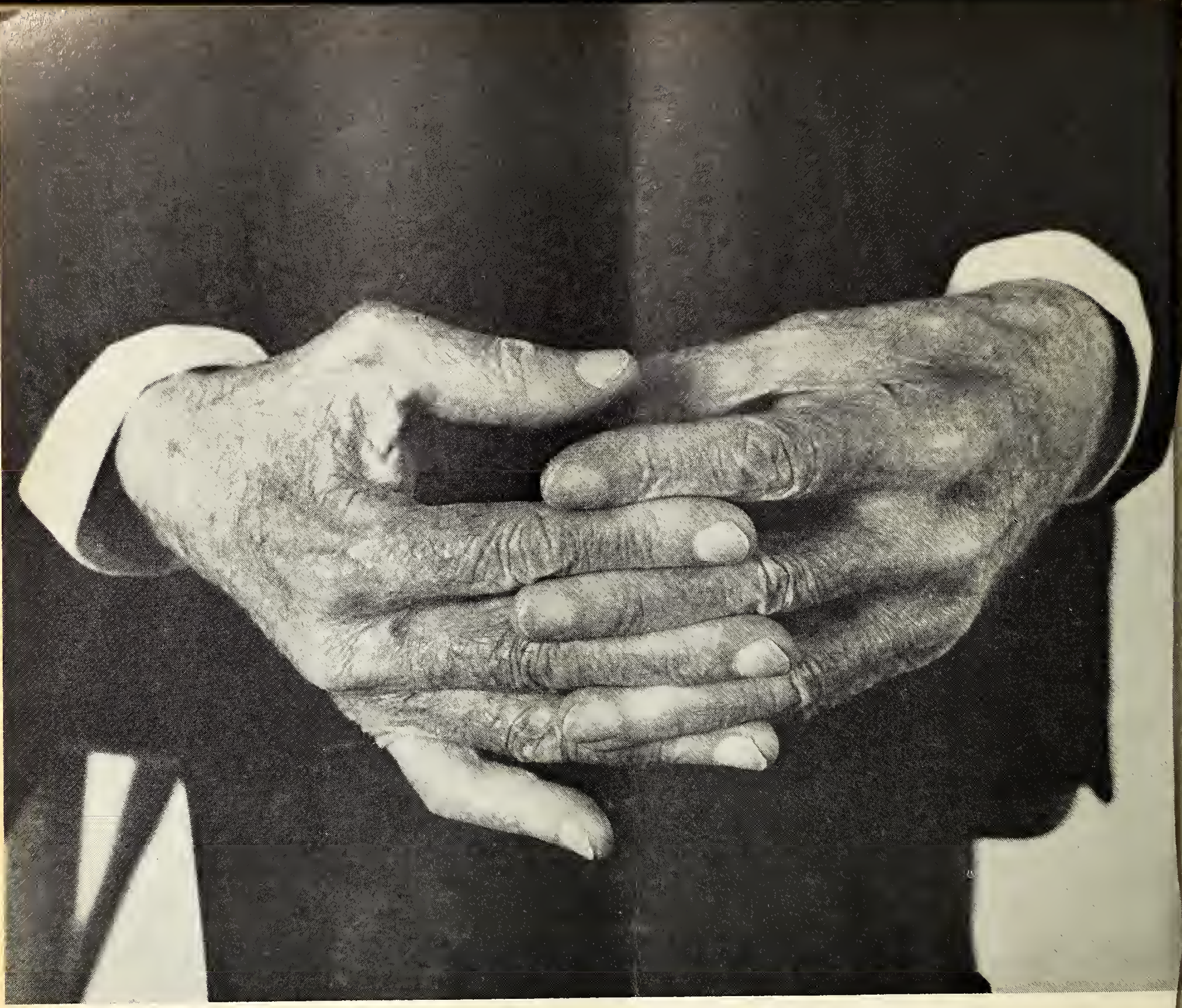

Called to be Saints

erney Unruh

WAS TALKING to a non-Christian panese businessman. In our conver- tion he told me of his experience in business deal with a missionary. pparently they had disagreed, and told me, "I was scolded by the mis- onary."

He did not say it with bitterness. t just the fact that he said it ocked me. Immediately I saw what impatient, short-tempered attitude es and I had to think of the many nes when I myself had scolded meone because he didn't agree with e or I thought I was getting an un- ir deal.

And I began to ask myself, "Just y are we here in Japan?"

Oh, of course, we're here to preach gospel, to reach men and women r Christ. But are we, really? When r own personal feelings and in- ests take precedent, can we really y that the winning of men to Christ our supreme motive for being here? hat is our calling as missionaries?

About that time I was reading a ok on missions by Stephen Neill. like many who say that the age missions is past, Neill contends t it is an unfinished task. He real- s the need for rethinking mission- strategy and planning, but he says need for missionaries will remain the unforeseeable future. And n he describes the kind of mission- es needed. At the top of his list missionary qualifications he puts nthood.

'In the first place, [the missionary] called to be a saint," he says. "So all Christians, but there are also cial vocations. In the area I know t, hundreds of missionaries have rked. Only two have passed into memory of the church. Each had dered splendid service in many s; but each is remembered be- se he was a saint."

None of us wants to claim the title saint. We think of saints as people godly character enshrined in a ned glass window.

But if we read the Scriptures care- h Neill. Our primary calling as y I'm sure we would have to agree owers and servants of Christ is to saints. We find this emphasis most Paul's letters. No less than forty es he refers to Christians as saints. The word for saint is *hagios* and it means separated.

"Sainthood, in the New Testament sense of the term," says William Barclay, "is not so much concerned with where a man is, but with the direction he is facing. The Christian is called to be a man, the direction of whose life is toward God, who lives with God now, and who will see God face to face hereafter."

Separated for God

Paul appeals to the Roman Christians for this kind of separation-consecration. "I plead with you to give your bodies to God. Let them be a living sacrifice, holy—the kind He can accept. . . . Don't copy the fashions and customs of this world, but be a different person with a fresh newness in all you do and think" (Rom. 12:1, 2 Living Letters).

John also urges Christians to keep themselves untainted by the world. "Stop loving this evil world and all that it offers you, for when you love these things you show that you do not really love God; for all these worldly things, these evil desires—the craze for sex, the ambition to buy everything that appeals to you and the pride that comes from wealth and importance—these are not from God. They are from this evil world itself" (1 John 2:15, 16 LL).

Obviously, when Paul and John and the other New Testament writers speak of the world in this sense, they do not mean the physical world that God created. The world we see is God's creation.

But *world* has another meaning with moral implications. C. H. Dodd defines it this way. It is "human society insofar as it is organized on wrong principles, and characterized by base desires, false values, and egoism." Man's primitive desires, his greedy ambitions, the glamour of all that he thinks splendid—these are the standards by which the world lives. Of course they are false standards and they lead to false gods. This is the world that has rebelled against and forsaken God, and this is the world we are to be separated from.

It may not seem important to remind Christians that we need to be separated from the world. Yet we can all think of instances in our own lives where we wanted something or bought something or said something that was patterned after the principles of the men of the world.

We are always tempted to compromise with the world, to conform our standards to the world, to adjust the gospel in such a way that the difference between the church and the world is lessened and minimized. It is always difficult to be different, to keep the world from squeezing us into its own mold.

We once made a commitment and turned our backs on the world and our faces to the Lord. But Satan is always working upon us to reverse that decision. The lives of some of the men of the Old Testament are a solemn warning to us.

Dwight Small in his book, *The High Cost of Holy Living*, points to Samson as a good example of this. He was separated and consecrated to God as a Nazarite. The Nazarite vow involved three things, according to Numbers 6. It meant total abstinence, it meant that his hair was not to be cut, and as a Nazarite he was not to defile himself by touching anything dead. That was the negative side of separation. But the positive side was that he was consecrated to God to give his life in service to and for the glory of God.

Many Christians forget this full-orbed separation-consecration aspect of the Christian life. Many are simply content to be separated from something. Usually it is the obvious sins of the flesh they refrain from and then like the Pharisee they pride themselves that they are not like other men.

Rosalind Rinker tells of a Christian girl who went to a state college and lived in a dorm with other girls. She was the only Christian and so she felt it her duty to witness to the other girls. Early in the year she reported with some pride, "Well, I've already witnessed to all the girls in my wing of the dorm."

"What did you tell them?" Miss Rinker asked.

"They all know exactly where I stand in regard to worldly things. I told them I don't dance. I don't play cards. I don't go to shows, I don't wear lipstick, and I don't smoke. They all know I'm different and that I'm a Christian."

Miss Rinker waited a moment and said, "Well, I suppose they all now want to be like you!"

She saw the point. If she really wanted them to know the Lord, instead of talking about herself she should have been talking about Him. That is the positive side of separation-consecration.

As Small says, "Separation from certain things has value only as it sets one free to be separated unto God and His service. It is a fatal error to ignore either of two possibilities; one may be separated *from* and not be separated *unto;* or one may be separated *unto* yet not think it necessary to be separated *from*. Either error is equally tragic and will leave one frustrated."

Separation and consecration are marks of a saint.

A Growing Saint

A saint is one who is growing. He has not arrived and he knows it. He recognizes his own failures and sins as the Holy Spirit points them out. A saint is not perfect but his heart is in the right direction and he is growing more Christlike.

George Ford says, "You do not reach a high plateau of maturity and remain there. Your spiritual development must be a lifelong experience. In fact, you will develop in one way or another. You will become more tender, more Christlike, and more gracious or you will become more difficult, more hard, and more un-Christlike."

Peter commands us: "Grow in grace and knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. 3:18). And Paul reminds the Corinthians that "we all . . . are being changed," (2 Cor. 3:18) as we behold the face of the Lord.

Becoming a saint does not happen overnight. We would all like to become saints at once, without struggle, without striving, without giving up things which appeal to the flesh but are a hindrance to spiritual growth. Alan Redpath reminds us, "The conversion of a soul is the miracle of a moment; the manufacture of a saint is the task of a lifetime."

Recently I saw an ad for a devotional book, *God's Minute*. The ad described it like this: Three hundred sixty-five one-minute-prayers for busy Christian leaders." What a deal! By sacrificing a whole minute a day to pray you can become a saint!

Of course it's ridiculous! But that is the emphasis today. Get things done and get them done now. And so we have our instant coffee and tea, instant mixes, and some Christians would be happy if they could add "instant sainthood." But it just does not happen that way.

Spiritual growth is the mark of a saint.

A Hunger for God

A saint is one who hungers for God. He knows that he has found God and that he has been found by God. But he is not satisfied with one experience. He longs to know more, to know as much of God as it is humanly possible.

It is the desire of Moses, "I pray thee, show me thy glory" (Exod. 33:18).

It is the cry of the psalmist, "As a hart longs for flowing streams, so my soul longs for thee, O God. My soul thirsts for God, for the living God" (Ps. 42:1, 2).

It is the determination of Paul, ". . . that I may know him and the power of his resurrection" (Phil. 3:10).

Jesus said, "Blessed are they who hunger and thirst after righteousness" (Matt. 5:6).

Hunger is a recurring experience. It is something we experience every day. It is a sign of physical health. If we don't have pangs of hunger when we haven't eaten for a long time we wonder what is the matter.

Even so, hunger for God and the things of God are a sign of spiritual health. "Unless you have a recurring hunger for more of God, it is a sign that you are spiritually ill and need help," says Ford.

A. W. Tozer in his book, *The Pursuit of God,* characterized the life of the church as one of "religious complexity."

"The simplicity which is in Christ is rarely found among us," he said. "In its stead are programs, methods, organizations, and a world of nervous activities which occupy time and attention but can never satisfy the longing of the heart. The shallownes of our inner experience, the hollowness of our worship, and the servil imitation of the world which mark our promotional methods all testif that we, in this day, know God onl imperfectly, and the peace of Go scarcely at all."

Do any of these words apply to u as Christians? Have we put program methods, organization, study, and r search above a holy desire to kno God? Are we imitating the world b cause of the shallowness of our inne experience and the hollowness of ou worship?

Hunger for God is a mark of saint.

A Man of Prayer

If a saint hungers after God i follows that he is a man of prayer

I have had to reflect much on th recently as I have been involved i working with the church conferen as well as with the Japanese churc We work together on committees a plan for various activities and studi and meetings. We try to teach o Japanese co-workers the right met ods, the right organizational proce ures, and how to operate a machin But how many of us have taug them how to pray? If we have n is it because we ourselves are ban rupt and try to hide our spiritu bankruptcy by our activity?

A few years ago a minister ask some rather stabbing questions abo the ministry, and they have applic tion for the missionary as well. "W is it that we have created, in so ma situations, a picture of the work the minister which seems to be ce

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red more in the office than in the
nctuary, more in the program of
e church than in prayer, more in
ministering than in ministering?
hy do the typewriter and the dupli-
tor seem to be much more impor-
it than the Bible and the kneeling
it?"

Andrew Murray recalls addressing
gathering of ministers, missionaries,
d theological students. The question
s asked how many spent thirty
nutes a day in prayer? One hand
nt up. How many spent fifteen
nutes? A few more hands went up.
w many spent five minutes? Most
the hands went up. But afterward
e came to say he did not know if
even spent five minutes a day in
ayer.

I believe that our prayer life is
other area where Satan works hard
defeat us and keep us from a reg-
r, unhurried time of waiting be-
e the Lord. He tempts us to post-
ie it—we have something that has
be done right now; he convinces
that we can shorten the time be-
se we have so much to do. When
do settle down he introduces all
ts of wandering thoughts and dis-
ctions and we try to pray but it is
h a divided heart—our body is
re and we may be saying words
our mind is in some other place.

ames Ballagh is one of the giants
the history of early missions in
an. He never really mastered the
guage so he could speak it fluently
he is most remembered as a man
prayer. He loved the Lord, and his
reme desire was to see the Jap-
se come to love Him, too. It is
that ofttimes when people would
ie to his house they could hear
pouring out his heart in prayer
their salvation. This deeply moved
n and a number turned to Christ
a result. And so they remember
as a man of prayer.

Vhat would we like to be remem-
d for? Our eloquence, our equip-
t, our ability to organize, our
s? I'm sure that all of us would
er to be remembered as saints
knew how to reach the heart of
.

an we attain this? Yes, we can.
have the encouragement of Rosa-
Goforth, wife of the famous Jonathan Goforth, and missionary to China. She is regarded as a saint, along with her husband, but it was only after many trials and failures that she learned the secret of sainthood.

By nature she was short-tempered. One evening, after a strenuous day, when she was very tired, a crowd of women burst through the front door and went tramping through the house before she had a chance to meet them outside. One woman was rough and filthy and especially rude. At first Mrs. Goforth paid no attention to her except to treat her as courteously as the rest. But then the woman put both hands to her nose and said loudly so all could hear, "Oh, these foreign devils, the smell of their home is unbearable."

Mrs. Goforth's temper rose in a flash, she turned on her with anger and said, "How dare you speak like that! Get out of this house at once!" It shocked all of the visitors and as they fled she overheard one of them say, "That foreign devil woman has a temper just like ours!"

And so it went in her relations with other Chinese. Many a man whom she trained to be an efficient cook and valuable helper would leave suddenly because of her lack of patience.

Their ministry often took the Goforths on evangelistic tours. They took their children with them and stayed in inns. On one of these early tours their oldest child suddenly became ill and died. Of course it was a shock to them. It was decided that Goforth would take the remains back to the station for burial while Mrs. Goforth waited for him to return.

One evening she was in her room alone, pitying herself and recounting her sorrow. The room had thin paper windows, and two Chinese women were seated just outside her window. She overheard all that they said.

At first they talked with much kindness and sympathy of the death of the child. But then they turned to dissecting Mrs. Goforth's life and character. Incidents with the servants which she had thought trivial, such as a stern rebuke, a hasty word or gesture, were all given their full value. During the process of dissection they did find some good points.

One said, "She speaks our language well and is a zealous preacher."

The other admitted, "And she does love us, but it's her impatience, her quick temper."

Then came the worst blow of all. "If she only would live more as she preaches!"

That experience softened her for a time but it was still a constant struggle. She was unhappy with herself but could not seem to find the key to her need. But like a true saint she had her heart in the right direction and was hungering for God.

During their furlough in 1916 she attended a Bible conference in Canada. Under the ministry of great men of God she came to see that the secret of a victorious Christian life is simply Jesus Christ himself. Jesus Christ, actually and literally, works in each of His children who trust Him. It semed so simple that she could not understand why she had not discovered it before. The change that came over her also had a profound effect on her ministry in China when they returned.

One evening, after their return to China, a leading evangelist came to their home. The evangelist showed plainly that he wished to speak to Goforth alone, so she left the room. When the evangelist had gone, she returned to find her husband standing by the table, with a strange look on his face. He seemed deeply moved, yet glad. She exclaimed, "Whatever is the matter?"

"Rose," he replied, "you could never guess what he came for. He came as a representative from the other evangelists and workers and servants, to ask what is the secret of the change in you. Before you went home, none of the servants wanted to serve you, but now they all want to be your servants!"

Called to be saints! That is our calling as Christians. Are we living up to the calling? Are we so overburdened with our work that we appear rather as tired and disheartened men and women than as triumphant warriors of the cross?

A man of God once said, "The only tragedy in all the world is the tragedy of not being a saint."

NEWS

Mississippi Delta Ministry Saved

The Delta Ministry will stay in Mississippi. It came close to being shot in the back. But the general board of the National Council of Churches stepped in to save one of its most controversial projects.

A committee appointed to evaluate the Delta Ministry called it the "number one civil rights organization in Mississippi . . . and has produced results far beyond those of any other such group."

The nineteen-member investigating committee was headed by A. Dale Fiers and Brooks Hays. Fiers is president of the United Christian Missionary Society (Disciples of Christ), Indianapolis, Ind., and Hays (Southern and American Baptist) is a member of the White House staff of President Johnson.

The committee cited in glowing terms many of the Delta Ministry's accomplishments in bringing hope to the poor Negro in Mississippi. It has caused commodity relief to be distributed, sparked a Headstart program, helped to register Negro voters, and brought pressure to bear on federal and state power establishments for Negro advancement on all fronts.

The report pointed out, however, that the Delta Ministry had spent $449,000 last year, exceeding its budget some $161,000. Its leaders were criticized for administrative weaknesses, including failure to involve the white community. Further criticism revolved around "promoting racial separatism" through the establishment of "new cities" offering jobs and housing for Negroes.

Leaders of the Delta Ministry feared that southern members on the investigating committee might succeed in killing the Missisippi project. "Northern churchmen, originally enthusiastic about the concept of the Delta Ministry, find their interests monopolized by newer or more highly publicized concerns," said the project's leaders. "Southerners who never think of anything else but race are playing on this change to get the Delta Ministry out of Missisippi."

Project leaders saw the racial separatism charge as a southern maneuver to kill the Delta Ministry. They said that southern leaders "refuse to cooperate in any way; make outcasts of the outsiders by barring them from churches, refusing to meet with them. [Then] they charge that 'they isolate themselves from responsible leaders.' "

Paul Moore, Episcopal bishop of Washington, D. C., and chairman of the Commission on the Delta Ministry defended the program.

"Racial separatism already exists in Mississippi, and I do not think we can hold back the forward advance of the poor people until such a day as full-blown economic and social integration is possible," he said.

He called the program "responsible militancy" to help the Negro poor, which would naturally draw attacks from both the left and the right. The basic question, he said, is, "Will the church support a ministry which is under fire because it is carrying out the gospel of serving the poor and freeing the captives?"

Discussion was animated, especially after Marian Wright, dynamic lawyer from Jackson, Miss., told the general board, "Here you are a church, and here we are begging you to heed the gospel. If your support is not forthcoming, you ought to stop calling yourself a church."

In a dramatic climax of the discussion, the board received and read a telegram from Methodist Bishop Charles F. Golden reporting that the Upper Mississippi Conference had endorsed the Delta Ministry by unanimous vote and requested all churches to make offerings "in its interest."

The Fiers-Hays investigating committee had recommended approval o the Delta Ministry asking only for reduced budget for the coming year The National Council Board in it semiannual June meeting went alon with approval but declined the economy move which would have shu down the Delta Ministry's facilities Mt. Beulah, Miss. The budget was s at $300,000.

The board will develop a new statement to clarify the purpose of th ministry and make some administrative overhaul in financial controls

Another controversial bird in th line of fire was the National Council's earlier resolution on Vietnam An effort at revision was sent back t committee for study.

In the meantime, the board reaffirmed "with utmost solemnity" its previous actions on Vietnam, particularly the message and policy statemen adopted at Madison, Wis., last December, and the subsequent resolutio adopted at St. Louis in Februar These actions called for the avoi ance of bombing North Vietnam po ulations and for a phased withdraw of U.S. forces and bases. The boar also advocated bringing the disputi parties to the conference table throug the United Nations and other cha nels.

In its reaffirmation, the Boa stated that "subsequent developmen have demonstrated the validity, t timeliness, and the depth of convi tion" of the council's previous sta ments.

Moscow Priests Suspende Had Charged Persecution

Two Russian Orthodox priests w accused the Soviet government of su pressing religion have been suspend from the priesthood. The report ca from a high church official in M ow. (See *The Mennonite,* June 28, age 430.)

The priests, Nikolai I. Eshliman nd Gleb P. Yakunin, wrote a ten ousand-word letter last December President Nikolai V. Podgorny and church officials listing alleged Soet persecution of churches. The letr was made public in New York st month by the National Council Churches.

Archbishop Alexis, chief adminisative officer for the Moscow Patrichate, said the two priests, who are irty-five years old, had been susended by the Patriarchate in late ay. He said, "They will be able to sume their functions when they op casting discredit upon the sueme authorities of the church."

In their letter the priests accused e government's Council for Relious Affairs of "flagrantly violating" viet laws guaranteeing freedom of orship. They said that between 1961 d 1964, ten thousand churches and zens of monasteries had been osed and that baptismal and marage records were used to discrimite against believers.

astors to Meet This Fall

ie second annual pastors seminar ll be held on the campus of Mennite Biblical Seminary, Elkhart, d., Oct. 26 to Nov. 2. Sponsor of seminar is the Committee on the inistry of the General Conference ennonite Church.

Letters of invitation have been it to about sixty pastors in the ited States and Canada, and thirtye of these have indicated that they l be able to attend. Additional stors are now being invited so the mber present will total approxitely fifty.

The seminar has a fourfold purse. It aims to renew or enlarge the stor's sense of call to the ministry, provide spiritual stimulus through le study, fellowship, and discusn; to give practical help on pastorproblems and concerns; and to hink the role of the pastor and irch in a changing world.

To meet these objectives during week-long seminar, courses will offered on current theological nds, pastoral concerns, the role of pastor and church in a changing ld, and the role and function of small group.

erving as resource leaders for the seminar will be faculty members of the Associated Mennonite Biblical Seminaries, and pastors. Most class periods are followed by discussion periods.

The seminar is financed by a grant from the Schowalter Foundation, contributions from district/area conferences, special gifts, and a registration fee from each minister. From this fund all travel, room, board, and other expenses are paid.

The pastors seminar was launched in 1965 by the Committee on the Ministry upon recommendation of the Executive Committee of General Conference. With about fifty different pastors participating each year it is expected that all pastors will have attended in a five- or six-year cycle.

Taiwan Mission Spurred by Conference Plan

The following report was written by Shirley Hildebrand, General Conference missionary to Taiwan.

When the resolution on simultaneous evangelism was adopted by the General Conference at its Estes Park sessions last July, Paul Lin, an ordained minister of the Mennonite Church in Taiwan, was there. He wrote a letter to the Fellowship of Mennonite Churches in Taiwan, telling them about the resolution. He encouraged them to participate.

The churches agreed. A committee, elected by the fellowship and consisting of three national pastors and two missionaries, decided to request evangelistic teams from Overseas Crusades, to hold eight-day evangelistic crusades in each of the Mennonite churches. Each church was also encouraged to plan additional evangelistic outreach programs.

The schedule of activities during the crusades was essentially the same in each of the churches. Beginning each morning with prayer, lay members of the churches would team up with the evangelists, the local pastor, and missionaries, spending most mornings and afternoons visiting homes, distributing tracts, and inviting people to come to the evening meetings.

Afternoons were often taken up with group meetings at the churches. In the Chung-ho church near Taipei, for example, a group of Christian students met weekly at the church. Since most of these students would not be able to come to the evening meetings, their regular afternoon meeting was an opportunity for them to invite their friends to hear an evangelistic message.

The first four evening meetings were used for revival and Bible teaching messages for Christians, and the last four for evangelism. In the newer churches such as at Chung-ho and at Pei P'u, a preaching station opened recently in the Hwalien area, evangelistic films were used in the evening meetings followed by the message.

In most of the churches, local Christians gave testimonies during the evening meetings. Some of the most striking testimonies came from the Hsi-tun church near Taichung.

A blind man, more than sixty years of age, testified of the great change in his life since his conversion six years ago. He had such a bad temper before he became a Christian that he would kick chairs which were out of place or hit the wheel of his cart with a stick. Although he became blind since his conversion, he has not lost his spiritual sight and continues to witness for his Lord.

Another testimony was given by a mother who has believed for only ten months. She was a devout idol worshiper and even belonged to a cult which is outlawed in Taiwan. When her twelve-year-old son became ill someone told her to believe in Jesus. This she did and her son became well. After three months, however, he became sick again. One day he said to his family, "You should all believe in Christ." Then he said, "Jesus has come to take me home," and with those words he was gone from this life. His mother has faithfully continued to witness for her Saviour.

In Hsi-tun, as well as in Ta-ya, also in the Taichung area, some of the evangelistic meetings were held outside the church in villages nearby. This made it possible for more people to be reached, although the evangelists felt it was unfortunate that each village was visited only once in this way. It will now be the responsibility of the churches in those areas to continue the witness there.

Throughout the weeks of these crusades the emphasis was on Christians witnessing to their own neighbors, relatives, and friends. Where possible Christians were asked to go with the evangelists to visit their non-Christian acquaintances and in the future to do this type of visitation themselves. The Overseas Crusades teams did not want to feel that all evangelistic effort in the church stopped with their departure. Rather, they hoped that their eight days of work in a particular area would be the beginning of a constant and growing witness carried on by the local Christians under the guidance of their pastor.

Americans Can't Name Vietnam Enemy

The following article was written by Walter Gormly, Box 26, Mt. Vernon, Iowa.

Social scientists at Stanford University, in cooperation with the National Opinion Research Center at the University of Chicago, polled a representative sample of Americans on their views of the war in Vietnam. One question asked for the identity of the Vietcong. The responses to that question (N. Y. *Times,* April 6, 1966), showed that only 29 percent correctly identified the Vietcong as South Vietnamese Communists; 41 percent believed they were North Vietnamese. Newsmen tell us the Vietcong are enemies and tell us that the North Vietnamese are enemies, but they do not often tell us that they are not the same people.

But of those who know who the Vietcong are, how many know how large a part they play in the war? Five U. S. Senators, headed by Senator Mike Mansfield, reported they were told in South Vietnam that the best estimates were that fourteen thousand North Vietnamese and 216,000 South Vietnamese were fighting the Americans in South Vietnam.

An unscientific door to door poll in Iowa City, Iowa, in March, conducted mostly by university students found that 15.7 percent of 267 people polled didn't think any South Vietnamese were fighting Americans in South Vietnam, 41.6 percent thought the South Vietnamese were a small minority of those fighting the U. S., 12.4 percent thought they were about half, 4.5 percent thought they were a large majority, 5.6 percent didn't know how many South Vietnamese were involved and 20.2 percent did not know whether any South Vietnamese were fighting the Americans. Only 4.5 percent gave the correct answer.

One might assume that those who think the South Vietnamese are more than a small minority of those fighting the Americans (16.9 percent in the Iowa City poll) would be the same people who could correctly identify the Vietcong (29 percent in the Stanford poll) and calculate that a random poll would show that 8 percent would know that the North Vietnamese are a small minority of those fighting the U. S.

That calculation is based on a speculation, but the polls at least indicate that about 71 percent of the American people do not know the nationality of an enemy, and it is likely that a considerably larger percentage do not know who the major military enemy is. Although polls of the general public show a substantial ignorance of international affairs, misconceptions this widespread, of something that is on the front pages almost every day don't say much for the reporting.

Two Letters

My last column (Apr. 12, page 258) dealt with scanty reporting of a seventy-three-day absence from combat, except for "elements" on the part of North Vietnamese forces. I attributed newsmen's disinterest to a wish that the war not end.

I will quote shortly two news officials who challenge my statement that there was a cease-fire. One official thinks the absence from combat was not a cease-fire, but a seventy-three-day regrouping, and the other is not convinced there was an absence of combat. Both cannot be right.

One letter was from Roger Tartarian, vice-president and editor of UPI. He wrote:

"Some of the points you make . . . are certainly valid, but I wonder if your general conclusion can stand up to scrutiny.

"It is true that North Vietnamese units as such were little heard from in the period you mention. But it was not the first such lull; often it has meant regrouping that was the prelude to intensified activity. And however inactive the North Vietnamese may have been at that time, the Vietcong certainly were not.

"To say in so many words that there was a 'unilateral cease-fire' in effect by North Vietnam is hardly an unassailable conclusion. I think it only fair that something be established as a fact before the press can be fairly accused of having ignored it."

The other letter was from Wes Gallagher, AP general manager. His letter is too lengthy for this publication, so I have deleted his refutation of something I didn't say as well as his irrelevant remarks about the Vietcong. I have not deleted anything that is relevant. Mr. Gallagher wrote me:

". . . The assumption that the North Vietnamese have been conducting a cease-fire is yours and I do not believe that it is borne out by the facts . . .

"We carried . . . subsequent reports from the field of the capture of Vietnam troops still in action. . .

"Nothing broadcast from Hanoi or the Vietcong radio, or Peking, gives any justification to the assumption that there has been a unilateral cease-fire. On the contrary, such broadcasts have been more belligerent than ever before. . . .

"In short, there is nothing to justify the assumption that you make, nor is there anything in the facts and distribution of our report to warrant the statement that South Vietnam has not been covered."

The tone of the letters, the way one strained for a conclusion by contending seventy-three days was only a regrouping period, and the other strained to make a few exceptions to a cease-fire into no cease-fire gives us an insight into what these men want to be true.

I had hoped that wire service officials would guide reporters to mor rational reporting.

The clothing he needs may be in your closet

This boy is in a hospital in Latin America. Patients in Mennonite Christian Hospital in Taiwan also need clothing; families who lost their fathers during nine years of war in Algeria, too; so do people in Congo, Burundi, Haiti, Hong Kong, India, Jordan, Korea, Laos, Paraguay, and Taiwan.

The Mennonite Central Committee needs four hundred thousand pounds of clothing this year.

Sixty percent of the clothing will be distributed in Africa. Many of those who will receive clothing live in huts and they will find used clothing most practical.

Clothing for all ages is needed: aprons, belts, coats, gloves, handkerchiefs, levis and jeans, mittens, pajamas, scarves, shoes, slips, socks, sweaters, thread, underclothing for all ages, yard goods, yarn. Also needed are seventy-five thousand blankets, comforters, and quilts.

All used garments should be clean. They should be of a style that is practical and wearable. Missing buttons should be replaced. Shoes must be mated, polished, and provided with good strings. Women's and girls' shoes should be broad and low-heeled. All clothing should be the kind that can bear the label, "In the name of Christ."

Cooperative Ideas Sprout At Central District Meeting

Inter-Mennonite fellowship made itself a top concern at the May meeting of the Central District Conference.

It had to be because the conference met in a non-conference church in Fairview, Mich. The Fairview Church is a member of the Indiana-Michigan Conference of the Old Mennonite church.

Other hosts to the 350 delegates who came from Ohio, Indiana, Illinois, Missouri, and Iowa, were the churches at McKinley and Comins, Mich. These churches are members of the Central District.

Since the Fairview church was larger, the sessions were held in the Old Mennonite church. Many of the delegates were entertained in the homes of Fairview members.

An application for membership in the conference called attention to inter-Mennonite relations. The Champaign (Ill.) Church was accepted as a member of the Central District. It will also apply for membership in the Illinois Conference of the Old Mennonite church.

The Central District proposed to build on its inter-Mennonite experience. A closing resolution encouraged the General Conference Mennonite Church to continue its work in interchurch relations.

To practice what it preaches, the conference is taking the interchurch dimension into consideration in its own work. In setting a number of goals for the next five years it proposed to establish new congregations in cooperation with the larger Mennonite brotherhood. Suggested locations for the churches were Detroit, Toledo, Cleveland, and Buffalo.

The 8350-member conference adopted an $18,950 budget for the coming year and reelected as its president, Loris Habegger, Elkhart, Ind. Gordon R. Dyck serves the group as conference minister.

Words and Deeds

Mennonites of India and North America will build a hospital in a region of West Bengal which has only one hospital bed per two thousand people. Shyamnager is twenty miles north of Calcutta. The Mennonite Christian Service Fellowship of India expects to begin construction soon on an outpatient clinic which will be followed with a forty-bed hospital for women and children. The World Council of Churches will contribute $93,000, and the Mennonite Central Committee, $5000.

The Canadian Mennonite Central Committee will move to new offices on Aug. 1. The address will be 607 Paris Building, 259 Portage Ave., Winnipeg 2.

John O'Brien was wearing a peace button when he applied for a job at the San Francisco post office and was told that the post office couldn't hire anyone with his principles. After a legal group inquired into the matter with an assistant postmaster general in Washington, O'Brien was invited to apply for employment again.

In recent commencement rituals, Bethel College, North Newton, Kan., awarded degrees to 89; Bluffton College, Bluffton, Ohio, to 131; Canadian Mennonite Bible College, Winnipeg, to 19; Freeman Junior College, Freeman, S. D., to 46 (college, 34, and academy, 12).

In Evanston, Ill., the 1-W fellowship raised $740 for an improved floor for the Evanston Church. Members of the group participate actively in the church's ministry.

Camp Men-O-Lan observed its twenty-fifth anniversary on June 26. The Eastern District Conference operates the camp which is near Quakertown, Pa.

CHURCH RECORD

Calendar

General

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 28-29 — Saskatchewan Conference, Hague.

July 23-30, 1967 — World Conference, Amsterdam.

Canadian

July 24-30 — Bergthaler Church, Steinbach, Man., Barry Moore Crusade for Christ Campaign.

Deaths

Edith Albright (Mrs. LeRoy H.) Eden Church, Schwenksville, Pa., died June 11. She was eighty-four.

Sarah Ann Diller, Ebenezer Church, Bluffton, Ohio, was born July 18, 1882 in Hancock County, Ohio, and died June 17.

Anna Enns (Mrs. John P.), Bethel Church, Inman, Kan., was born July 13, 1883, and died June 15.

Jacob J. Jantz, New Hopedale Church, Meno, Okla., was born Apr. 3, 1886, and died May 28.

David B. Koehn, New Hopedale Church, Meno, Okla., was born in 1896, and died June 11.

Jacob P. Koehn, New Hopedale Church, Meno, Okla., was born Feb. 17, 1887, and died June 11.

Arla Stutesman, Fairview, Mich., was born Nov. 26, 1893, and died June 12. She was a charter member of the Comins (Mich.) Church.

Harvey Welty, First Church, Bluffton, Ohio, was born March 1900, and died Apr. 3.

Baptisms

Arvada (Colo.) Church, on May 29 Darlene Baum, LeRoy Foth, Caro Whitsett, Mary Whitsett.

First Church, Bluffton, Ohio, on June 12: Sue Amstutz, Dan Amstutz, Douglas Basinger, Keith Bauman, Shirley Brauen, Valerie DeVier Erica Gellert, Donna Gratz, Carlto Habegger, Becky Lehman, Dick Mas Mike Mattevi, Susan Neuenschwander, Bruce Reichenbach, Joyce Reichenbach, Janet Winkler.

First Church, Lima, Ohio, on Jun 19: Debbie Brown, Brice Brennman Carolyn Neufeld.

First Church, Mountain Lak Minn., on May 29: Susan Ebeling Marjorie Friesen, Marie Audre Harder, Rebecca Harder, Wilm Klassen, Marjorie Loewen, Loren Nickel, Verlo Adrian, Charles Harder, Richard Loewen, Robert Pankratz.

First Church, Wadsworth, Ohio, on

ne 5: Philip Croyle, Susan Halter-
an, John Klassen.

Grace Church, Dallas, Ore., on
ay 29: Gaylene Fast, Rodney
eppner, Brian Huffman, Jerry Hoff-
an, Christine Morris, Judy North-
p, Duane Quiring, Ronald Quiring,
ebecca Quiring, Marilyn Schellen-
rg.

Immanuel Church, Delft, Minn.,
May 29: Mrs. Dave Peterson,
yce Goertzen, Judy Radtke, LeRoy
iebe, Thorval Wiebe, Larry Baerg,
athan Fast, Jay Franz, Robert
erg, Glen Wiegold.

Tabor Church, Newton, Kan., on
ay 22: Sharon Funk, Brenda Goert-
n, Elaine Wedel, Wilma Guhr,
bert Thiesen, Orville Flaming,
ifferd Bartel.

Upper Milford Church, Zionsville,
., on June 19: Timothy Geissinger,
nee Nester, Joseph Schantz, Den-
Trone.

West Abbotsford (B. C.) Church,
June 5: Carol Giesbrecht, Betty
rau, Verna Rempel, Annie Hein-
hs, Adella Wall, Diane Dyck, James
all, Donald Wall, Rudolf Schroe-
r, Henry Funk, John Unger, David
ewen, Ernest Froese, Woldemar
oese.

inisters

vid Barstow, Goshen, Ind., is serv-
as pastoral assistant at Alexander-
hl Church, Goessel, Kan., this
mmer.

Otto Dirks was ordained into the
nistry on June 12 at the First
urch, Lima, Ohio. He has been
stor of the church since the spring
1963.

James Gundy, Princeton, Ill., was
talled as pastor of the Tiskilwa
l.) Church on May 29. A member
the Tiskilwa Church and a teach-
he will continue teaching. Form-
y he taught two years at the Ailsa
aig (Ont.) Boy's Farm, and six
rs in Congerville, Ill.

John A. Harder, pastor of the
ited Mennonite Church, Thomp-
, Man., has resigned to enter Pur-
e University to complete require-
nts for the master of arts degree
English literature. The Harders
ne to Thompson in 1963 and he
s ordained in 1964.

James Klassen, Lebanon, Kan., a
ember of the Alexanderwohl
urch, Goessel, Kan., has been com-
ssioned to serve as summer pastor
the Lebanon Christian Church this
mmer.

Grant Noll, pastor of the Grace Church, Chicago, Ill., was ordained on June 26. He is a native of Lancaster, Pa.

Bernard Retzlaff, Drake, Sask., pastor of the North Star Church, will terminate his pastorate on Aug. 1.

Paul Roth will begin a one-year interim pastorate at the Salem-Zion Church, Freeman, S. D., beginning Sept. 1. Roth was formerly pastor of the Carlock (Ill.) Church and the Calvary Church, Barlow, Ore.

Herman Walde, pastor of the First Church, Edmonton, will complete his pastorate with that congregation on Aug. 1.

Marriages

Dennis Bowers and *Bonnita Burden*, both of First Church, Lima, Ohio, on June 10.

James Diller, First Church, Bluffton, Ohio, and *Nancy Brown*, Methodist Church, Beaverdam, Ohio, on Apr. 3.

Wayne Fast, First Church, Newton, Kan., and *Beverly Ranaeh Reimer*, Faith Church, Newton, Kan., on May 7.

Ray Flaming, Tabor Church, Newton, Kan., and *Mary Wiens*, First Church, Hillsboro, Kan., on June 11.

Conrad Graber, First Church, Pretty Prairie, Kan., and *Janetta Smith*, Baptist Church, Wichita, Kan., on June 12.

James E. Harris, Jr., The Lady of Magdalene Church, Wichita, Kan., and *Georgia Kay Ensz*, First Church, Hutchinson, Kan., on June 11.

Arlan Kaufman, First Church, Newton, Kan.. and *Linda Fletcher*, St. Louis, Mo., on June 12.

Dennis Kroeker, First Church, Hutchinson, Kan., and *Sondra Epp*, Buhler (Kan.) Church, on June 5.

Gerhard Neufeld, First Church, Newton, Kan., and *Maribeth S. Iserhardt*, Church of God, on May 6.

Norman Reichenbach, First Church, Bluffton, Ohio, and *Lynda Cheney*, Church of the Brethren, Ada, Ohio, on June 10.

David E. Schmidt, Bergthal Church, Pawnee Rock, Kan., and *Mary Jo Goering*, Bethel College Church, North Newton, Kan., on June 12.

Gene Schmidt, Alexanderwohl Church, Goessel, Kan., and *Marcia Kay Hiebert*, First Church, Newton, Kan., on June 24.

James Schrag, First Church, Newton, Kan., and *Judith Ann Nickel*, Bruderthal Church, Hillsboro, Kan., on June 11.

Doyle Raydon Smith, Bergthal Church, Pawnee Rock, Kan., and *Janice Kay Graber*, First Church, Pretty Prairie, Kan., on June 8.

Donald Sprunger, Berne (Ind.) Church, and *Doris Reichenbach*, First Church, Bluffton, Ohio, June 11.

Jeffery Stucky, First Church, Pretty Prairie, Kan., and *Vivian Ruth Becker*, Bethel Church, Inman, Kan., on June 10.

Steven W. Stucky, First Church, Pretty Prairie, Kan., and *Jeanette Louise Reimer*, First Church, Beatrice, Neb., on June 12.

Richard Wiens, First Church, Newton, Kan., and *Mary Lee Detweiler*, Hesston, Kan., on May 14.

Workers

Paul A. Leatherman, Akron, Pa., has been appointed director of the Vietnam Christian Service program, succeeding Atlee Beechy. He is scheduled to arrive in Saigon on July 21. Vietnam Christian Service, a joint program of Church World Service, Lutheran World Relief, and the Mennonite Central Committee, is operating on a 1966 budget of $325,000, and hopes to have sixty persons in Vietnam by the end of this year.

Leatherman, Toews, Toews (Workers).

Leatherman is currently employed as a salesman by A. N. Wolf Shoe Co., Denver, Pa., a division of Miller-Hess and Co., Inc., Akron, Pa. He also serves as a member of the Miller-Hess board of directors.

Dennis Duerksen and *Leon Guhr*, Lehigh (Kan.) Church, are in 1-W service at Beatty Memorial Hospital, Westville, Ind.

Henry Esau was installed as deacon in Bergthaler Church, Steinbach, Man., on June 12. He and his wife have been members of this church for fifteen years.

Richard and Betty Toews, Headingley, Man., have accepted a voluntary service assignment in Cuauhtemoc, Mexico, beginning July 15. They will teach conversational English in Mexican and Old Colony Mennonite schools. He is the son of the John Toewses, Kane, Man., and she is the daughter of the Gerhard Janzens, Portage la Prairie, Man. Both are members of the Bethel Church, Winnipeg.

New Addresses

Henry H. Epp, 59 McMasters Rd., Winnipeg 19 [186]
Erwin C. Goering, 201 Beech St., Normal, Ill. 61761 [18]
Wilhelm Isaak, Kindersley, B. C.
Ray Linberger, 2944 N. Franklin St., Philadelphia 19133 [39]
Ernest W. Neufeld, 1528 Chew St., Allentown, Pa. 18102 [139]
Ralph W. Penner, Box 473, Westville, Ind. 46391 [20]
Melvin D. Schmidt, Centerbrook, Conn. 06409 [49]
Glen Schrag, 502 Elm Place, Princeton, Ill. 61356 [13]
Mrs. Laura J. Thomas, 106 W. Highland Ave., Chestnut Hill, Pa 19118
Arthur Weaver, 2 Franklin Ave., Rye, N. Y. 10580 [261]

Published

"Youth Attitudes Toward the Church" is the major article in the summer issue of the *Educational News Bulletin*, published by the Board of Education and Publication, Box 347, Newton, Kan. The fifteen-page article summarizes a youth survey made among Mennonite young people and their leaders in 1964.

Witness to Your Faith is a series of five pamphlets recently published by the Board of Business Administration dealing with ways of donating to the work of the church, such as gift annuities, trust funds, and investments through Church Extension Services, Inc., and Mutual Aid Services, Inc. "Witness to your faith with a gift after death" deals with making a will. Another pamphlet, "Give to God and to Caesar," answers some basic questions concerning ways in which the Christian may give and still take advantage of government approved methods of tax deduction.

Summer Service

Sherry Esau, First Church, Hutchinson, Kan.; State Home and Training School, Wheat Ridge, Colo.

Arlene Friesen, First Church, Hutchinson, Kan.; Waveland, Miss.

Karen Friesen, First Church, Hutchinson, Kan.; Institute of Logopedics, Wichita, Kan.

LETTERS

Roman Communists?

Dear Editor: I would like to ask Mr Boldt who wrote a letter in *The Mennonite* of June 7, exactly what does he mean by his statement, "Besides we know good and well what relationship the Roman Catholics and communists have between them." And will he back up his statement with positive proofs. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill.*

A Cry for Justice

Dear Mr. Shelly: I wonder if you could clear up something for me—is C. G. Boldt for real? His letter in the June 7 *Mennonite* confused me a good bit, since it started off sounding like a clever satire on the letter from Milton Staufer. But apparently he wanted us to take him seriously, which is pretty difficult to do.

For example, he begins by saying that the whole thing started among migrant people, which he seems to think means something. If it does, why didn't he say what it means, since I don't think where it started is important. Why shouldn't it have started among the people who are most directly concerned? Perhaps he is trying to say the people are not residents of the area—but *they* say they *are,* and I'd think they should know. "And besides," says Boldt, "they owned up to it that they were a bunch of communists." I wish he had some more substantial proof than his own say-so, as I find it difficult to believe that a communist in this country would admit he was one. I doubt that the strikers ever said any such thing. "The Plan of Delano," which was issued by the NFWA at the start of the march to Sacramento, is a cry for democracy and justice. If those are communist demands, then I'm one, too. If I didn't know what they would say, I would ask Boldt, Staufer, et al, whether they believe good people can be communists, and communists can be good people. In fact, I agree with Staufer, that the march on Sacramento was as much communist-inspired as the Berkeley revolt of 1964 — about which the Byrne Report to the Board of Regents said, "We found no evidence that the Free Speech Movement was organized by the Communist Party . . . or any other outside group." By the way, I'd like to know how the marchers' clothing proved they were communists, since I am not aware that there is some special outfit that is exclusively communist.

Other things—Boldt seems to feel that the behavior of the people on the march showed they did not have any religion, etc. As I understand it, they held rallies in these towns, the "girls" were mainly their wives, and at the head of the march they carried religious emblems. By the way, what does the amount of religion have to do with the justice of the workers' cause? Finally, the implications of Boldt's statement about the relation between the Catholics and communism are way off-base, as most well-informed people will agree. The Catholic church is, if anything, anti-communist throughout Latin America. *G. Robert Smith, Box 171, Ardendtsville, Pa.*

About Writing Letters

We appreciate all the letters submitte for publication and we try to publis them all, space permitting. We do no use unsigned letters, though we wil withhold names if requested. Letter addressed to the editor marked "personal" or "not for publication" ar also appreciated and, of course, wil not be published. Editor.

arold G. Black

xperiences from
e life of Roy L. Smith

HE BELIEVED N PRAYER

To THE AVERAGE literate American the initials *R. L. S.* likely suggest the name of Robert Louis Stevenson, but to the average American Methodist they evoke the name of the late Roy L. Smith, my most unforgettable character.

When Dr. Smith died at the wheel of his car on Sunday, April 20, 1963, as he was about to drive from his home in San Bernardino, California, to preach in Glendale, American Protestants lost one of their greatest spiritual leaders and most distinguished pulpiteers. Early in his career he was named by many thousands of his denominational peers as one of the seven finest Methodist preachers.

That there was such a man at all is something of a miracle, for he was born on January 28, 1887, in a two-room tar paper shack on the western prairie in the midst of what is still known in American history as the great Kansas blizzard. The storm was so long and so violent that his father, a poor but godly miller, had to burn the household furniture to provide warmth enough to keep them alive.

In his book *Why I am a Methodist*, Smith explains that though he was born in dire poverty, the tar paper shack was a magnificent institution and gave him a marvelous outlook on life, for it was a Christian home. After a simple breakfast, his mother read something from the Bible, then his father prayed for divine blessing on the family, usually mentioning each by name.

The father, a Civil War veteran, though possessing little formal education, nevertheless had a consuming passion for knowledge and, despite his pathetically meager earnings, surrounded himself with great books. He always took particular pride in having married an educated woman—a college graduate!

That the home is the cooperative enterprise, involving not only rights but duties and responsibilities, was one of the earliest and most valuable lessons Smith was taught. One incident he describes makes this crystal clear.

It was his job to fill the woodbox every evening. One morning he found no breakfast waiting for him. The explanation was simple. His father had brought food home the night before but there was no wood to make a fire. Consequently his father had gone breakfastless to work, and his mother had not eaten. *"No wood, no breakfast"* — that was the principle the household worked on!

Elsewhere he confesses that, though he was later to attend several colleges and universities, and even to give instruction in a few, he felt that little Kansas prairie shack was by far the greatest university he had ever attended, for it was there that his mind was awakened.

"Some of the greatest seminars in which I have ever sat," he writes, "were conversations between my father and mother across the supper table after the dishes were done."

Going to college had long been Smith's dream but it seemed out of the question after the death of his father, victim of a mill accident, together with his mother's failing health. At eighteen he found himself left with what seemed an impossible double task: to maintain a home for a sick parent and at the same time to attend college.

His original plan was to become an electrical engineer. That idea, however, was finally given up because he had an inner conviction that he ought to be a preacher, a conviction which he was unable to shake off and seemed only to deepen.

It was during his association with the YMCA and with a Student Volunteer Band—a youth movement then being sparked across the whole continent by John R. Mott and other Christian leaders for worldwide evangelism—that he experienced a powerful impulse to dedicate his life to the Christian ministry, a thing his father had prayed for at his wife's bedside during that blizzard.

In becoming a preacher, however, he felt that he would thereby be dooming himself and his family to economic privation, and that idea he could not tolerate. Indeed he could not believe that God wanted ministers to be poor.

During his college years he managed to earn small amounts of money —chiefly by sign-painting—but often his finances were at low ebb, entailing real privation. Let one illustration suffice. In the middle of his senior year — his mother hospitalized — the situation had reached a crisis. For three solid weeks he had not had a single penny in his pocket and sometimes went without his meals. Small wonder he was low-spirited.

Late one day while walking across the campus, with head bowed down and mind wrestling with seemingly insoluble problems, he felt an arm thrust through his and heard the voice of the college president saying, "Smith, how are things going?"

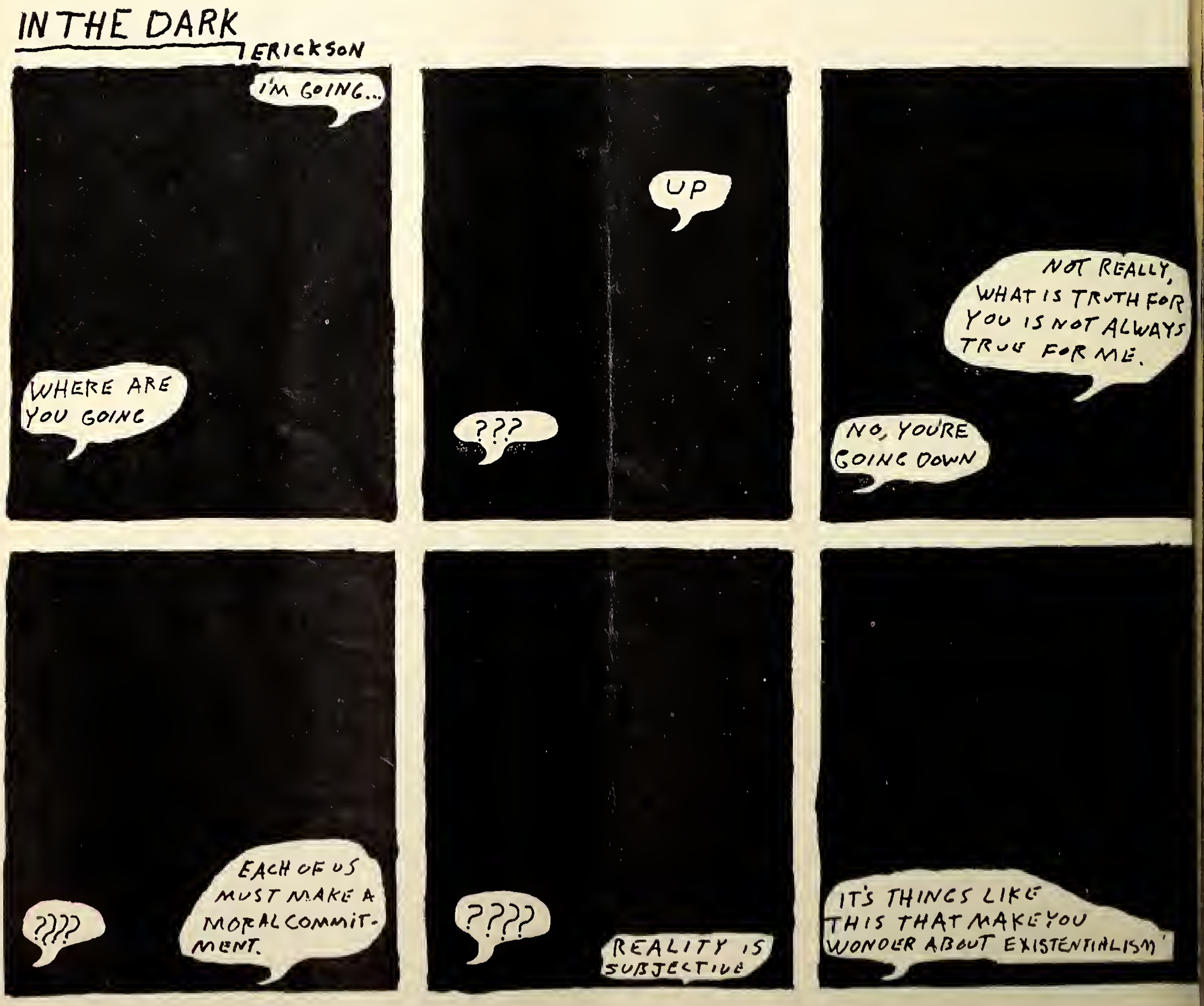
Smith put him off as best he could but finally he had to admit that he had no money to buy textbooks but had to borrow them, owned no overcoat but wore a sweater because he could not pay for laundry, and ran to school to keep warm, pretending he was doing it for exercise. After taking him into his study, President Mossman talked matters over with him and finally said that he would go on his note except that he was already on paper for more than $4000 for other students, and the bank had just telephoned that he must not sign any more notes. Then he added, "There is only one thing I can do; I can pray."

With that he knelt down at his desk and pleaded with the Almighty for help—the first time the boy had ever heard his name uttered in prayer except by his parents. And what a prayer! Somehow while the president prayed, Smith slipped out of the big chair in which he had been sitting and was down on his knees by Mossman's side and with the president's arm about his shoulders. Moments later as Smith stepped outside into the glory of the setting sun, the president said goodbye, adding, "Remember, your mother is praying for you!"

Taking off his cap, the boy prayed, "Lord, if You and mother and the president believe in me, I'll make it. I do not know how. I will not quit!"

At the beginning of his ministry he married a co-ed, Mabel Conley, "a young woman of rare beauty and strong personality, who possessed a rich contralto voice." For many years the two traveled together as Chautauqua and Lyceum entertainers, giving lectures and "chalk talks," a rare ability Roy had inherited from his gifted mother. For more than thirty years he wrote syndicated articles for hundreds of newspapers across the country, always avoiding the publication of anything that would arouse resentment or hatred in any of his fellow Christians. He took understandable pride in the fact that his syndicated writings were accepted by Roman Catholic and Protestant editors alike.

Smith began preaching in small rural churches, later became the pastor's assistant in a large Chicago church, then held long pastorates in Minneapolis and Los Angeles. After eight years' ministry in the First Methodist Church in the City of the Angels, he was elected editor of the *Christian Advocate*, then the official publication of the Methodist Church.


IN THE DARK
ERICKSON
I'M GOING...
WHERE ARE YOU GOINC
UP
???
NOT REALLY, WHAT IS TRUTH FOR YOU IS NOT ALWAYS TRUE FOR ME.
NO, YOU'RE GOINC DOWN
????
EACH OF US MUST MAKE A MORAL COMMIT-MENT.
????
REALITY IS SUBJECTIVE
IT'S THINGS LIKE THIS THAT MAKE YOU WONDER ABOUT EXISTENTIALISM

t the end of another eight years he
as made one of the two Methodist
iblishing agents. At the close of a
nilar period he retired.

The last of his numerous books—
d the one of which he was proudest
-was titled *The Future Is Upon Us.*
his has been, I think, the most re-
rding experience I have ever had,"
wrote me upon its publication in
'62. It deals, in depth, with the dan-
rs posed by international commu-
sm in the world struggle.

A good illustration of tolerance of
her faiths besides his own—for in
atters of religion he was a firm be-
ver in "the right of private judg-
ent"—is seen in this personal cir-
mstance. After *The Future Is Upon*
was published, I lent the auto-
aphed copy he had given me to my
venteen-year-old Catholic grandson.
suming that it was a bit of Prot-
ant propaganda, the boy was so sur-
ised on discovering his mistake that
wrote the author a letter of ap-
oval and appreciation.

In what turned out to be Smith's
t letter, typed only a day before
sudden death, are these words:
am glad, of course, that you should
prove the book so cordially. . . .
u say that you are a Catholic, and
t gives me even more satisfaction.
know that some of the opinions I
pressed—particularly in the matter
birth control—are out of agree-
ent with the position your church
es. But that is a matter of opinion.
hink one thing, and your church
thorities think another. But I have
feeling that if we treat each other
pectfully, and if we do not impugn
h other's motives, we have the
ht to differ. And the cordial way
which you respond to my book
es me the confidence that I have
ated an honest difference of opin-
respectfully as well as honestly."

But what makes Smith so unfor-
table—makes him stand head and
ulders above so many others—
s his profound belief in prayer.
at belief runs like a silver thread
ough all that he wrote as well as
his pulpit prayers.

When he prayed, you felt—indeed
knew—that God was right there
ening. When during retirement
rs, sitting as a visitor in some back
v, he was sometimes called upon
go to the pulpit platform and "pro-
unce the benediction," everyone
ening noticed the deep sincerity
h which he asked God to "bless
ryone—*every one*." He made the congregation feel his — and their — nearness to God.

I recall that on one occasion many years ago, as I was standing inside the church office one Sunday morning just before the service was to begin, I told him that at that very moment my wife was lying dangerously ill in a nearby hospital. At once he put his arm around me and prayed with such feeling and utter sincerity that the remembrance still remains with me.

Perhaps his belief in prayer is not to be wondered at, for he was reared in a prayer-saturated home. When at eighteen he had decided to enter the ministry and was about to announce the fact to his mother as she stood in the kitchen, he expected her to be both pleased and surprised.

After tamping the old stove with a lid-lifter, she finally managed to say, "Those are the sweetest words I have heard since your father first told me he loved me. Through all the years since that terrible storm, if your father and I were together even so much as thirty minutes, we never failed to slip off into some quiet place and pray that God might call you to preach." When years later he showed his mother his college diploma, she felt she was ready to die in peace, for she had seen her prayer answered that her son might get a college education.

When war clouds were threatening during his editorship of the *Christian Advocate,* Smith arranged for an interview with Cordell Hull, Secretary of State, in Washington, hoping he might get something to publish that would have a steadying influence on the church, the nation, perhaps the world. After words of greetings were exchanged, Smith discovered that he also was being interviewed! Twice he offered to excuse himself, but the Secretary insisted on continuing their exchange of questions and opinions.

Finally, apologizing for taking so much of his time, Smith said he realized the enormous load of responsibility a Secretary of State must be carrying, and added, "I have little that I can give, but I know how to pray. Would you like me to offer a brief prayer before I go?"

"Please do," said Hull, extending his hand with eagerness.

When the brief prayer was finished, Hull, trembling with emotion, confessed, "In all my years in this office, this is the first time any man ever came in offering to pray for me. I will never forget it. Won't you please come back some day—just to pray?"

CONTENTS

*Called to Be Saints 442
News 446
Church Record 451
Letters 452
**He Believed in Prayer 453
Editorial 456

*Supplemental reading for the Sunday school lesson of *July 10; **July 17.

COVER

"But where shall wisdom be found?/ And where is the place of understanding?/ That path no bird of prey knows,/ and the falcon's eye has not seen it" (Job 28:12, 7).

CONTRIBUTORS

Verney Unruh, 5330 Namiki, Miyakonojo, Miyazaki, Kyushu, Japan, is chairman of the General Conference Mennonite Mission in Japan. In September he will become secretary for Asian missions for the Board of Missions. His article is adapted from a sermon given at a missionary conference last fall.

Harold G. Black, 842 East Villa St., Pasadena, Calif., is an author and a professor of English. Among his books is a biography of Woodrow Wilson published in 1946. Roy L. Smith, the subject of his article, is buried at Nickerson, Kan.

William L. Friesen, 722 Main St., Newton, Kan., is treasurer of the General Conference Mennonite Church.

CREDITS

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THE MENNONITE

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William L. Friesen

For all you love make a will—that is the slogan which many of the major denominations will be using during the coming months. The church's interest in will-making is basically twofold. First, because the church teaches Christian nurture within the family setting, it is naturally interested in what happens to minor children when parents are prematurely called in death. A parent may make suitable arrangements with respect to a guardian only through the writing of a will.

Second, charitable organizations such as the church can benefit from estates only if the one who created the estate had a will in which he specifically named the charitable organization to be recipient of the estate or part of it. In the absence of a will, state laws provide that next of kin receive the possessions left by relatives.

It is scriptural to make a will. Isaiah the prophet came to Hezekiah and pronounced impending death. The prophet spoke the will of God when he said: "Thus says the Lord: Set your house in order; for you shall die, you shall not recover" (Isa. 38:1). A will makes it possible to be a faithful steward with respect to material blessings.

In most states if your property, real or personal, is held by you and another as joint tenants, there is no need of a will since, in either case, upon the death of the one the property would belong to the survivor. But, even so, you should make a will so as to indicate what should be done if you were the survivor, or if both of you should die at approximately the same time.

In the absence of a will, state statutes apply with respect to disposition of your property. Charitable institutions, perhaps loved ones and others may be exercised. This imperfect division may be corrected with a will or law all your own. You may dispose of your estate as justice or affection dictates, and the Lord directs. You may save taxes and certain unnecessary settlement fees. "So each of us shall give account of himself to God" (Rom. 14:12).

During July and August we follow our summer schedule, publishing biweekly instead of weekly. July 19 is our next publishing date.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

81:28 JULY 19, 1966

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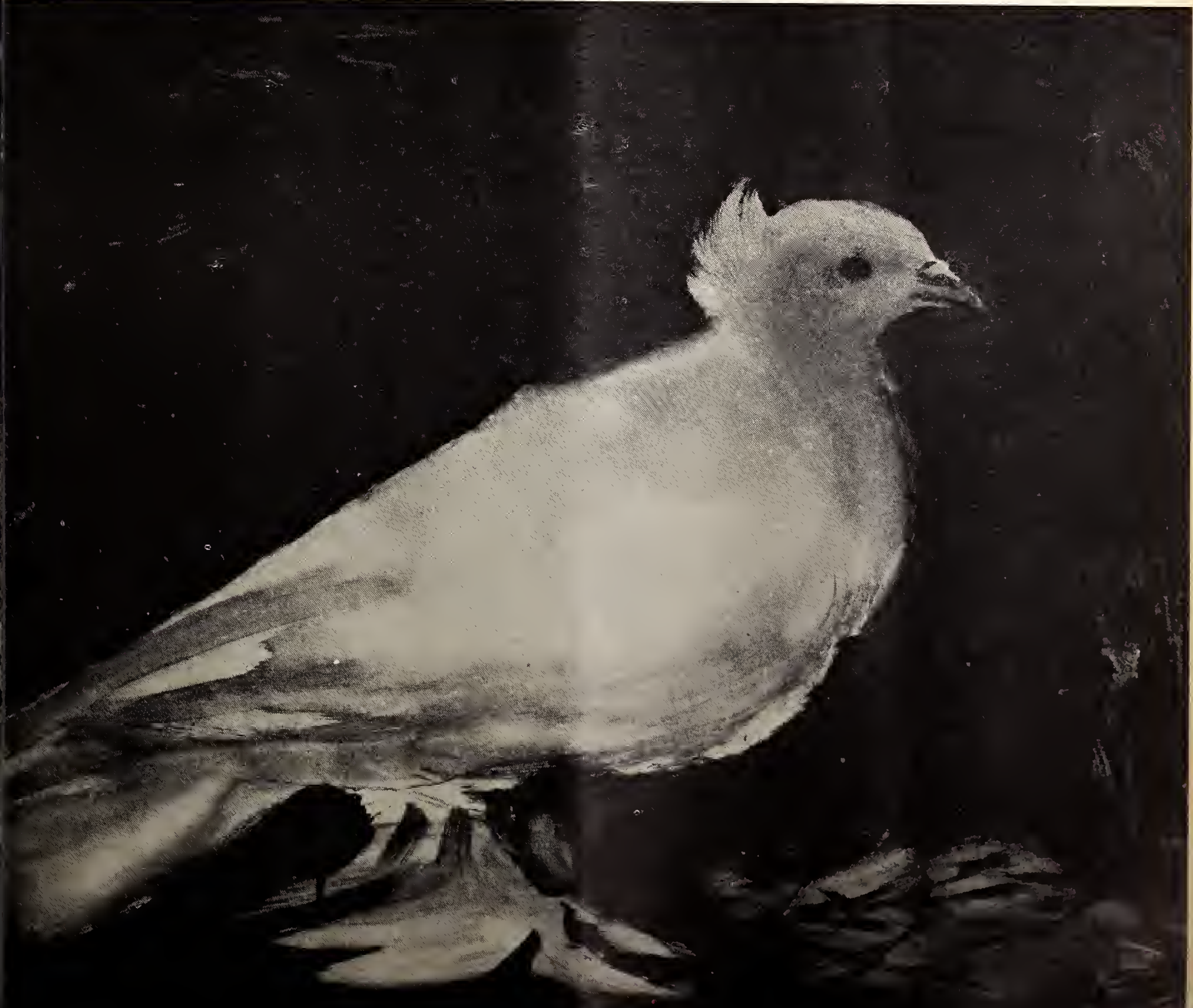

KENNETH SCOTT
LATOURETTE

A NATION AND ITS BIBLE

Did the Bible play a major role in shaping America? Our first thought is to say, Yes. With the exception of the Indians and the Negroes, at the outset of American independence, the overwhelming majority of the population was Protestant in background. All but small minorities came from countries which were officially Protestant.

And Protestants emphasize the Scriptures as the record of God's dealing with man, and of the salvation which He has wrought. The Bible culminates in the incarnation, crucifixion, and resurrection of God's Son, and in the work of His Holy Spirit in the creation of His Church. The continuing vitality and even the survival of Protestantism, therefore, depends on familiarity with the text of the Bible. Its study by the rank and file of those who call themselves Protestants is essential.

Moreover, again and again we are reminded of the part which Protestant refugees from persecution in Europe had in laying the foundation of our nation. These refugees placed high emphasis on the Scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of His Holy Word. This faith has inspired much of the American dream.

Unreligious Pioneers

Yet, from the beginning of the United States, even in the years of foundation-laying, the Protestant heritage seemed to be waning. The influence of the Bible was threatened. Most immigrants in colonial days were not moved by a religious impulse. The economic motive—the desire for more of this world's goods—was predominant.

So far as we can tell, when the Declaration of Independence was signed, only about five out of a hundred of the population were members of churches. As thousands left the Atlantic seaboard and moved wes ward, such slight association as the might have had with the church a its faith dwindled.

Early travelers on the frontier r ported the seeming godlessness of th new settlements. Disregard of rel gion, the flouting of Christian mor standards, the absence of worshi prevailed.

With the nineteenth century cam new waves of immigration from Eu ope. Only a few of the arrivals ha religion as a dominant purpose. Mi lions were Roman Catholics who i their homelands had only slight co tact with the Bible. Urbanization b gan to threaten biblical faith as i caused the decline of the small tow and the rural life which Protestan ism did much to shape.

In spite of these obstacles, th Bible has been a mounting influenc in American life. Does this general zation seem contrary to the facts No one with his eyes open can fa

be aware of the gross ignorance of e Scriptures in the public at large d among those who call themselves hristians, even the members of Prot- tant churches.

Yet we see some facts on the other de. Outstanding is the mounting pro- rtion of the population who are embers of Protestant churches. With o exceptions, each decade in the neteenth and twentieth centuries has en an advance in church member- ip. The exceptions are the decade the Civil War, which brought an tual decline, and that of World ar I, when neither advance nor cline was seen.

Obviously membership in a Protes- nt church does not insure a knowl- ge of the Bible. But Protestant in- uction and Protestant worship are ble-centered, and some familiarity th the Scriptures penetrates to the nk and file of the membership and rough them to the national life.

Moreover, the published totals of otestant church membership are not adequate measure of the influence Protestantism, and so of the Bible. me denominations include in their tistics only adult members, and take account of children who are under instruction which includes the ble. Then, too, millions who have ce been members of Protestant urches have, through one or an- er cause, been erased from the ls. Yet they and thousands of others o from time to time have attended urches or are members of fraternal ders which in their rituals make a ce for the Scriptures have been posed, even though with tragic in- quacy, to the biblical message.

We also know that the sales of the le and of the Testaments year by r exceed those of any other book. e text most widely sold is the au- rized or King James Version. Yet the last few years the Revised Stan- d Version has sold by the millions, other versions have from time to e had a wide circulation. Outside testantism, notably in Roman Cath- circles, the study of the Bible is unting.

How shall we account for this permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life, has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ with its mystery and its unquenchable hope, and of the witnesses of the earliest Christians to Christ, has an inescapable appeal.

Of secondary, and yet, of crucial importance have been the means by which the Bible has been made accessible. Most Sunday schools are based on the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular, and recently the Roman Catholics have increasingly read them also in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. We hear much of undenominational groups which have Bible study as part of their discipline, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels, and other facilities for travelers.

The American Bible Society

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization, in 1816 in New York City, it has striven, with amazing approach to success, to put a copy of the Bible or at least a New Testament in every home and in the possession of every American without one.

From its beginning it dreamed and acted with the entire nation as its objective. Four times in its first hundred years it undertook what it called a *general supply,* with the purpose of placing a Bible in every family destitute of a copy.

Between its general supplies it also endeavored to reach all. In its earlier years it was organized by auxiliaries—state, city, and county branches—and much of its achievement was through the voluntary labors of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the east.

It emphasized the frontier. Indeed, what is sometimes called the Bible belt owes that designation in no small degree to the labors of the society, its agents, and its auxiliaries, in the days when that vast section was being settled.

During the wars in which the country has been engaged it has put Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons, hospitals, immigrants, and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "parent" society, and later through the American society, Bible societies have been organized and aided in many countries.

In the present century all these bodies have been drawn together in the United Bible Societies, with the Archbishop of York as the current president. In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breathtaking objective in this day of "literacy explosion" placing a copy of the Bible, or at least a portion of the Bible, in the hands of every literate individual the world around. Already, through many agencies, the Bible in whole or in part is in more than one thousand tongues. The American Society is aiding in making the Scriptures available in the remaining hundreds of languages into which it has not been translated, and some of which have thus far not been reduced to writing. Here is a program to thrill every Bible-valuing heart.

WHO ARE THE VIETNAM OBJECTORS?

VICTOR STOLZFUS

It was almost a year ago in the city of Hue, South Vietnam, on a summer day. The place was known as a rendevous for American GI's and Vietnamese girls. On this day one of the GI's tossed candy on the cobblestone street. Immediately the children descended like locusts.

A young Vietnamese teacher happened by and spoke to the children sternly and emphatically. He told them to pick up the candy and give it back to the American. They hesitated and then sheepishly complied. Then speaking to the soldier with a tone of suppressed anger and scorn, he said: "You Americans don't understand. You are making beggars of our children, prostitutes of our women, and communists of our men."

This incident made a special impact upon me as a student of sociology. Much moral protest has centered upon the atrocities of both the Vietcong and the American-Saigon forces. But the moral evil of war in this area goes far deeper than the Vietcong's disemboweling and the American-Saigon forces' napalming of civilian villages. The very social and economic fabric of Vietnam is being disturbed in a way that will require social repair long after the bulldozers fill in the bomb craters.

Christian conscientious objectors, of course, protest the war. They believe that Christ has not only held before them the goal of the kingdom of God, but has instructed His followers in Christian methods that overcome evil with good rather than escalating human conflicts into higher levels of destruction. Persons who take this minority position are to be found in small peace fellowships in about forty-four of the major denominations of this country. It has been the historic position of the Church of the Brethren, the Society of Friends, and the Mennonites for several centuries.

But this is by no means the beginning or the end of those who have raised their voices in moral protest against the foreign policy of the U.S. government in Vietnam. Opinion leaders from a broad variety of occupational and social backgrounds have come to the conclusion that their nation is morally wrong in the pursuit of the current military policy. I will make the survey in order of decreasing religiosity (and increasing courage).

Just War Theologians

The essential idea that war can be an instrument of justice and that it should be limited to the pursuit of a just peace goes back to the Greeks of the third century B.C. It was adapted by the Romans, and, after a predominantly pacifist first century, it was introduced into Christian theology by Augustine and Aquinas.

For example, the conduct of a just war as expressed in a Council in 1054 forbade attack on clerics, monks, nuns, women, pilgrims, merchants, peasants, visitors to councils, churches and their surrounding grounds to thirty feet (provided they did not house arms), cemeteries and cloisters to sixty feet, the lands of the clergy, shepherds and their flocks, agricultural animals, wagons in the fields, and olive trees.

A modern recapitulation of just war theory appears in the *Christian Century* of February 16. According to most exponents of current just war theory the decision to engage in war must be made by legitimate authority, the object must be to vindicate justice, the war must be waged with a just intent and with a loving disposition, and it must be executed through just conduct. Ambush is permitted, but not massacre, atrocity, looting, or wanton violence. Noncombatants are to be spared. The damages inflicted must be guided by the norm of proportionality. Small-scale injuries should not be avenged by large-scale destruction. Finally, war should be the last resort, coming only after every practical possibility of peaceful settlement, arbitration, and mediation has failed.

The fact that a twenty-two thousand-year-old doctrine should be used to guide Christian conscience in the nuclear age has seemed a little backward-looking to some of us, but it remains the main theological working document for 90 percent of the world's Christians in the morality of war.

Just war theology has also been criticized for its lack of effectiveness. It didn't seem to enable Italian and German Christians to restrain Mussolini and Hitler in World War II, nor did it restrain American and British Christians from bombing civilian populations in Dresden, Hamburg, or Hiroshima.

Even though it is a little musty with age, it is the only "conflict theology" most Christians have and it is the background out of which many Protestant and Roman Catholic theologians are speaking today to the moral issue of war in Vietnam. Several hundred Roman Catholic priests and laymen recently published "Peace on Earth—Peace in Vietnam" in *Commonweal, Ave Maria,* and the *National Catholic Reporter*. The signers think the war in Vietnam is an unjust war and support conscientious objection to war on this basis. They advocate use of the United Nations recognition of the National Liberation Front (Vietcong), and an end to the bombing under a UN supervised cease-fire.

The majority of the more than four hundred delegates to the Nationa Interreligious Conference on Peace in Washington March 15-17 who represented the major religious organizations in the country also protested the militarism of our government in Vietnam out of a just war morality. Roman Catholic Bishop Wright of Pittsburg talked of the new faces (for peace conference) of the nonpacifists They outnumbered the pacifists at thi meeting four to one.

The New York *Times* reported "At the final working session, delegate overwhelmingly approved resolution urging President Johnson to seek new Vietnam cease-fire beginnin Good Friday, April 8, and calling o him to consider 'an immediate halt' t bombing raids in North and Sout Vietnam."

One of the most respected Protestant journals in the area of soci ethics, *Christianity and Crisis*, founde

y Reinhold Niebuhr and now edited
y John Bennett, came out in March
/ith an eleven-point statement pro-
esting the morality of our country's
ivolvement in Vietnam.

Paradoxically, this journal was
ounded to call the churches to war
gainst Hitler in the 1930s, and its
ounder consciously abandoned the
acifist tradition. Again, it is mainly
ut of a just war tradition, as well
s prudent American self-interest, that
ney decry our present policy as both
nmoral and unwise.

They conclude, "In such a time the
reatest service to the society comes
om those voices—in church, politics,
nd press—that risk the displeasure of
e powers that be in order to chal-
nge dogmatisms that imperil our-
lves and our world. To those voices
e again add our own."

The general board of the National
ouncil of Churches in a message to
e churches said on December 3,
We believe that if the U.S. follows a
nilateral policy in Vietnam, no con-
ivable victory there can compensate
r the distrust and hatred of the U.S.
at is being generated each day
roughout much of the world, because
e are seen as a predominantly white
ation using our overwhelming mili-
ry strength to kill more and more
sians."

Eugene Carson Blake, newly-elected
ad of the World Council of Church-
, said on network TV that an Amer-
an military victory could only be
llowed by political vacuum.

The Jewish community has also
en represented in the moral protests
ainst our nation's policies in Viet-
m. Rabbi Jacob J. Weinstein, presi-
nt of the Central Conference of
merican Rabbis, in the keynote ad-
ess to the Washington peace con-
rence already mentioned, said, "The
S. is not morally justified in using
e Vietnamese people as instruments
a foreign policy aimed primarily at
ntaining Red China."

A word of caution is in order, however. The eminent theologians and churchmen just mentioned represent a level of education and moral sophistication that would be too optimistic to expect in the average local church or synagogue.

Most theologians have made their moral move very late in the unfolding of the tragic drama of Vietnam. It is also clear that they do not speak for many of the more conservative religious people.

A poll taken by the Canadian Peace Research Institute concludes, "Most dogmatic Christians are more warlike than those less dogmatic in their attitude toward religion." The surprising unanimity at the top of American religious leadership that we are wrong in Vietnam is not as yet conspicuously reflected by a groundswell of protest opinion in the pew.

Secular Humanists

If any group deserves the credit for being moral leaders in this crisis, as a red-faced churchman, I must honestly say it belongs to courageous leaders of the secular humanists who have spoken their moral convictions, not from a belief in God but from a love of man. I will grant the churchmen quoted in the previous section the role of moral *endorsers*, and I expect they will exercise a powerful in-

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TO MAKE LOVE GROW

An angry sky-eye
glares and withers,
burns cracked earth to rock.
Corn leaves curl,
Treetops look for clouds.

South winds push
the waves of heat,
snatch at dust
to set it swirling.
Gardens beg for rain.

Birds are stilled,
Dogs cool tongues
as green turns brown.
Hopes are parched—
warped fruits from bitter stems.

God, give rain
to make love grow.
Dim the blazing heat
of the centered I.
Living streams, flow, flow!

Emma Schwartz

fluence in the months ahead. But to the humanists goes the role of moral leadership.

Their loneliness in the protest was lamented last December by Irving Howe:

"Except for a small, far-out minority that yearns for apocalypse and/or a Vietcong victory, those of us opposed to U.S. policy in Vietnam are greatly disturbed by the fact that the protest movement is perhaps the first of its kind in U.S. history that seems largely confined to students, professors, and intellectuals, without much support from the population at large. We are troubled by the prospect of becoming isolated from those large social groups, the unions, the Negro organizations, the churches, the ethnic minorities, which press for liberal solutions to domestic problems but have remained depressingly silent or have been lamely acquiescent in regard to Vietnam. Yet, we feel that the present course of the Johnson administration in Vietnam is intolerable and that we must speak our minds."

The author recalls the incident of Robert Lowell and Arthur Miller's refusing a Presidential invitation, as well as Saul Bellow's sponsoring of a peace demonstration. These humanists have become moralists. They say, "The issues posed by Vietnam are not chiefly technical; they have to do with fundamentals of politics and morality. . . ."

Howe claims that no other issue since the 1930s has created so much dismay, anguish, and outrage among writers as the indiscriminate killing of women and children in South Vietnam.

The teach-in movement is another aspect of the humanist moral protest. It necessitated the State Department's defending its policy on campuses across the land. It has been an influence leading to the possibility of professors now getting passports to go to China. It has generally broadened the involvement of the American academic community in policy formation.

In the shock of the statistics, the photos, and the mounting war psychology, a few university students have foolishly decided to substitute communist propaganda for the distortions of the American wire services. But if we have been morally wrong in Vietnam, history will vindicate the mainstream of student protest, and forgive the excesses as small and forgivable errors in light of the larger immorality of our political and military policy.

I find myself in hearty agreement with Donald Duncan, who was recently discharged from the Special Forces in Vietnam. He has this comment on student protesters: "I think they should be commended. I had to wait until I was thirty-five years old, after spending ten years in the army and eighteen months personally witnessing the stupidity of war, before I could figure it out. That these young people were able to figure it out so quickly and accurately is not only a credit to their intelligence but a great personal triumph over a lifetime of conditioning and indoctrination."

Military Men

I am aware that my third category of those who have raised a moral protest against the war in Vietnam is not parallel to the other two. Some of these men are Christians drawing upon just war theology and some are humanists. But their participation in moral protest deserves a hearing especially on the part of those who find theologians stuffy and humanists idealistic.

American pilots have asked to leave their missions for moral reasons. They thought they were going to fight a war, but found themselves burning villages, setting rice harvests afire, destroying forests, and, to use their own words, pursuing a policy of genocide. They are released and asked not to reveal their reasons for quitting, nor the scenes they witnessed.

Moral protest is in the half-page advertisement in the March 20 New York *Times* by the Ad Hoc Committee of Veterans for Peace in Vietnam. More than two hundred signers were willing to help pay for the advertisement and ask their fellow veterans of like moral conviction to march down Fifth Avenue of New York City with them in military uniform on March 26.

Their advertisement said, "We see no just cause in our intervention in Vietnam. Did the one hundred thirteen thousand South Vietnamese troops who deserted last year, desert a just cause or did they have just cause to desert? If they do not feel it is their war, can it be ours?"

I conclude with the moral witness of Sergeant Donald Duncan, currently touring America hoping to inform the American people of the immorality of this war. "We can best immortalize our fallen members by striving for an enlightened future where man has found another solution to his problems, rather than resorting to the futility and stupidity of war."

STYLE OF WITNESS

ILLIAM STRINGFELLOW

IS OFTEN asserted that the church ght only to be concerned with *oral* issues. A problem with that view that it grossly oversimplifies the oral conflict in the world.

Every issue is a moral one in both transient human sense, and in the nse that God judges each decision, tion, and omission of every man and tion. All issues are moral because are related to the lives of all men.

If, thus, the Christian people are cessarily concerned with *all* issues, w shall the involvement of Chris- ns and of the church as a society responsible?

There is no convenient set of rules, simplistic blueprint, no easy ethics decision for the Christian. The ristian witness in society does not nsist of praising and practicing the Golden Rule—which is, after all, secular ethic of self-interest that means the essence of the gospel. t, a style of witness is characteristic the Christian life in the world, th for the church as such and for individual Christian:

Realism. The Christian is one who es history very seriously. He re- ds the day-to-day existence of the rld realistically as a way of ac- owledging God's own presence and ion in the world as it is. The ristian knows, more sensitively and sibly than other men, that this rld is fallen—not that it is an evil rld, but a place in which death is itant and at work in all things. e Christian sees that, apart from d's work in all things, death is the y meaning there is. Of all men, Christian is the most blunt and relentless realist, free to face the world without flinching, without surprise, without embarrassment, without fear, without sentimentality, without self-deception, without guile.

Inconsistency. The Christian, in his fidelity to the gospel in his witness in the world, will seem to others inconsistent in public views and positions. His stance or conduct are never easily predictable. He cannot be put into a neat pigeonhole. The Christian is a nonideological person, and no label is appropriate for him except Christian. He is not liberal or conservative, left-wing or right-wing; he knows that *no* ideology, institution, nation, form of government, economic system, society can heal the brokenness or transcend the fallenness of this world. When a Christian takes a stand, speaks out specifically, acts for this or that cause or issue, he does so not as the servant of class or race or nationality or patriotism or ideology, but, on the contrary, as a use of his extraordinary freedom in Christ from just such idols.

Radicalism. That means, of course, that the posture of the Christian is inherently and invariably radical. I do not use that word now in any of its conventional connotations, but rather as designation for the perpetual position of the Christian in complaining about the status quo, whatever it happens to be. The Christian's insight and experience in the reconciliation in Christ is such that no estate of secular society can approximate the true society of which he is a citizen in Christ. Thus the Christian, in every society, is an alien. In any society, he always is in protest. Even when some cause which he has supported prevails, he will not be satisfied but will be the first to complain aganist the new status quo.

Many Christians, for example, are deeply and actively involved now in the struggle to achieve integration in American public life. The Christian in that struggle, however, will characteristically recognize that integration, though it is a moral necessity for the survival of the nation, is not to be confused with the kingdom of God. Integration, from a Christian point of view, must be counted as a modest, attainable, necessary, conservative societal achievement, but not the measure of reconciliation among men in this world.

Intercession. The Christian is concerned for all men in all the diversity of problems and issues of society. The sign of the inclusiveness and extremity of that concern is embodied in the Christian's specific care for those who, at a given time, are counted as the least in society, for those whom all the rest have ignored or forgotten or cast out or otherwise abandoned to death. The venerable ministry of Christians for the poor, since the days of the New Testament, is not simply compassion for their endurance of hunger or cold or unemployment or illness or rejection by society, but is, at the same time, a way of caring for—of interceding for— all others in society who are not poor.

The Christian knows that his passion for the world, his involvement in society, his witness in the present age encompasses even his own enemy, even those whom he opposes in some specific controversy, even those who would deny the freedom of his witness, even those who hate him, and especially those threatened by his witness.

In the end, what distinguishes the Christian involvement in the world from any religion or secular faith is the freedom of the Christian and of the church of Christ to expend their lives, without caution and without the fear of death, so that all men may be restored to life in this world.

ery issue is a moral one in both a transient human ise, and in the sense that God judges each decision, ion, and omission of every man and nation. All issues moral because all are related to the lives of all men.

NEWS

Studies Note Causes of Christ's Death

The following discussion of the death of Jesus Christ appeared recently in Medicine at Work, *a publication of the Pharmaceutical Manufacturers Association.*

Recent writings discuss the life and death and resurrection of Jesus in clinical and pharmacological terms which both illuminate and confuse.

The latest confusion popped up when Dr. Hugh J. Schonfield, a London scholar, suggested in a book that vinegar passed to Jesus during the crucifixion may really have been a death-mimicking drug.

This prompted a University of California anthropologist, Episcopalian-raised Dr. Michael J. Harner, to reveal what he described as eight years of research on the same theory—that Jesus was given a mandrake "death wine" or the plant drug datura, "to put a person who was being crucified into a deathlike state—with the expectation that the appearance of death would cause the Roman soldiers to lower the person from the cross."

These speculations brought rebuttal. Baptist minister John B. Streator countered that "the resurrection and death of Christ are the most thoroughly documented facts in history."

J. Richard Millard, acting Episcopal bishop of California, said: "The type of person the disciples saw after the resurrection was a different kind of person. This would hardly indicate He could have been out for three days on some kind of drug."

Probably the most graphic response to the Schonfield-Harner theory came from a Messa, Arizona, ophthalmologist and plastic surgeon, Dr. C. Truman Davis. Citing the findings of Jim Bishop (*The Day Christ Died*) and Dr. Pierre Barbet, a French surgeon who has done exhaustive and experimental research on the subject, Dr. Davis describes how Jesus began dying before the sponge was pressed to His lips. Citing Scriptures, Dr. Davis wrote in *Arizona Medicine*:

"At first in the scourging (lashing), heavy thongs cut through the skin only. As the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood and finally spurting arterial bleeding from vessels in underlying muscles. As crucifixion begins, the legionnaire drives a heavy, square, wrought iron nail through the wrist and and deep into the wood. The left foot is pressed backward against the right foot and a nail is driven through the arch of each.

"As He slowly sags, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain from pressure on the median nerves. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. The pectoral muscles are paralyzed and the intercostal muscles are unable to act. Jesus fights to raise himself in order to get one short breath.

"After hours of limitless pain another agony begins—a deep crushing pain in the chest as the pericardium slowly fills with serum and begins to compress the heart. A sponge soaked in *posca* the cheap sour wine of the Roman legionnaires, is pressed to His lips. The body of Jesus is now in extremis; He can feel the chill of death. He takes his last breath. To make doubly sure of death, the legionnaire drives his lance through the fifth interspace between the ribs, upward through the pericardium, and into the heart."

Shortly after Dr. Davis described the passion of Christ from a medical point of view, *Minnesota Medicine* recounted another rebuttal, this one related to His life. Writing this year in the January issue, Professor Donald G. Dawe, Th.D., of Macalester College in St. Paul, recalls how three psychiatrists more than a half century ago concluded that Jesus suffered from severe paranoia, and that the hallucinatory disease deteriorated to the point where He increasingly identified himself as a divine being.

Puncturing that thesis was no less a researcher than the late theologian and physician, Dr. Albert Schweitzer. He documented two underlying fallacies of the three psychiatrists—their inaccurate historical analysis and their failure to understand Jesus' relation to the religious world view of His contemporaries.

Said Professor Dawe: "The participation of a man of the first century in the religious ideas of his time is no proof of his insanity no matter how bizarre the ideas seem to modern man. Paradoxically, Schweitzer believed the abiding importance of Jesus was derived from His coming to us from outside our culture."

Lawyers for Draftees

A U.S. Selective Service regulation which explicitly deprives a draft registrant of the right to counsel when he appears before his local draft board has been scored by the American Civil Liberties Union. They say it is a violation of due process of law. The organization has attacked the constitutionality of the regulation and urges that legal attacks be mounted against it.

Section 1624.1(b) of the Selective Service regulations is the only known regulation of a major federal agency which explicitly denies the right to counsel. The regulation, which states that "no registrant may be represented before the local draft board by anyone acting as attorney or legal counsel," presumably was adopted to insure that the hearings be informal and nontechnical since they are conducted by lay board members.

"Section 1624.1(b) is unconstitu- onal on its face as a deprivation of ie process and specifically of the ght to counsel, because it deprives gistrants of advice of counsel at the aring," the civil liberties group arges, adding that "it is unconsti- tional as applied because it results only ineffective legal aid being ailable to registrants."

The key issue is the question of hether the draft board hearing is a dicial or an administrative proce- re. The position of the courts, as own in past cases, is that draft ard review is an administrative, njudicial hearing and therefore be- nd the scope of the right to coun- . Rejecting this argument and as- ting the judicial character of the ard hearing, the civil liberties oup maintains that the board is ne important decision-maker for al- ost all registrants . . . (and its) ct-finding is in the nature of an ad- dicatory proceeding, the outcome which will have substantial conse- ences for the registrant."

Arguing for the right of the draft gistrant to be accompanied by an orney, the ACLU says that "There uld be no other way of getting in- the record important and relevant cts or of keeping out irrelevant and ejudicial material that would be ever a part of the registrant's rec- d, even on review in the courts." e group adds that "the local board aring is the only opportunity the gistrant has for building a factual cord. It is at the local hearing, erefore, that the right to counsel— be effective—must be observed."

In support of its position, the ACLU derlines the increasing complexity the area of law based on the Uni- m Military Training Act. "The ex- cit denial of the right to counsel in 24.1(b) particularly handicaps reg- ants as the trend increases towards ater legal complexity in the con- erations which a local board must ognize in making its decisions," it serves, pointing out that "draft ards are almost always composed laymen unlearned in the law. Yet, ocal board must decide such clear- legal questions as the basis for lassification of a registrant for de- quency or when a registrant quali- s as a minister or a conscientious ector under the revised case law." e result "is that a virtually final cision which may subject a regis- nt to imprisonment if disobeyed is de by a local board which does not enjoy the advice of counsel committed solely to the protection of the rights of the registrant."

The right to counsel point has already been successfully raised by the ACLU of Michigan in a federal suit. The civil liberties group, representing University of Michigan student Ronald Miller, sought a temporary restraining order against the Royal Oak, Michigan, draft board, from proceeding with a "personal appearance" hearing for Miller unless he was granted the right to appear with counsel. Winning its point, the Michigan ACLU got the agreement of U. S. District Attorney Lawrence Gubow to allow counsel at the Miller hearing. The decision, applying to Miller only, was issued without a formal order, however, leaving still open the challenge to remove the regulation in all cases.

Negroes and Property

The March issue of The Progressive, *carried the following article as an editorial.*

A seemingly indestructive myth in U.S. race relations holds that property values decline when Negroes move into a white neighborhood. It is a myth that has been shot down scores of times by university studies, in books based on scholarly surveys, and by the researchers of supporters of open housing. But it stubbornly survives, and there are few Americans who have not given it some degree of credence at some time—except Negroes, especially those who have bought or rented homes in white neighborhoods at inflated prices.

Now a new study has come along that provides solid evidence that Negroes not only do not depress property values, but on the contrary, their presence almost invariably results in substantially higher values for the neighborhood.

Sherwood Ross, a Washington writer and urban sociologist, has painstakingly pieced together from the U.S. Census of 1950 and 1960 data concerning 1,323,762 homes in 1810 census tracts in forty-seven major cities. He has sorted out the districts by racial composition and compared housing values over the ten-year span. Ross' research revealed that in Negro districts homes soared sixty-one percent in value over the decade; integrated neighborhoods showed a forty-five percent rise; in areas in the process of changing from all white to all Negro occupancy the increase in value was 42 percent. The most ironic finding is that in white communities that remained white, property values rose only about 35 percent.

"I think this should kill the myth," Ross commented, "that home values fall when Negroes move in. White homeowners talked into selling short by crooked real estate swindlers and panic-peddlers would find their homes rising steadily in value if they would only hold on to them. No white homeowner in America need lose a dollar on his house."

The Ross survey is the first to measure all possible tracts in a large number of cities, and it is by far the largest study made, from impartial U.S. Census data, on the relation between race and home values. We agree with Ross that his findings "should kill the myth" of declining property values, and spare the anguish of so many people who innocently believe it. But it is a myth that dies hard.

Relief Workers Face Vietnam Perils

The following report was written by Atlee Beechy, director, Vietnam Christian Service.

A recent letter from a friend brought the following questions. How near are you to the riots we read about in Saigon? Are these acts of terrorism close to where you live or work? To what extent is your work affected by the security or insecurity of the area? To answer these and similar questions, I want to discuss in this report the problem of security and current conditions here.

Security comes in part from conditions in which we live—the degree of law, order, love, and respect present in the community and in the larger society. It also comes from an inward condition, the degree to which we have come to terms with life, the possibilities of death, and the nature of our affirmations. Someone has rightly said that "to trust God instead of chariots of iron is not a guarantee of victory but a pledge of allegiance." I might add that neither does such an act assure safety in the usual or narrowly defined sense.

We have several types of security, as well as different degrees of security and insecurity, in each situation. Usually the term means the degree to which an area is considered safe from Vietcong interference by military or government agency to carry on normal pursuits. A recent Vietnamese analysis estimated that approximately four million people live in areas controlled by the South Vietnam government, two million in areas controlled by the Vietcong, and eight million in contested areas. This division obviously doesn't tell the full story. It doesn't recognize the war of nerves going on constantly. The capacity of both groups to strike unexpectedly has been established. The resulting uneasy and jittery climate expressed itself recently in the firing on innocent Vietnamese workers by American military here in Saigon.

Another kind of insecurity is related to the internal conflict between the government and various struggle groups, which sometimes expresses itself in ordered demonstrations and sometimes in mob violence. Daily demonstrations and clashes with police and troops occur. Since our office is downtown very near an area often used by demonstrators, some of the tear gas frequently used by the police sometimes finds its way into the office.

These conflicts also evidence varying degrees of anti-Americanism brought on by many understandable factors. Weariness of war is growing, an increased economic dislocation, a continued breakup of families through death and injury, extensive destruction of homes and communities, greater management of Vietnamese affairs by Americans, and an intense internal power struggle is going on. All these tend to create deep-seated frustration and hostility. Perhaps it is good to see ourselves at times against the backdrop of the perceptions these people have of our country's actions. The irresponsible violence which erupts in this kind of situation often moves with lightning speed and with great intensity.

A third kind of insecurity comes from the growing disintegration of law and order. In the general confusion and disorder and in the current severe internal conflict, respect for life and property become casualties to some degree, and acts of terrorism increase. Gangs take advantage of the situation to threaten, rob, plunder, and disrupt. The grenade is sometimes used to achieve these ends or to settle personal quarrels and differences.

These are some of the forces affecting areas in which our Vietnam Christian Service personnel live and work. Our projects are not located in isolated and heavily secure areas. Our centers are not protected by armed guards or by high netting and barbed wire so common in this country. The workers recognize these factors and tend to respond with realistic perspectives. The situation demands a sensible and responsible attitude, being neither overly concerned nor recklessly foolish.

One of our workers was evacuated from Hue some weeks ago. He and a second Vietnam Christian Service worker later returned to that project only to be evacuated again as this is being written. To secure accurate information about security conditions is exceedingly difficult; many are the voices. How much to be concerned about this question is both a theological and practical matter. Under what conditions evacuation should take place is a complicated, and often, an agonizing question. Realistically the current tense and restive situation may continue for some time and there may be other evacuations necessary even as we strive to establish our identity as members of the new community, the kingdom whose boundaries cannot be contained.

The church is here to bring the Christian presence into this disordered, fearful, and uneasy situation. To live courageously and compassionately in this situation is high opportunity and heavy responsibility.

Words and Deeds

Richard Cardinal Cushing, Roman Catholic archbishop of Boston, has given his official approval, or imprimatur, to the Oxford Annotated Bible with the Apocrypha. The text of this edition is that of the Revised Standard Version. With the approval of one bishop, Catholics everywhere are free to use the approved edition for nonliturgical purposes such as Bible readings and Bible study groups.

The Canada Conference of the Evangelical United Brethren Church has voted twice for union with the United Church of Canada. Fifty-six percent of the church's delegates at the annual meeting in Milverton, Ont., voted to join the United Church if the EUB Church in the United States joins the Methodist Church in the U.S. Fifty-two percent favored union even if the U. S. union does not work out.

Twelve Roman Catholic nuns and an American Protestant minister have collaborated on a commercial LP music recording to bring the gospe to the man-on-the-street in Brazi through songs set to modern rhythms. Sisters from the Order of the Congregation of the Missionaries of Jesus the Crucified and David Wayne Smith, a Presbyterian U.S. missionary mad the recording which has sold thousands of copies in its Brazilian edition. Information on the Brazilia edition may be obtained by writin Missionarias de Jesus Cricificado Praca Dom Barreto, 42, Campinas Estado de S. Paulo, Brazil.

The Mountain Eagle, a newspape in Whitesburg, Ky., published an editorial tribute to the contribution which Mennonite Central Committe volunteers have made to that Appalachian community. Special notic was given to the work of John an Bettylyn Enns, Waterloo, Ont., wh completed their term of service i May. "During the two-year period," said the editorial, "Enns has served a business manager of the Whitesbur Appalachian Regional Hospital, an his professional skills, his great de termination that the hospital mus continue in operation to serve loca needs, and his just plain goodness a a man were vital in the troubled pe riod while the hospital was adjustin to the change from ownership by th United Mine Workers to ownershi and operation as a community insti tution." The editoral concluded "When word got out that the Me nonite church was sending worke into Letcher County, some eyebrow were lifted and some fear expresse that 'they' were coming in to try t make everyone in the county a Me nonite. This definitely has not bee the case. The Ennses and the Engl and the Keelers have been regular a tendants, and valued ones, at th Whitesburg Presbyterian Church, an we know of no one whose religio beliefs have suffered from associati with them. If the Mennonite Centr Committee has any more like thes we hope it will send them along Letcher County—we need them."

Summer Is Service Time

ine summer service volunteers met n Akron, Pa., June 10 for a day of rientation, prior to eight to ten weeks f service. At least sixty more workers ttended orientation sessions at Wich- a, Kan.; Washington, D.C.; Bethesda, Id.; Atlanta, Ga.; and Nashville, enn.

The volunteers were assigned to ne different locations.

Twenty-one college-age students are rving as normal control patients at e National Institutes of Health, ethesda.

Two projects were opened for vol- nteers in Nashville. South Street ommunity Center initiated a special torial project last year for preschool ildren, known as Project Head Start. ne project was so successful, that ey asked MCC for five teachers for '66. At the other project the volun- ers are responsible for a community nter's recreation program.

Project Head Start in Atlanta is also tutorial program, but the emphasis on the third- to sixth-grade levels. her Atlanta volunteers are working r community service agencies or on mmunity projects.

Three summer voluntary workers e assisting physically handicapped rsons at Freedom Gardens, Lake ohegan, N.Y. These handicapped rsons live in private apartments.

The Institute of Logopedics, Wich- , Kan., sponsors an outdoor camp ogram for handicapped children. In past MCC workers have been given pervisory responsibility, as well as opportunity to give individual at- tion to the children.

Camp Friendship, the summer pro- am of Friendship House, Washing- n, D.C., offers day care services, nily counseling services, group work portunities, job training, special tu- ing services, camping programs, d community development services children of the inner city. Four unteers are serving as counselors this camp.

Five MCC volunteers are seeking to w the retarded children at Laurel ildren's Center, a government in- ution for mentally retarded people, t someone loves and cares for them.

Wiltwyck School for Boys, Esopus, New York City, is the home for one hundred delinquent, or potentially delinquent, boys from New York City. In previous years volunteers have helped to coordinate a day camp program, assisted in recreation programs, and served as camp counselors. Two summer workers have joined the full-time MCC team at Wiltwyck.

Nearly thirty delinquent teen-agers reside at the Children's Home of York, Pa. One voluntary service couple at this home is responsible for escorting small, selected groups on short camping trips to places of interest in the East.

Other Mennonite young people who were interested in the MCC summer service program are channeling their resources through MCC (Canada). Some of the ten different project possibilities offered by MCC (Canada) included work at a Tuberculosis Sanatorium, the Winnipeg Municipal Hospital, and camps for both retarded and crippled children.

Names of many of the General Conference young people taking part in these summer service programs have been published in our Church Record section under Summer Service.

Center Serves City Center Philadelphia Aids Spanish

The following article was written by Ernest W. Neufeld, formerly pastor of the Second Church, Philadelphia.

On Apr. 30, one hundred fifty delegates of the one hundred sixty-eighth Session of the Eastern District Conference approved a budget of $6500 for the Community Orientation Center. What is the Orientation Center? How did it get started? What is its program?

The Orientation Center in Philadelphia was begun by Raul Mora in January 1965 at a storefront property on Second Street just south of Cumberland Street in north central Philadelphia. Said Mora, "I had so many people calling for help at my home, day and night, that opening an office was a real necessity."

It was also at this time that the district Peace and Service Committee was asking, "How can we help people of low-income areas? Can we come to Philadelphia and show them how to fix up their homes?" The result was the orientation center.

In the beginning this center was privately operated and financed by a group of individuals who saw this as a way to reach the hearts of the Spanish residents of the area. A Spanish radio broadcast, a community lawyer, and many interested individuals saw the center as a way of applying for antipoverty funds with a budget approaching $30,000 or more.

When it was realized by the director that this program would be completely divorced from the Christian concepts, Mora asked if the missions committee of the Eastern District Conference would wish to take over the center and its program.

About this time a property became available just two blocks from Second Church. For a number of reasons the missions committee and others from Second Church thought this would be a good property to acquire. First, the proximity to Second Church would offer a tie of the activities at the Orientation Center and the church. Second, with the Spanish department and growing activities of the English department, Second Church's facilities were being taxed to capacity. Third, purchasing this former independent church would prevent another small church from starting up in the same community. A fourth possibility considered at this time was a need for housing in the area for volunteers or other Christian workers.

With this discussion the district business administration committee was asked to approve the purchase of the two properties in the name of the Eastern District Conference, with expenses shared by those who would make use of the property. One was a three-story chapel and six-room apartment. The other was a two-row building which had rooms which could be used as offices. A large yard connected the two buildings.

A board was formed in June 1965 with David Whitermore as chairman. Throughout the year various programs were attempted as a means of serving the community. By December the schedule was something like this: Monday through Thursday mornings, the Pennsylvania State Board and the Public Assistance Bureau sponsored "Operation Alphabet." Under this program adults of poverty income would be paid to attend classes which would prepare them for jobs. Two afternoon classes were held for Spanish-speaking residents on the subjects of citizenship and English. One afternoon a week was for boys' and girls' clubs.

The remainder of the program consisted of counseling and referrals to various agencies of the city. Cases here range from plumbing and other housing problems, to representing the counselees in court, or taking them to get surplus food. Many family problems were brought to the center. After the programs "Operation Alphabet" and "Citizenship" were discontinued, Mora began to use the center for Neighborhood Youth Corps Workers. At various times, from three to seven young people over sixteen worked at the center, receiving $1.25 from the government for the hours spent. At the present time plans are being considered for another Board of Education project entitled "Get Set," for preschool children to prepare them for kindergarten and first grade.

The center is well prepared for this program, since the board seriously considered opening a day care center in connection with "Operation Alphabet" last year. At that time equipment was purchased including children's cots and children's wardrobes.

What are the possibilities for the Orientation Center? The idea of centers serving as the church in the marketplace is nothing new. For more than ten years the City Mission Society has had a large center in the poverty area of Chicago where a full clinic is staffed, a legal aid office is maintained, and every service is available. This is predominantly for Spanish-speaking residents, but its services are available to all. The Puerto Rican is especially in need of such a center because of the language barrier. This is not easily overcome due to the many immigrants from Puerto Rico each year. The Mennonite Church has centers carrying on similar programs in Chicago, Kansas City, Atlanta, and Oklahoma City.

In each area the program of the church's outreach must be geared to its respective situation. Voluntary Service seems to play a big part in most of the Mennonite programs. In Oklahoma City, for example, their "Get Set" program is known as "Our Wonder House," and will teach deprived preschoolers to get ready for public school. Three girls under the volunteer program are in charge of teaching. In some places, such as Atlanta, Ga., the Mennonites have a house where students may live and work.

This summer ten young people will be living in North Philadelphia at 2448 N. Street just next to where the first Orientation Center was located. Here the Norman Myerses will be the houseparents for eight college students who will be engaged in service projects at Mennonite churches and neighborhood social agencies while being employed in Philadelphia. This will be an inter-Mennonite program. It easily could lead to a number of young people living and working in Philadelphia for a longer time. It may be that part of the property of the Orientation Center may be used for a voluntary service center in the future.

Other programs which have been discussed by board members include a dental clinic, a job-training program, and a halfway house for delinquent boys.

In the future the board will be made up of the Peace and Service Committee, the Missions Committee, Second Church, and the Board of Christian Service. Their task will be to carry out the following goal:

"The purpose of the Community Orientation Center shall be to offer Orientation to all men, to aid them in their struggle in life, to be the witnessing church in the city, offering the resources of Christ in order to reconcile men and women to our Saviour, as well as cooperating with other churches, welfare, social, and governmental agencies."

Nebraska for 1968
Henderson Will Be Host

Henderson, Neb., will host the thirty-eighth sessions of the General Conference of the General Conference Mennonite Church following its meeting June 21-22 in Palos Park, Chicago, Ill.

In other action, the Executive Committee accepted the invitation of the National Council of Churches to send two fraternal delegates to the NCC General Assembly to be held Dec. 4-9. Orlando Waltner, executive secretary, will also attend as a consultant.

The committee also noted that the Inter-church Relations Committees of the Mennonite Church (OM) and the General Conference will meet jointly for the first time July 22-23.

General Conference delegates to the Eighth Mennonite World Conference were selected by the Executive Committee of the General Conference Mennonite Church at its meeting in Palos Park, Chicago, Ill., on June 21-22. The World Conference will be held July 23-30, 1967, in Amsterdam, The Netherlands.

Those selected were: Walter Gering, president of the General Conference; Henry Poettcker, vice-president; and Orlando Waltner, executive secretary. Each of the four boards of the General Conference will also be responsible for two delegates.

Trains for Bookstore Work

Ruth Ratzlaff, General Conference missionary to Korba, M.P., India, recently completed a correspondence course in bookstore training under Evangelical Literature Overseas, Wheaton, Ill.

Financed by the Board of Missions, she worked in the Faith and Life Bookstore, Newton, Kan., for the training aspect of her course. She spent seven and one-half weeks gaining practical experience in operating a bookstore for the purpose of starting one in Korba as a further branch of mission outreach in India.

Mrs. Ratzlaff has served with her husband, Harold, in India for twenty-five years, engaged in evangelistic and educational work. When they return to Korba in September, she will be responsible for the bookstore project, although Indian Christians will be hired to operate the business.

A reading room in Korba presently stocks newspapers and magazines in various languages. As people come in and read, they also come in contac with Bibles and other Christian literature.

Selling Christian literature will giv the bookstore personnel an opportunity to evangelize to those entering th store, and Mrs. Ratzlaff feels tha leaving the word "Christian" out o the store name will encourage non Christians to enter the store an browse.

Although the Board of Mission will sponsor the bookstore initiall it is hoped that the project will become self-supporting.

Paraguay Finishes Harvest
Birds Feed on Grain Fields

The following article was written b John R. Peters, Winnipeg, who is cu rently working on an experiment farm in Paraguay.

Harvesting of the major crops of co ton, peanuts, and sorghum is finishe the Paraguayan Chaco. Seeding of e small acreage of wheat for this ar has also been completed.

Once again the Mennonite colonies ere blessed with a good crop, al- ough in some cases disease reduced e peanut yield and birds damaged me sorghum fields extensively. The eat increase in peanut acreage from st year resulted in many peanuts ing planted on last year's peanut nd, which no doubt had something do with the disease problem. Cot- n yields were good, and the crop ems to be selling well.

Wheat production in the Chaco is ll a problem. After last year's near op failure due to black stem rust, major effort was made this year to t rust resistant varieties from local d East Paraguayan sources. Since al sources were limited, the colo- es had to rely heavily on East Para- ay, but they ran into difficulties. Seed supplies from Friesland and lendam were weedy and only rminated 50 to 60 percent. Of the thousand kilograms promised by government through STICA, only thousand kilos showed up. After ich pressure on the Ministry of riculture, they decided to fly some eat into Filadelfia for the regular ce, but by that time it was getting e and the farmers were not anxious have anything more to do with st Paraguayan wheat. Consequent- the order was cancelled.

The whole affair makes it quite ob- us and urgent that yearly supplies seed wheat be produced in the aco and that variety trials be con- ued on the experimental farm so t new, and more resistant varieties be developed before the old ones again susceptible to new strains rust.

Egg prices are still much like a k-in-the-box. Before Easter, eggs e selling for 130 guaranies per . One week after Easter they were vn to 45 guaranies. Now the price up to 70 again, which is not as ng as last year.

The hatchery at the experimental n here has given its orders over to rivate individual. He will hatch eggs for those ordering the breeds orted last year.

ords and Deeds

ll Street Journal in reporting on June tornado in Topeka, Kan., ed in its June 15 issue: "Kansas, ahoma, and Nebraska Mennonites, carrying axes and other tools for cleaning debris, were on hand within eight hours after the storm; they are a part of the Mennonite Disaster Service, an organization within the Mennonite church."

A Manual of Simple Burial by Ernest Morgan has been reissued in a third edition. The booklet discusses the significance of simple burial, provides a directory of funeral and memorial societies, and direction on bequeathal of bodies to medical schools. Directory covers both Canada and the United States. The book is available for one dollar from Celo Press, Burnsville, N. C.

A United Church minister, a Roman Catholic nun, and a number of volunteer workers have combined in Blairmore, Alta., to operate a family service bureau for the Pincher Creek-Crowsnest Pass area of the province. The service bureau offers marriage counselling and family guidance to some twenty thousand residents in five communities. Thus far, more than two hundred cases have been handled under this combined church project.

CHURCH RECORD

Calendar

General

July 6-10 — Canadian Conference, Winnipeg.

Oct. 21-23 — Western District Conference, North Newton, Kan.

Oct. 28-29 — Saskatchewan Conference, Hague.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

July 24-30 — Bergthaler Church, Steinbach, Man., Barry Moore Crusade for Christ Campaign.

Baptisms

Buhler (Kan.) Church, on June 5: Davey Ediger, Charles Froese, Debby Goertzen, Doris Janzen, Wayne Neufeld, Lonnie Seachris, Stanley Senner, Janice Wiens.

Carlock (Ill.) Church, on June 19: Danny Miller, Kathy Tobias.

Eicher Church, Mt. Pleasant, Iowa, on June 19: Daniel Graber, Vinnie Graber.

Laird (Sask.) Church, on May 29: Kenneth Lloyd Dueck, Donald Wayne Regier.

Deaths

Myra Cressman, Kitchener, Ont., was born Mar. 29, 1884, at Breslau, Ont., and died on June 23. She was a charter member of Stirling Avenue Church.

Walter McDowell, Marion, Ind., was born near Markham, Ont., on Jan. 23, 1910, and died June 21. He was the pastor of the Central Evangelical Mennonite Church, Marion. He had previously served pastorates in Groveland, Ill.; Delft, Minn.; Zionsville, Pa.; and Machanics Grove, Pa.

Lee Welty, St. John Church, Pandora, Ohio, was born June 24, 1898, in Riley township, and died June 11.

Workers

Mark Houshower has been appointed academic dean of Bluffton College for a period of up to two years beginning Aug. 1. He is currently director of the teacher education department, a post he has held for two years. The deanship was vacated when Robert Kreider became president a year ago. Henry Poettcker, on leave as president of Canadian Mennonite Bible College, Winnipeg, has been serving as interim dean during this past year. Prior to joining the Bluffton College faculty, Houshower was a graduate assistant for the Bureau of Educational Studies and Testing at Indiana University, Bloomington, 1961-63, and assistant professor of education at Arizona State University, Tempe, Arizona, 1963-64. He is a native of Lancaster County, Pennsylvania, and a 1942 graduate of Bluffton College.

Roger and Judy Krehbiel, North Newton, Kan., will begin a two-year voluntary service assignment at Camp Landon, Gulfport, Miss., July 25. He will serve as the director of the Community Center and she will serve as secretary for the camp. Both are

Houshower, Krehbiel, Krehbiel, Ramseyer, Unrau (Workers).

members of the Eden Church, Moundridge, Kan.

William Ramseyer has been appointed to the coaching staff of Bluffton College. He has been head football coach this past year at Brunswick High School, near Cleveland. His coaching career has included positions at Ansonia, Wapakoneta, Firelands, and Brunswick.

Pat Unrau, Manigotogan, Man., entered voluntary service in Hamilton, Ont., on July 1. She will work with the Wesley Community Center, sponsored by Hamilton's United Church of Canada. She is the daughter of the Jacob M. Unraus and a member of Grace Church, Manigotogan.

Sheryl Ratzlaff, Alexanderwohl Church, Goessel, Kan.: Rocky Mountain Camp, Colo.

Jo Ann Schmidt, Alexanderwohl Church, Goessel, Kan.: Wheat Ridge Home and Training School, Colo.

Peggy Stucky, First Church, McPherson, Kan.: Wheat Ridge Home and Training School, Colo.

Loretta Voth, Alexanderwohl Church, Goessel, Kan.: Camp Mennoscah, Murdock, Kan.

Marriages

Troy Bouser and *Sandra Krehbiel,* First Church, Geary, Okla., May 14.

Donald Clemmer, Hereford (Pa.) Church, and *Phyllis Strausser,* Hill Church Lutheran, on June 25.

Elmer Graber, Eicher Church, Wayland, Iowa, and *Florence Stauffer,* Albany (Ore.) Church, on June 10.

Donald Wayne Glanzer, Mennonite Brethren Church, Bridgewater, S.D., and *Letha Lynette Hofer,* Hutterthal Freeman, S.D., on June 26.

H. P. Heinrichs and *Susan Wiebe,* both of Bergthaler Church, Steinbach, Man., on June 19.

John D. Hunt, Methodist Church, Barstow, Calif., and *Ruth Wimmer,* West Swamp Church, Quakertown, Pa., on Apr. 2.

James Ogle and *Deborah Ellen Wedemann,* First Church, Geary, Okla., on May 28.

Leslie Rice, West Swamp Church, Quakertown, Pa., and *Linda Ruth Mohr,* West Swamp Church, Quakertown, Pa., on June 16.

Robert L. Schmidt, Alexanderwohl Church, Goessel, Kan., and *Sylvia Ruth Regier,* Buhler (Kan.) Church, on July 1.

Thomas Serafini, Baptist Church, Southgate, Calif., and *Diana Sue Parish,* Bethel Community Church, Santa Fe Springs, Calif., on June 10.

Max Sutton, Baptist Church, Hutchinson, Kan., and *Sheryl Schroeder,* Faith Church, Newton, Kan., June 12.

Raymond Voth, Bethel College Church, North Newton, Kan., and *Eunice Brunner,* First Methodist Church, Newton, Kan., on May 28.

New Addresses

Lewis Dean Buller, 1201 E. Holt Blvd., Ontario, Calif. 91761 [46]
Judith Hilty, 508 Packard St., Ann Arbor, Mich. 48104 [35]
Paul Ropp, 212-1472 University Terrace, Ann Arbor, Mich. 48104 [262]
Mrs. Wallace Seibel, 1666 Parkwood Lane, Wichita, Kan. 67218 [15]
Jonathan Shepherd, Apt. 307, 3223 S. 160, Seattle 98188 [35]
Ivan Unger, 615 - 8 Ave., Saskatoon
Max Wiens, 7886 Sherman, Denver 60221 [3]

Summer Service

Anita Boese, Alexanderwohl Church, Goessel, Kan.: Camp Mennoscah, Murdock, Kan.

Dorothy Duerksen, Alexanderwohl Church, Goessel, Kan.: Rocky Mountain Camp, Colo.

Verdeen Duerksen, Alexanderwohl Church, Goessel, Kan.: Camp Mennoscah, Murdock, Kan.

Aaron J Epp, Alexanderwohl Church, Goessel, Kan.: Camp Mennoscah, Murdock, Kan.

Brenda Goertzen, Tabor Church, Newton, Kan.: Wheat Ridge Home and Training School, Colo.

Rosemary Nikkel, Alexanderwohl Church, Goessel, Kan.: Rock Springs Camp, Junction City, Kan.

Ministers

W. W. Dick concluded his pastorate of the Ottawa (Ont.) Church, at the end of June. He has accepted an assignment as counselor on the staff of Glendon College, York University, Toronto, Ont.

Gerhard Klaassen has resigned as pastor of the Fairfield (Pa.) Church, effective the end of June. He will teach English at Earl Haig Secondary School, Willowdale, Ont. Graduating from Bethel College, North Newton, Kan., 1961, he obtained his bachelor of divinity degree in 1965 from Lutheran Theological Seminary, Gettysburg, Pa.

LETTERS

Message Belongs in Film

To the Editor: Sometime ago yo reviewed the film *The Gospel Accor ing to Matthew* [May 31] to whic someone responded quite critical [June 14]. May I simply add a fe comments that occurred to me, havi seen a number of "religious" film produced by Hollywood, includi *The Greatest Story Ever Told.*

Personally, I am waiting for a fil that will say and show what Jes eant by what He said and did, as ell as picture the events recorded. the *Gospel According to Matthew* tempts to do this, "Three cheers." it succeeds to show us what Jesus eant, then better yet. No matter who it it together, if he communicates e message Matthew has for us, we n only be grateful. I hope many will to see the film, and listen and tch carefully and honestly.

I regret that pictures such as *Ben ur* and *The Greatest Story Ever ld* left me with nothing more than feeling of having seen a spectacular travaganza. I can recall no attempt make clear what these things that ok place on the screen meant. The osest thing to a new insight that me to me through *The Greatest Story er Told* was when a child began to p at the time of the resurrection. hope that child will not lose the ontaneous joy that should come en that great event is recalled.) hope that we will never be satisfied th being awed by Hollywood's exvaganzas. A vague feeling of having en with Jesus "in the good old days" n be as harmful as it can be helpful we do not get the point of His tions and teachings any better than st in His day did. To tag along with wonderful miracle worker is one ing. To follow in obedience the ssage of the Lord who calls us to suffering servants is something else.

I sympathize with the man's conrn to be "true to the Bible." Hower, I wonder if one is true to the ble when he merely quotes it. Is it t more true to the Bible to find at the words mean for the life we living in our day? It seems to me at the Pharisees knew the words of Bible (O.T.) very well. They knew the stories and the law. But, too en they missed the point. Surely we nt the words and scenes presented ll. But, we want the message to get ough. If it doesn't, there's something wrong. *Don Nester, Box* 217, *nagan, Illinois* 61740.

inister Shortage Trend

THE EDITOR: The initial questions ced by Howard Raid in *The Mennite* (June 14) are crucial questions ich the General Conference must k to answer. The increasing miner shortage is an undeniable fact. veral current trends in our conferce can be observed in connection th this phenomenon.

One of these is the decline of interest among young men to enter the ministry. I am the only 1966 Bethel College graduating senior planning to attend seminary this fall. I am thus personally concerned with the growing problem confronting the church. This concern has several dimensions, relating to the trends already suggested.

The first aspect involves Raid's second question. Why are many ministers leaving the ministry? It is disturbing to observe the number of professional clergymen who are leaving the ministry for administrative positions with the conference or for college teaching. It may indeed be necessary to keep our headquarters well staffed, but does it justify the loss to the church of "retiring" ministers and returning missionaries? Who will staff the empty pulpits? Why does God call ministers out of the ministry? Vocational security cannot be a complete answer.

At the same time we witness the increase of new church buildings, complete with carpet and comfortable pews. The laity seems to be assuming that such buildings will overcome the minister shortage. However, if that is the motivation, administrative security is even more attractive.

The situation thus looks as follows: On one hand is a minister shortage with more ministers leaving the ministry and fewer college graduates planning to enter the ministry, and on the other hand is the abundance of luxurious church buildings. Such contradictory trends are difficult to reconcile.

The first trend might suggest a Godsent opportunity to heed the contemporary theological plea that the church needs new forms for our age, that the old structure is doomed to extinction. However, the numerous permanent brick buildings in rural areas erected in the past decade clearly deny such a suggestion, as well as denying all social trends.

So the questions that must be answered are, in order: 1) What is the most vital form for the church today? 2) If it is the present clergy-congregational structure, then how can God-called men be kept in the ministry and others encouraged to join? 3) If traditional forms are not warranted, then why the building boom, and the lack of conference direction toward other forms?

The best explanation may be, as has been suggested, that those committed to traditional structures will inevitably die with them, and those seeking new forms (college students and city churches?) will find more relevant structures for God's action in the world.

Our conference must concern itself with this problem, a most troublesome one to the prospective seminary student. The voice of the church is at stake. *Daryl Schmidt, Parker, South Dakota* 57053.

Why Not Pray?

DEAR EDITOR: This spring we attended church worship services in a number of states. I was especially interested in the pastoral prayers. They are usually nicely worded prayers and speak in generalities. What struck me in particular was the absence of the Vietnam war in the pastoral prayers. I remember only one pastor who in deep penitence and with grief of heart prayed about the Vietnam war situation. He was an E.U.B. pastor.

The Vietnam war is undoubtedly one of the most distressing and pressing problems in present-day American life. Why do our pastors not pray specifically for a peace settlement and for reconciliation? They may say, "Grant us peace in the world," but that seems to be as far as they dare go. Why is it that there is so little evidence of a penitent spirit in the pastoral prayers? Surely the atrocities and inhumanities which we are committing in Vietnam should distress Christian people.

Is the fact that so few pastors pray about the Vietnam war due to a lack of concern on the part of pastors, or is it that they are afraid to pray for reconciliation and a negotiated peace settlement because there are too many so-called "hawks" in the congregation? Whatever the reason, in the absence of truly penitent prayer on the part of pastors, our self-righteousness and our pride and trust in military power are bound to grow in our society. Is it not true that something is happening to us by the way we are led in prayer? *W. F. Unruh, North Newton, Kansas.*

About Writing Letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

FOLK MUSIC TODAY

WILLIAM ROBERT MILLER

DURING THE WORLD'S Fair I went to hear an unusual piece of music, *An American Mass Program*, presented at the Vatican Pavilion by its composer, Father Clarence Rivers of Cincinnati.

What made it American was that its simple and singable tunes were identical in style and spirit to the Negro spiritual, which forms a part of our rich national heritage of folk music. For a Protestant, no less than for a Catholic, participation in this event was a moving experience. It leaped over centuries of tradition, breaking out of the Latin mold and involving the whole congregation in common worship using the vernacular English of the present day.

Afterward, on my way home, I passed the IBM exhibit, from which a throaty baritone was crooning through the loudspeaker the familiar old spiritual, "Michael Rowed the Boat Ashore," which has been revived in barely altered form in recent years by the movement for racial freedom. It is a beautiful song, and I was pleased and intrigued to hear it, unaltered in melody and words—until, as the crooner launched into another verse, I was shocked to realize that it had been turned into a commercial for IBM. It was like Aldous Huxley's *Brave New World*, in which A.D. has given way to "the Year of Our Ford."

Here, within the same hour, were two exactly opposite events, each using the same kind of folk music. The first was creative, healthy, and reverent; the second was sick with a cheap, huckstering commercialism.

Folk Music Has Many Uses

Folk music has many uses, some good, some bad, some both, more or less. For the past decade or more, it has been steadily invading the field of popular music and has really scored during the past three years.

A recording titled "In the Wind," featuring Peter, Paul, and Mary, has sold more than a million dollars' worth of copies since 1963, and placed fifth on *Cash Box's* hard-nosed chart of top-selling albums for 1964. It is one of four LP's by the same group amo the top hundred (two others are al million-sellers), and five more are the New Christy Mnistrels, Bob Dyla Joan Baez, and the Serendipity Singe Each of these groups or individua features banjo or guitar and earnes limber voices that contrast with t effulgent echo-chambered croonery most pop balladeers. These folk grou are also in some sense set apart fro rock-and-roll groups like the Beatl or the Animals, even though one 1964's top singles was the Anima version (or perversion) of "T House of the Rising Sun," a virtu folk classic.

But within the recognized spectru probably only Joan Baez and B Dylan would qualify as anything li real folksingers. They have plen of style, but it is a personal mann of interpretation related to traditio while Peter, Paul, and Mary a others harness their enthusiasm clever arrangements. The spirit th moves them is slightly prepackage and a bit slick, especially when co pared with indisputably real folk sin ers like Woody Guthrie or Cisc Houston, or those who honor the legacy.

Folk Music's Legacy

What is that legacy? Where did all start? You would have to go ba to the beginnings of music itself find the answers. Among primiti peoples there simply is no other ki of music. It comprises everythi from incantations to the gods to wo songs set to the rhythm of hammeri rowing, or other common tasks.

As music evolved it became form and compartmented. What we tod call *classical* began as music devis for princely courts, with a scpar *sacred* branch for the chapcl a monastery. What we call popu originated on London's Grub Str in the eighteenth century, where ent prising men wrote and printed ball which were hawked on street corn for a penny a copy.

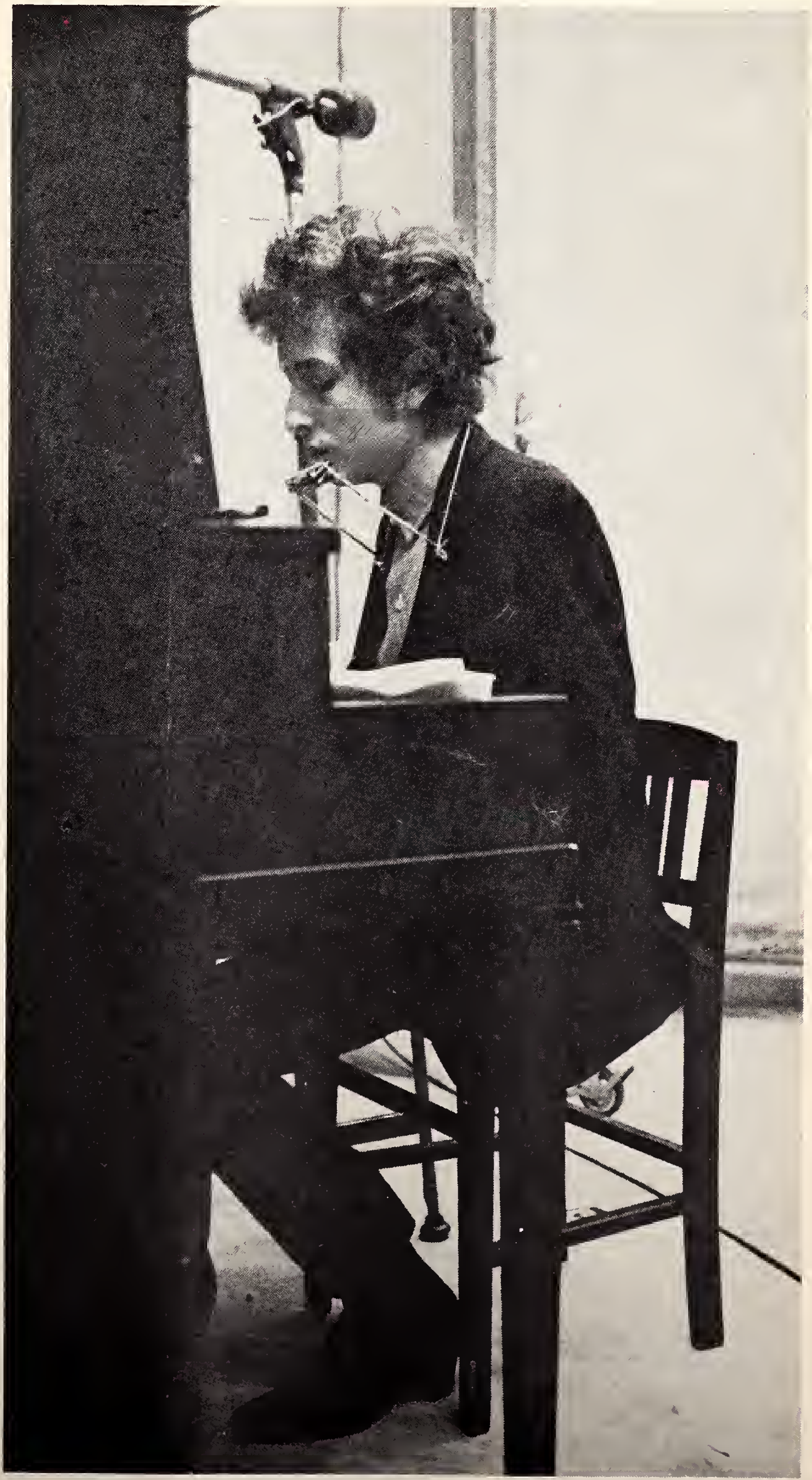
Throughout these developme however, peasants and sailors a kmen continued to sing the songs heir fathers and grandfathers, al- ig a few lines here and there from generation to the next or from one ge to another. Memorable events heir lives called for commemora- , and the most gifted among them called upon to devise new tunes words which then passed into the mon heritage. Sometimes they ed up wisps of melody from a dering troubadour or minnesinger, more often the reverse was true. g before the time of Bach or nn Strauss, both classical and lar musicians turned often to the sources for infusions of novelty—ance rhythms, for instance, from allemande to the waltz to the si.

olk songs are democratic in a way popular songs are not. This is because they reach more people, because, for example, the songs of 'elsh mining village are uniquely own—be they songs of protest, i, work, love, drinking, or just buffoonery. They may first be ten by a gifted individual, but they catch on, they are the com- property of each generation.

ins From Folk Tunes

ie hymns of Luther, Watts, Charles Samuel Wesley, and many others based on more or less modified tunes. The story goes that "A ity Fortress" was imported into church from the beer hall—a wise e from Luther's point of view.

the extent that the Reformation a broadly based democratic move- , it was bound to gather most of ew songs from among the people, ing chiefly secular and profane ces. But it would certainly be ig to imagine that the people bereft of Christianity. On the ary, though illiterate, the peasant- f medieval Europe often couched protests in biblical terms, as in Lollard Rhyme querying the en- hed privileges of the English ed gentry: "When Adam delved Eve span,/ Who was then the eman?"



A lot of pithy wisdom is packed into these words. On the other hand, many seemingly nonsensical nursery rhymes like "Humpty Dumpty" originated as folk ballads of protest, and metaphors once pungent have lost their meaning. Much the same is true of many songs that have been handed down to the folk singers of today, their metaphors originally leaning on well-known issues of their day which have since been forgotten.

Yet, to speak only of American songs, there remain many others which together form a rich tapestry of both history and legend, telling of the Indian wars, the building of the Erie Canal and the great railroads, the daring deeds of lumberjacks and roustabouts, whalers and buffalo hunters, the sufferings of enslaved Negroes, the struggles of farmers and miners, the ardent religious yearnings of rednecks and tarheels—the list could go on.

Subjects From Human Nature

The subject matter of folk songs is as various as human nature, and the songs often change meaning as they change hands. "Old Rattler" can be a lusty, humorous song about an old hunting dog—as it is for white settlers in the Appalachians—or a Negro chain gang song about a bloodhound. "Turkey in the Straw," long favored at barn dances, originated from a minstrel tune of the 1830s, "Zip Coon," which caricatured the Negro. Songs like "Sourwood Mountain" tell of heartache and lost love, while "T for Texas" is a more flippant, boastful song of courtship. Many animal songs are of hunt and barnyard, such as "Cumberland Mountain Bear Chase" and "The Kicking Mule," devised for sheer entertainment or as occasions for displaying skill in imitating a bear howl on banjo strings, a mule's braying on the harmonica, or a hen's cackle with the human voice.

A great many also are beautiful religious folk songs like "Will the Circle Be Unbroken" and "Twelve Gates to the City." Many of these were born at camp meetings and log churches in the days of the great Wesleyan revival at the turn of the nineteenth century. Adapted from old hymns and secular songs, they mixed elements from many sources—Elizabethan courtly ballads, the Bay Psalm Book, Scottish, Irish, and African tunes. Both white and Negro spirituals developed in this way, and continue to develop.

Pop-folk singers like Peter, Paul, and Mary are barely skimming the depths of the folk music legacy, an their homogenized product only approximates the unprocessed originals. It is not a question of skill but o slickness, which is the difference between suntan and barbershop tan. Singers like Woody Guthrie learne their craft where their roots were, i the experiences of the dust bowl an the shanty town; a George Pegra and Obray Ramsay learned theirs i the Smoky Mountains of North Carolina, and today continue to earn thei living as farmers there. Others lik John Jacob Niles and Richard Dyer Bennett may be called "professional folk singers, substituting scholarshi for birthright but keeping their repertory tuned to real folklore. They, too have all been brought to greater prominence by the upsurge of interest i folk music in recent years, though it unlikely that they will ever score high on the charts as those who ar geared to the mass market.

Recapturing Real Community

And there is the key issue. Fo whether filtered through slick arrangements or served up *au naturel*, fol songs and their present-day appeal t a rapidly urbanizing society reflect deeply felt human need to recaptur

simplicity, informality, and di- tness of real community. True, we ive many material benefits from r computer age, but we lose some- ng precious in the process.

Everything becomes big and remote d conformist, and we are threatened h being swallowed up in it or lated from it. The scruffy-looking ungster in lumberjack shirt and blue ns may hang his banjo in apartment 3D in a city full of great efficient ck beehives. But the moment he gins to strum the chords of "Shenan- ah" and a few listeners gather nd, we recapture something from good old days of the four-masted ooner and the westbound pioneer. is something, in a sense which nscends politics, a conservative im- se which is ultimately akin to the erent healthy conservatism of the rch.

Yet like the church at its best, the k singers do not merely preserve e-honored traditions, they also carry se traditions, into the present, re- nding to today's needs. A song like Dylan's "Blowin' in the Wind" resents a new addition to the living dition; whether it lives on or not, true to the folk idiom.

thers, ironically, are constructed by self-styled folk song composers and simply lack the stamp of authenticity. One suspects that more than a few songs fell by the wayside of the folk tradition in past centuries, too, for similar reasons.

We should be less concerned whether a given folk song expresses our particular viewpoint. What counts most is its authenticity. Never mind if it is even zany, bawdy, or incomprehensible—the main thing is the impulse from which it springs. Commercialized pop-folk or pseudo-folk songs may open a door for us to the real thing. If not, we have missed the point just as when we settle for spoon-fed, analgesic sermons rather than rugged, prophetic Christian preaching. The slick or empty folk song is a sellout, as is the slick or empty sermon.

Those of us who have any musical leanings would do well, therefore, to cock an ear when someone takes up his banjo or guitar. As in the days of Wycliffe, Luther, and Wesley, we may find not only a source of secular enjoyment and vitality, but also a means of renewal for church and society. Father Rivers' experiment at the Vatican Pavilion at the World's Fair is one straw in the wind that is also blowing our way.

Time for Reading

H'en Weber

you are an average reader you read three hundred words a min- And if you read three hundred ds a minute for fifteen minutes a every day, seven days a week, e hundred and sixty-five days a , you will have read a total of 2,500 words a year.

he average adult book is about nty-five thousand words. This ns you will have read twenty ks in one year. Most people don't more than five books a year. e don't read even that many. How h you can accomplish by just en minutes each day!

r William Osler was an outstand- physician, teacher, and medical arch specialist. He read for fifteen utes every night of his long and useful life, regardless of when he went to bed. The habit was so firmly established he could not go to sleep until he had read for fifteen minutes.

Find your fifteen minutes! It might be in the morning before you get out of bed. It might be during your break or your lunch period. It might be after dinner, or before you go to bed. Each person must find his own period. But make it a regular time.

You need only one requirement to be well read—the will to read. If you have the will, you will find the time, no matter how busy you are. Keep your book at hand.

It has been proved! Fifteen minutes a day means two books a month, more than twenty books a year—a thousand books or more in a lifetime.

CONTENTS

*A Nation and Its Bible 458
Who Are the Vietnam Objectors?... 460
To Make Love Grow 462
A Style of Witness 463
News 464
Church Record 469
Letters 470
**Folk Music for Today 472
Time for Reading 475
Editorial 476

*Supplemental reading for Sunday school lessons of *July 24 and **July 31.

COVER

"Dove of Peace" by Picasso. Pacifists are not the only doves. See "Who Are the Vietnam Objectors?"

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THE MENNONITE

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Gordon Dyck and Wilfred Unruh

HAVE YOU EVER tried to state a purpose for voluntary service? We have discovered that doing this is complicated by the variety of types of work, the places of work, and the ages of the volunteers. It is also difficult because we are convinced that voluntary service is the church at work. So are many other endeavors.

What then is the unique purpose of voluntary service in the total mission of the General Conference Mennonite Church?

We must define voluntary service in the context of our conference. And we must underline what we understand to be the unique elements in this movement which we call voluntary service.

Voluntary service is Christian lay young people and adults with varying abilities and experience, traveling to participate in a new experience of living together sacrificially with other Christians for a year or two, learning fuller obedience to Christ in extending His compassion in word and deed to people in particular physical, social, mental, or spiritual need, doing so under the guiding tutelage of the church; to the end that those served may respond in loyalty to Christ and His church, and that those who serve may return home better prepared to participate in the total mission of the church.

What we are saying is that the overall purpose of voluntary service is the same as the mission of the church. The *unique* purposes of voluntary service must take their cue from the unique dexterity of this one *member* of the body of Christ. And what are these? "Lay people extending Christ's compassion in areas of particular need for a year or two" may be the four strings upon which the "music" of voluntary service is played—who, what, where, when.

In the relationship to the mission enterprise of our General Conference, we see voluntary service as both a personnel resource and training opportunity for lay people. In this sense, it is an internship for the high calling of mission for every Christian.

The short-term character of voluntary service gives us a flexibility which needs to be exploited much more than it has been. Because of its flexibility in length and place of service, voluntary service can be used for experiments in the mission of the church. We see voluntary service as a resource for the church for creative innovation in witnessing techniques, within the restrictions of personnel maturity, of course.

It seems to us that voluntary service should be flexible enough to allow the local situation, the maturity of the volunteers, and the leading of God in group prayer and study to determine the specific objectives at any particular place. Sometimes it will be only planting the Kingdom in the hearts of isolated individuals, and at other times the greater and more complete step can be the aim of planting individuals into our General Conference Church.

We should not feel embarrassed to place workers into situations where the final objective is unclear. Part of the characteristic of voluntary service, and the church for that matter, is daily prayer and study, and then situational obedience. We must always remember that God will choose how He wishes to reward efforts put forth in His name.

During July and August we follow our summer schedule, publishing biweekly. Aug. 2 is our next publishing date.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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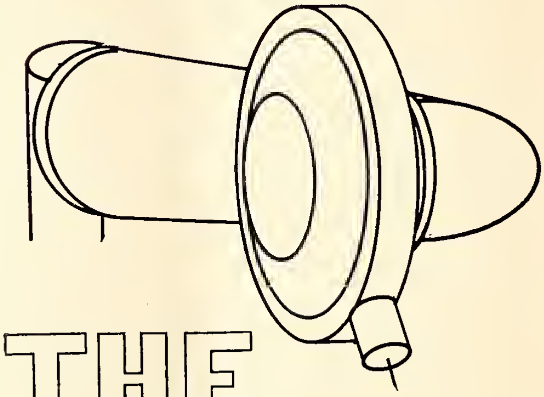

THE MUSIC MACHINE

Esther Hilty Gerber

It all started with a portable record player that my sons had bought by saving their hard-earned chore money. After weeks of delay, it had finally arrived.

Danny and Kevin, both teen-agers, opened the large package and carefully read the instructions. It did not take them long to assemble the player.

The joy over a gadget so commonplace in today's world bewildered me. After all, they had grown up with the radio and television. Why then so much fuss over another music machine?

Then I remembered my own experience as a child with a similar music maker. It happened when I was a little girl of about eight years old. Life was wonderful, and each day brought something new and exciting.

It was early summer; and my father, who was a minister; my mother; and I were seated at the breakfast table.

"How about a spin to Maderia this afternoon, Mamma?" my father asked.

Mamma smiled and replied, "I think I can make it, Papa. I need a new coat and they are on sale now."

Papa smiled slyly and it was settled. We would go after an early lunch. It was no simple matter to round three young boys and two little gir to scrub them, and to dress them clean clothes. Usually one of t smaller ones got into some mischi before the others were ready. Neve theless, by high noon we were rea to go.

Actually, the population of M deria was only ten thousand, and was only fifteen miles away. But to a trip to the city was almost equal a trip around the world. After the Model T was still a new mirac and just to ride in the back seat w the wind and dust blowing in yo face was sheer delight.

Besides this, we were going to v stores packed with wonders. Just w Mamma should need a new coat n that summer was here was no m tery or worry to us children. Look back, it may have been that sto of that day did not feature ma nity clothes as they do today, Mamma had her pride. A coat a wonderful garment and could c ceal many things. But none of th things entered our minds as we sal forth on that bright June day in back seat of the Model T.

When we arrived in the city, P guided us to the big department st

d a clerk showed us to the ladies'
dy-to-wear department. Papa and
amma led the way; we children
lowed.
"Have seats," the clerk said.
Timidly, we found places close to-
her on a long bench, while Papa
d Mamma talked to the clerk. After
at seemed to be a long time, the
rk came from the storeroom, car-
ng several colored coats.
Finally, it was decided; Mamma
uld take the one the clerk called
dnight blue. That my own mother
uld own a coat with such an ele-
nt name filled me with awe, al-
ugh, I had to admit, it looked for
the world exactly like a plain dark
e. The clerk wrapped the coat in
ue paper, placed it in a box, and
nded the box to Papa. One by one
struggled off the bench. The baby
s restless and ran to Mamma to
comforted. We began to file out.
'Wait a minute," Papa said, "I
nt to find out where the music
artment is."
A nice gentleman directed us, and
children followed Papa and Mam-
into an elegantly carpeted room,
d with numerous musical instru-
nts. This time we children climbed
big chairs, anxious to see what
uld happen next.
Just what could I show you?"
ed the clerk.
I wonder what you have in
ll phonographs," said Papa.
The clerk described one after an-
er, playing them in turn.
Papa said, "We'll take this one.
n't you think so, Mamma?" It
always fine if Papa thought so.
Papa," I whispered when the clerk
the room for a moment, "are we
ng to buy it?"
What do you think?" he teased
a twinkle in his eye. "Would
like that?"
ur eager nods meant approval.
was that simple. We had come
this store only a few minutes
empty-handed; yet, we were go-
out with a coat of midnight blue
Mamma and a wonderful Colum-
phonograph for all of us. And,
course, Papa also had to buy a
lest record collection to go along
the machine. We felt very
lthy as we hurried to the Model T
eposit our treasures.
s if the June day and the car ride and the coat and the phonograph were not enough, we also went to the dime store. Papa gave to each of us a dime to spend just as we chose. Then it was time to go home. After all, there were hills to climb. They presented somewhat of a problem to the Model T as well as to Papa.

Relaxed and once again alone in the back seat of the car, we four older children chattered about the new phonograph. The baby had fallen asleep in Mamma's arms in the front seat. We were aware that Mamma and Papa were talking, too, but this did not disturb our own happy planning. Where would we put the phonograph? What record would we play first? We were home before we knew it. Mamma gave us our supper and then it was time for bed.

Early summer days are long in Iowa, and daylight comes before it is time to get up. It was Papa's habit to arise before Mamma and us children. Suddenly in the early morning dawn, I was awakened by the sweet sound of music. It came drifting up from the first floor of our simple country home. Music was foreign to our house. Mamma had never learned to play an instrument, and anyway, if she had, when would she have had time for it?

Eagerly, Papa had taken me, his oldest child, to the local music teacher; but, alas, after several months, he had had to admit that fluent music does not come easily to the average eight year old. The half-mile walk through the deep summer dust to the teacher's house dampened all the enthusiasm for music I might have had when I left home. Consequently, when I arrived, a glass of water looked much more tempting to me than the sedate mahogany piano.

Many years later, Papa was very pleased when his youngest son proved to be quite adept at the piano. But all this was in the future, and at this time the youngest son was not even born. Papa's thirst for music was still unquenched.

But now with the new phonograph, we had music ready-made, and Papa could have music whenever he wanted it. Morning after morning of that beautiful summer, I was to awaken to the sound of music. In that delightful state of semiconsciousness between sleeping and waking, the strains of those beautiful old hymns drifted up to our bedrooms: "Lead Kindly Light Amid th' Encircling Gloom," "Abide with Me," and others. They seemed to blend with the songs of the numerous birds that lived in the tall trees surrounding the parsonage. In my imagination I could see Papa seated in the big red armchair that the Young People's Society of the church had presented to him. He would be deep in meditation, thinking about his sermon for the following Sunday, drinking in the sacred music which was food for his soul.

Although I loved the music dearly, and though the phonograph must have been responsible for awakening my sleeping thirst for music, one hymn worried me a little. It was entitled "Saved by Grace." It made me sad to hear, "Someday the silver cord will break and I no more as now shall sing, but oh, the joy when I shall wake within the palace of the King."

In my childish way, I figured out that the cord must be the thread of life, and Papa no longer seemed young at forty-three. I was concerned for him. Why should he like that particular hymn more than the others? Had I been privileged to know that that precious cord would remain intact for more than forty years to come, I should not have been so puzzled and concerned.

Not all the records we played on that phonograph were of sacred music, for Papa and Mamma both had a very keen sense of humor. They would laugh until the tears rolled down their cheeks at "Cohen on the Telephone." Time after time it was played for friends and relatives, and they, too, would be convulsed with laughter. As the years went by, it became a favorite of the boys in the family, too, and they joined Papa in the gales of laughter that rang through the house.

Another favorite was the "Blue Bells of Scotland," which reminded me of the rare bed of bluebells that bloomed in the deep woods behind our house. And of course, "The National Emblem March" stirred a patriotic spirit within all of us.

As I remember all the enjoyment of that magic record player of other days, I understand the unfeigned delight of my sons in this, their brand new music machine.

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Arnold J. Regier

A Helping Hand Is Not Enough

“LIFE IS NOT worth living. John and I had fixed our little home for retirement. Now everything is gone. wish I would have been taken, too.”

These are not uncommon words in a time of disaster. Days, weeks and even months of clearing rubbish, hunting for lost personal effects, fixing broken household fixtures can b very exhausting and distressing.

Mennonite Disaster Service ha made a special effort to go into suc areas and together with other servic agencies has tried to rebuild hope an to instill confidence in those who hav gone through such shocking exper ences. Destruction by tornadoe floods, accidents, or fires always strik unexpectedly. With little or no warning, a person is unprepared emotionally for such a traumatic experienc Often he is left in a daze, not knowing really what happened to him.

I have made personal contacts ov an extended period of time with pe ple in a disaster area. Such people, find, often go through various pe sonality changes. Some who previously had a cheerful outlook on li now turn despondent. They seem be angry inside. Others who were r served suddenly become more ou going. Life for these people after su a catastrophe gains a new impetu They greet visitors with a much mo cheerful, “Hello.”

These changes in personality still a mystery. We do not have ma clues as to what really happens such situations. We need to do a gr deal of listening to gain this p spective in our disaster rehabilitati programs. We need to ask the ba question: How do we really help ea other? Good intentions are enough; they may even be harmful.

For example, I have observed v unteers offer their services after disaster. Some went to homes, hel clear out the first layer of muck a flooded area or the scattered del in a tornado disaster area, and th left without hardly saying a wo These volunteers tried to help victims get over the first shock the disaster so that they could c tinue working in their own stren Some of these volunteers may h left the distressed family behind w out giving them a chance to “thank you.”

Another group of volunteers was
ry vocal in expressing their con-
rns and sympathy. They talked and
tened as they worked together.
nese volunteers tried to relate to the
eds of those who suffered under
ese conditions. Later some even sent
ters or cards of encouragement.

Another group of volunteers has
need to do things for other people,
er and above that which is helpful.
stead of working with the disaster
ctims, these people take over and
mpletely dominate the clean-up
rk. Sometimes this kind of help
ngs distress.

How do we go about this business
helping each other? We may do
in the name of Christ but yet for-
the spirit in which He related to
n's needs. We may wish to help
ners out of human concern and yet
very inhuman in our motives.

Love is most responsive on a two-
y street. One-way charity can be
structive to a receiver's self-esteem
d personal pride. To help someone
ans that we must also be willing
receive. To assist someone in a
aster area, we must give the recipi-
a way to respond to this kind of
vice.

We remember the New Testament
ry of Mary pouring the ointment
Jesus' feet. She did this as a ges-
e of love just before His trial and
est. Jesus had been most helpful
Mary in His early ministry. Now
was able to anoint His tired feet
a way that gave Him new courage
the dreadful days ahead of Him.
re was a give-and-take relationship
t was wholesome.

Helping love soon learns to listen,
be alert to others' struggles. When
lisaster strikes, it often bares the
ls of its victims in a most dis-
bing manner. A person who loses
ved one, or finds his home robbed
all its belongings is exposed to
ny disturbing feelings. Such a per-
needs understanding to help him
himself. It may take many days,
ks or months for such a person
nd his old self again.

aul evaluated his own motives in
ing others, by writing, "Love is
ent and kind; love is not jealous
oastful; it is not arrogant or rude.
e does not insist on its own way"
Cor. 13:4, 5).

Hymn for Summer

Go forth, my heart, go forth to praise
The Father's gift of summer days,
Sing forth in adoration.
The gardens are again reborn,
The flowers and the grass adorn
The fields with decoration.

The earth spreads out her summer gown
Upon the wintry, somber brown
And hums a summer carol.
The tulip and narcissus dress
In colors with the loveliness
Of Solomon's apparel.

The mourning dove takes sudden wing;
The lark flies from her nest to sing
A welcome to the season.
The highly gifted nightingale
Sends melody from knoll and dale,
And summer is the reason.

Paul Gerhardt, translated by Ruth Unrau.

NEWS

Churches Protest Raids on Hanoi

WHAT HAPPENS WHEN bombs fall on Hanoi and Haiphong? How far do the moral shock waves reach out?

The bombings at the end of June brought out the capital letters in the press releases of two groups concerned about the Vietnam war—the National Coordinating Committee to End the War in Vietnam and the World Council of Churches. The World Council seldom uses all capital letters in its press reports.

On July 5, it did as it released the text of a cable sent to President Johnson. The three-hundred word message warned against continuing the conflict in Vietnam. "Escalation of conflict in Vietnam by recent intensification of aerial bombing has awakened serious concern and resentment and alarm among many Christians," said the World Council.

The National Coordinating Committee to End the Vietnam War in their all-cap message spoke of the bombings as a "brutal escalation of an unjust war." The committee, which is based in Madison, Wisconsin, called attention to "outcries heard both at home and abroad."

And there were many outcries. In Wolverhampton, England, the British Methodist Conference in its annual session condemned the bombing raids by a "very heavy" majority. The Methodists called on the British government to disassociate itself completely from the "misguided policy" of the United States. Lord Soper, who introduced the motion, said the bombings were "indescribably wicked" and that talk of precision bombing with five square miles devastated in one strike alone was "wicked and stupid nonsense."

The outcries at home were more restrained, but they implied the same thing in many cases.

An advisory committee on peace, which was recently organized by the National Council of Churches, warned against escalation. In a message to the President, the committee said that "increasing reliance upon military methods cannot produce a victory that can compensate for distrust and hatred because we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians."

Hubert F. Klemme, acting head of the Council for Christian Social Action of the United Church of Christ, called the bombing "an intolerable use of force unworthy of the United States."

Jewish leaders also protested against the bombings. Rabbi Maurice N. Eisendrath, New York, president of the Union of American Hebrew Congregagtions, said: "Nothing could be more destructive of efforts to bring about peace negotiations."

A forty-eight hour round-the-clock prayer vigil and fast was begun on Sunday, July 3 at the Community Church in New York City "as a prayerful expression of moral anguish over the escalation of the war in Vietnam." A large group responded to the call by the Clergy and Laymen Concerned About Vietnam, issued by its cochairman Richard Neuhaus. On each evening of the vigil and fast, liturgies for peace were led by Rabbi Abraham J. Heschel of Jewish Theological Seminary, Father Daniel Berrigan, associate editor of *Jesuit Missions* magazine, and Dr. Cyril Richardson, Union Seminary.

A delegation from the New Jersey Clergy Concerned About Vietnam, led by Theodore Seamans of Woodbridge, N. J., Methodist Church, joined the group on Tuesday evening having walked from Fort Lee, N. J., over the George Washington Bridge and then nine miles down Manhattan to the church. A group from the National Council of Churches took part.

The call to clergy and laymen to join in the vigil declared: "As a protest against the war, and as a call for further acts of prayer and repentance, [we wish] to share, in some small measure, the suffering of all the victims of this war." Funds were collected at the vigil services "for the relief of all victims of the war regardless of their political allegiance."

The World Council cable to the White House was signed by W. A. Visser 't Hooft, WCC general secretary, and by O. Fredrick Nolde, director of the WCC's Commission of the Churches on International Affairs. Text of the cable follows:

"Escalation of conflict in Vietnam by recent intensification of aerial bombing has awakened serious concern and indeed resentment and alarm among many Christians and WCC churches. As WCC General Secretary and Commission of the Churches o International Affairs Director, we fee obligated to reflect to you this widespread reaction. The World Counci of Churches' Central Committe adopted a Vietnam statement in February which was promptly communicated to you. This statement warne against intensified bombing and it consequences. In our judgment, tha statement is as timely today as whe issued, and recent developments hav made certain points particularly relevant. For example, the suffering c people who have suffered too lon and the danger of escalation int world conflict. Moreover, the stat ment maintains that by continuin the conflict both sides face acute pro lems. On the one hand, the USA ar her allies face the increase of bitt racial and other resentments again the USA and West, and on the oth hand the Vietnamese face vast d struction of their people and resourc A prospect of victory at the end the conflict does not justify the i evitable cost.

"We appreciate the fact that t USA has offered to stop bombing Nor Vietnam on condition that the No cease infiltration of the South, a deeply regret that no affirmative ponse has been forthcoming. Nevereless, we believe that the USA, in delity to its own tradition and by irtue of its position as a dominant orld power, should intensify its efort to move without delay from the attlefield to the conference table and xplore every means, both pragmatic nd imaginative, toward this, includg recourse to the fourteen-power onference in Geneva in 1954, its parcipants, and conclusions. We know at the issue does not rest entirely ith you, and that all parties involved ust meet their responsibilities in eking agreement. We pray that Alighty God may grant all His chilren wisdom and strength to move ong paths of peace with freedom d justice.”

orean Softens Up in Japan hristians Are Reconciled

arl C. Beck, a Mennonite mission-y and peace worker in Japan, wrote e following report.

My whole life is changed.”

Miss Lee Sang Hwal paused a mo- ent as she reflected on what she d just said.

“This year I was planning to build home and school for my forty-two ughters. Next year I was hoping be married. Now I will never mar-. I must give my whole life to apying the gospel of reconciliation to y own people. All is changed.”

And as I saw her tall form sitting ere in the car, I knew she spoke e truth. Many things had changed -most of them in the heart of Miss e.

Miss Lee, a Korean, had come to r Tokyo youth seminar determined t to change.

“Oh, you’ll soften up and let us wn when you get there,” her friends d her just before she left Taegu. “Never!” had been her rejoinder. But now she was going back to ese same friends softened up. She uld now stand before her forty-o orphan girls (whom she had en into her own home after her ther passed away and whom she is w training in her vocational school d supporting fully out of a rapidly indling family estate) with all had for the Japanese, and perhaps en some for the communists, gone m her heart.

Yes, everything was changed.

What happened to Miss Lee hapned to a greater or lesser extent to all the other fifty-one participants in the fifth MCC Peace Section sponsored annual Christian Youth Peace Seminar held in Tokyo, May 13-15. Among the fifty-one were Miss Lee’s seven fellow Koreans. They were members of an observation team which had come to learn from the longer experience of their Japanese brethren in this kind of seminar.

No sooner had they arrived at the seminar site near Hachioji in rural Tokyo, however, than they found themselves embraced in a confrontation of reconciliation. They were no longer observers but completely involved. There was much frank talk and clear facing of issues. There was some bewilderment but more understanding on the part of the Japanese participants concerning the continuing antagonism and fear on the part of Korean Christians toward their Japanese counterparts. There were confessions, tears, and the joining of hearts in prayer.

The seminar ended on Sunday evening. Korean participants spent the night in homes of their new-made Japanese friends. Monday a number of Japanese accompanied them on a sight-seeing tour of the city.

The acme of the whole confrontation took place on Monday evening in the public auditorium of the Yamaichi Hotel in Shibuya, Tokyo. Professor Saburo Takahashi of Tokyo University and Professor Kidong Chang, dean of the graduates of Taegu University, both Christian laymen, spoke to a packed house. Again the Spirit of Christ was present and again there were tears and embracings.

In one dramatic moment an old man in flowing brown robes and evidently unknown to anyone, hobbled up to the platform and begged for permission to give a word of testimony. After some hesitation it was granted. He confessed his share in the sins of the past, begged for forgiveness of the eight Koreans and of all whom they represented. He called on the audience to redouble their efforts to demonstrate their sorrow for the past, their goodwill and sincerity toward their Korean brethren.

Where do we go from here? Just before the last of the Koreans returned to their regular jobs in Korea, Professor Sohn, principal of a large rural high school near Taegu, met with the Korea-Japan Christian Reconciliation Committee which has been active since January in Tokyo. This committee had sponsored the Monday evening public lectures.

As a result of this meeting, the Japanese committee has decided to invite a sizable contingent of Koreans on the leadership level and widely representative both geographically and denominationally to meet with a similar Japanese group in early spring, 1967. Should their Korean counterpart, which has been active since our Korean Peace Seminar of last October, desire and invite such a Japanese delegation to Korea late this fall for a preliminary encounter, this would be welcomed from the Japanese side. Out of these top-leadership and representative encounters it is hoped that concrete means of cooperation can be worked out. Already a movement is under consideration to raise funds for the rebuilding of one of the Korean church buildings destroyed during the Japanese occupation.

Maybe not everything is changed yet, but the Spirit of God is at work.

Volunteers Need Matrons Choose One of Four States

The Mennonite Central Committee needs persons to handle matron duties in Georgia, Ohio, California, and Pennsylvania.

A willingness to help others by cooking meals, mending clothes, keeping house, and listening to problems is essential. Although no particular education is required for this work, the matron is very important in the life of the volunteer group. A well-prepared meal and a clean home can help to brighten the day of the worker. The work is not easy, but it is rewarding.

One matron wrote, “You have to be a good listener and willing to sit down and counsel as best you can. I have found that wearing a smile and trying to forget the little things that happened to me during the day is necessary to keep others in good spirits. It isn’t always easy and it can only be done with Christ having first place in your life. . . . I feel that others should also have the same rewarding experience and spiritual growth that I have had.”

The inner-city project in Atlanta has eight to ten volunteers who serve in professional and semiprofessional positions as well as participate in a recreational program in the Negro community near Mennonite House. A matron is needed in August.

Matrons are also needed at Smithville, Ohio; Hoopa, Calif.; and Akron, Pa. Persons able to give twelve months of service should contact Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Canadians Look to Indians

The Conference of Mennonites in Canada accepted a resolution encouraging its twenty-thousand members: to accept Indian children into their schools, to adopt and foster Indian children into their homes, and to employ Indians and metis in agriculture and industry.

The Conference of Mennonites has been involved in community development and missionary work among Indians for over ten years. Most of this work has been done in the Lake Winnipeg area.

The most recent project is Youth Opportunities Unlimited, located at 276 Notre Dame Ave. in Winnipeg. Ed Brandt, the director, has attempted to assist the Indian who comes to Winnipeg from the reserve to find work, housing, and thus make a meaningful entry into white society.

Special emphasis has been placed on tutoring students who are potential dropouts. Last winter about sixty students received tutoring help.

Another resolution passed by the Canadian Conference invited all mission stations which had not formerly joined the conference to send fraternal delegates to all Canadian and provincial conferences. The conference met in Winnipeg, July 6 to 9.

New Student Committee Will Work in Kansas

Interest in Mennonite college and university students attending nonchurch schools in the Kansas area has recently resulted in the formation of a Kansas area inter-Mennonite student work committee. Composed of representatives from the three major Mennonite groups, the group is presently engaged in making plans for student ministry during the 1966-67 school year.

Spokesmen for the committee indicate that there is a definite need for the church to be present in some tangible form in the lives of the students while they are engaged in their course of study.

Goals expressed by the committee for their ministry to students also include finding ways to express interest in the individual student's needs, helping the home church to become aware of the needs of the students, and helping the student residents on nonchurch campuses to become aware of their potential as Christians for outreach to non-Christian students.

Members of the committee are: Franklin Harms and Art Flaming, representing the Southern District of the Mennonite Brethren Church; Howard Zehr and Ivan Lind, South Central Conference of the Old Mennonite Church; Elmer Friesen and Al Franz, Western District of the General Conference Mennonite Church; and Marvin Dirks, Jr., field worker for the General Conference Student Services Committee.

Non-Mennonite schools in the area which have the largest number of Mennonite students are Kansas State University, Kansas University, Wichita State University, Emporia State Teachers College, and Hutchinson Junior College.

Kindergarten Plans Made

Representatives from the General Conference Mennonite Church, the Mennonite Church, and the Evangelica Mennonite Conference (Canada) me at Hesston College, Hesston, Kan. June 20-July 1, to make new outline for a kindergarten Sunday schoo course for four- and five-year-olds.

The group defined basic philosoph of Sunday school curriculum for kindergarten children after listening t kindergarten specialists, sociologist psychologists, and theologians. The had previously discussed the use c the Bible with the small child, ho the child is seen in the Bible, an the place of the child in the Anabaptist tradition.

Participating in the discussion wer

KENJI OSAKI is a pastor of the United Church of Christ in Japan and h also a missionary just returned from five years in Hamburg, Germany. his experience in Germany, he says: "I doubted that I could make a tribution to the faith of the German people. Now that doubt is gon disappeared as many people came to me with their questions about sacraments, unbelief, their family problems, and their fears about v Comparing the church in Germany with the church in Japan, he said: the German subconscious there is much Christian influence which we in Japan. In Germany people are very critical of the social order in a not found in Japan. There the individual conscience judges social prac as would a censor. In Japan we lack that censor. We judge instead by obligations and standards developed out of our feudalistic society."

athryn Aschliman, Willard Claassen, rs. Robert Goering, Mrs. Eldon Gra- r, Helmut Harder, J. Howard Kauff- an, Melva Kauffman, Cornelia Lehn, athleen Kindle, Paul Leredach, Mil- rd Lind, Dave Schellenberg, and aura Troyer.

To be published jointly by Faith d Life Press, Newton, Kansas, and erald Press, Scottdale, Pennsylvania, e new materials will be available in 69 or 1970.

riters Meet at Green Lake

tending the Christian Writers' and litors' Conference at Green Lake, isconsin, from July 2 to July 9 were rty-seven Mennonites. The Menno- tes chose to meet with the American ptist sponsored convention at Green ke rather than to hold a separate ennonite writers' conference.

Three Mennonite groups, the Gen- al Conference Mennonite Church, e Mennonite Brethren Church, and e Mennonite Church (OM) were rep- sented at the conference.

Taking part in morning workshops, e writers listened to such writing thorities as Elizabeth Yates, Roland Wolseley, Edward D. Fulweiler, ayne C. Lee, and Bink Noll. Planned ograms in the afternoon and evening mpleted the daily schedule.

Evening programs featured person- ties such as Sue Nichols, author of *ords on Target.* In her presentation Saturday night, Miss Nichols chal- nged the religious writers and editors esent with the statement, "We are ll running the pony express in the lstar generation."

Kyle Haselden, editor of *The Chris- n Century,* said on Sunday evening at "as responsible trustworthy writ- , we must provide readers with au- entic, reliable points from which to ake changes in a bewildering world." "We must be somehow deeply in- lved ourselves in the human struggle r survival and full manhood," Hasel- n continued. "Too many of us as iters are out of touch with human lations. It is better to take the pain it and to write, as it were, with r own blood."

Separate afternoon sessions were ld by the Mennonite curriculum riters, and the Mennonites also met a group on three separate occasions.

Responding to questions asked con- rning the conference, the unanimous eling of the Mennonites was favor- le to meeting with the interdenomi- tional group at Green Lake. Most commented that "we cannot obtain the resource persons which are available to this larger group."

Although the Mennonites were the largest single denominational group represented at Green Lake, the conference had an ecumenical tone. Other denominations with delegates at Green Lake included: American Baptist, Methodist, Church of God, Episcopal, Presbyterian, Lutheran, Congregational, United Church of Christ, and the Society of Friends. Registration for the conference totaled 183.

General Conference Mennonites attending were: Mrs. LaVernae J. Dick, Dallas, Oregon; Gordon R. Dyck, Elkhart, Indiana; Mrs. Eldon Graber, Bluffton, Ohio; Rita Graber, Wayland, Iowa; Milton Harder, Newton, Kansas; Heinz D. Janzen, Dalton, Ohio; John Kauffman, Newton, Kansas; Mrs. Marion K. Preheim, Akron, Pennsylvania; Maynard Shelly, Newton, Kansas; Mrs. Lotus Troyer, Smithville, Ohio; and James H. Waltner, Newton, Kansas.

Conference representation at the Green Lake sessions was made possible by the C. E. Krehbiel Writers' Fund and the Board of Education and Publication.

Words and Deeds

A peace and service booth sponsored by several Mennonite groups was set up at a Youth for Christ convention July 1-10 in Winona Lake, Ind. Purpose of the booth was to present a message of peace and reconciling love to thousands of teen-agers who attended.

The First Church, Phoenix, dedicated its new building on June 26.

Church of the Brethren delegates voted 881 to 220 at their Louisville annual conference in June against joining at this time the Consultation on Church Union. It will maintain its present observer-consultant status. An overriding concern in the action was unity among the Brethren. A report on possible union with other denominations said that Brethren "are not in a good position at this time to decide on full participation in the Consultation except at the considerable risk of misunderstanding and possible disunity within the brotherhood." (See *The Mennonite,* June 14, page 400.)

Kern View Hospital, Bakersfield, Calif., was opened on July 18. It is the fifth psychiatric hospital begun by Mennonite Mental Health Services. Administrator of the twenty-five bed unit is Henry Hooge.

Trainees-to-North America, an exchange program begun by the Mennonite Central Committee in 1950, completed its seventeenth year on July 28 when forty-three young people from abroad returned home after one year of visiting and working in the United States and Canada. Another group of forty-three will arrive on Aug. 17. They will come from twelve countries, including Jamaica, Japan, and Yugoslavia.

Trainees-to-Europe is the reverse of the above program. It was begun in 1963. Last year's group of American Mennonites who spent a year in Europe will return via New York on Sept. 2. The new group of twenty-eight will leave on Aug. 12. They will live and work with Mennonite families in Germany, Luxembourg, Switzerland, the Netherlands, and France.

The Mennonite Brethren of Canada plan to hold a major study conference this year to deal with doctrinal and ethical questions. The denomination is also considering a revision of its organizational structure that will reduce its conference boards to six or seven — a 50 percent reduction.

CHURCH RECORD

Calendar

General

Oct. 21-23 — Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2 — Pastors' Seminar, Elkhart, Ind.

Oct. 28-29 — Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Deaths

Harry Dester, First Church, Halstead, Kan., was born in Halstead on June 21, 1895, and died July 6.

Jacob J. Janzen, a charter member of the Mennonite Community Church, Fresno, Calif., was born Aug. 11, 1889, and died July 3.

Christian W. Rupp, West Zion Church, Moundridge, Kan., was born Mar. 7, 1874, in Washington County, Iowa, and died June 7.

John David Zehr, pastor of the Yellow Creek Mennonite Church near Wakarusa, Ind., died from injuries he suffered in an automobile accident July 2 in Racine, Wis. He was en route to a writers' conference at Green Lake, Wis. Later this summer he was to become pastor of the Downey, Calif., Mennonite Church. His son Bruce also died a few days later from injuries he received in the crash. Mrs. Zehr was injured in the accident. The Zehrs' three other children had remained at home.

Wilson D. Hofstetter, Salem Church, Kidron, Ohio, was born Nov. 13, 1881, near Dalton, Ohio, and died July 9.

Baptisms

First Church, Fredonia, Kan., on June 26: Larry Thiessen.

Grace Church, St. Catharines, Ont., on May 22: Kathy Braun, Karen Dyck, Cathy Epp, Linda Epp, Ardith Fransen, Kathy Lepp, Jake Hiebert, Donald Siemens, Kenneth Siemens.

Rosemary (Alta.) Church, on July 3: Loreen Wiens, Lillian Dyck, Wanda Dyck, Anita Penner, Bernard Wiebe, Larry Wiebe.

Willow Creek Church, Paso Robles, Calif., on June 10: Robert Bergman, Bonnie Scantlin, Don Scantlin, Mrs. Doreen Smith, Douglas Wiebe.

Burrton (Kan.) Church, on May 29: Mrs. Larry Flickenger.

Marriages

David Arvidson, Pleasant Valley Methodist Church, Wichita, Kan., and *Anita L. Mitzner,* Lorraine Avenue Church, Wichita, Kan., on June 5.

Jeffery Forrest Biles, Baptist Church, El Dorado, Kan., and *Bonnie Jean Darling,* Burrton (Kan.) Church, on July 1.

Sheldon Bixler, First Church, Berne, Ind., and *Karen Lea Moorman,* United Presbyterian Church, Bloomington, Ind., on June 11.

Richard Brugger, Fenton, Mich., and *Gertrude Detwiler,* Zion Church, Souderton, Pa., on June 10.

Arlin Buller, Alexanderwohl Church, Goessel, Kan., and *Maretta Jean Britsch,* Zion Church, Archbold, Ohio, on July 24.

Kenneth Richard Ellis, Toronto, Canada, and *Patricia Jean Long,* Zion Church, Souderton, Pa., on June 22.

Paul D. Habegger, First Church, Berne, Ind., and *Phyllis Anne Hinkle,* Union Chapel Methodist, Berne, Ind., on June 19.

Ira Hall, First Methodist Church, Fremont, Neb., and *Alvina Gilmore,* Grace Hill Church, Whitewater, Kan., on July 1.

Robert Hunsicker, Zion Church, Souderton, Pa., and *Hedwig Stege,* Velgen, Germany, on Apr. 16.

Gary Isaac, Emmaus Church, Whitewater, Kan., and *Rita Kliewer,* Bethel (Lustre) Church, Frazer, Mont., on July 5.

Larry King, Grandview Methodist Church, Winfield, Kan., and *Jeanette Schmidt,* Lorraine Ave. Church, Wichita, Kan., on June 17.

Keith Kingsley, Community Mennonite Church, Markham, Ill., and *Gretchen Neuenschwander,* First Church, Berne, Ind., on June 11.

Ray Kliewer, Mennonite Brethren Church, Kingsburg, Calif., and *Loralee Weinbrenner,* Mennonite Community Church, Fresno, Calif., July 1.

Rodney McDaniel, Methodist Church, Gilboa, Ohio, and *Carolyn Luginbill,* Grace Church, Pandora, Ohio, on July 9.

James C. Nelson, St. Christopher Episcopal Church, Wichita, Kan., and *Phyllis J. Vogt,* Lorraine Avenue Church, Wichita, Kan., on June 24.

Robert L. Pena, Wichita, Kan., and *Helen Foster,* Lorraine Ave., Church, Wichita, Kan., on June 27.

James Reddoch, Fidelity Baptist Church, Wichita, Kan., and *Edna Grundman,* Lorraine Ave. Church, Wichita, Kan., on June 30.

Erwin Rempel, Bethel (Lustre) Church, Frazer, Mont., and *Angela Albrecht,* Bethlehem Church, Bloomfield, Mont., on June 4.

Stanley Saner, Burns (Kan.) Church, and *Karen Voth,* Grace Hill Church, Whitewater, Kan., on June 10.

Mark Stall, Methodist Church, Pandora, Ohio, and *Judy Basinger,* Grace Church, Pandora, Ohio, on June 18.

Paul Unruh, First Church, McPherson, Kan., and *Lois Jean Claassen,* Beatrice (Neb.) Church, June 25.

New Addresses

Joseph Rich, 1005 West Gift, Peoria, Ill. 61604 [257]

A. J. Richert, 394-A North 6 Ave., Upland, Calif. 91786 [57

Harry Stucky, Box 725, Blackwel Okla. 74631 [136

Lorna Lee Winkler, Route 1, Wil shire, Ohio 45898 [18

Gifts

Bluffton College has received a gra of $75,000 from the Kettering Fun of Dayton, Ohio. One of ten Ohi schools receiving such gifts, Bluffto will use part of the grant for schola ship aid. The school also received basic federal grant of $5000 fro the College Library Resources Pr gram which will be used to purcha thirteen years of the New York *Tim* on mircofilm.

Bethel College will receive an est mated $30,000 from the estate Herman Regier, Syracuse, Kan., wh died June 24, 1965. Originally fro the Moundridge community, he w a 1910 graduate of the Bethel Aca emy. He farmed extensively in we ern Kansas.

Ministers

Benno Toews has resigned his pa torate at the Willow Creek Churc Paso Robles, Calif., effective Aug. 2 He plans to return to the teachi profession.

P. W. Goering and H. A. Fast w serve as interim pastors for the Ed Mennonite Church, Moundridge, Ka sas, filling the vacancy left with t resignation of Arnold Nickel who h accepted the position of person director for the General Conferen Mennonite Church. P. W. Goeri assumes the pastoral duties of Eden Church which is his home c gregation during July and Augu Fast will be interim pastor for Eden congregation from Septem until a full-time minister can be cured.

Roy W. Henry, presently pastor the First Mennonite Church, Wa worth, Ohio, has announced his res nation, effective Aug. 31. He served churches in Burrton and Hi boro, Kan., and in Pekin, Ill. He worked in Wadsworth since 1962.

Workers

Mr. and Mrs. Steven Alderfer h begun I-W service at the Ma County Hospital, Indianapolis, Ind.

Arlowe Becker, Gospel Chu Mountain Lake, Minn., has begu two-year MCC Pax assignment in ngo. His parents are the Aaron :kers.

'obert Becker, Friedensfeld Church, rpin, Okla., is in 1-W service in irie View Hospital, Newton, Kan.

Vilbert and Eileen Rose Becker, spel Church, Mt. Lake, Minn., are ving a two-year MCC assignment Newfoundland. He will be a high ool instructor. He is the son of Aaron Beckers.

'ohn Bleam, East Swamp Church, akertown, Pa., has begun a two-r voluntary service assignment at ior Village, Washington, D. C.

Louise Clemens, Zion Church, Souton, Pa., began work on June 11 a community service project in anta, Ga.

Ronald Decker, First Church, New-, Kan., is serving a two-year 1-W n in Stormont-Vail Hospital, To-a, Kan.

Max Ediger, Friedensfeld Church, rpin, Okla., is serving 27 months a peace and relief mission service Burundi, Africa.

Dwight Friesen, Bethesda Church, nderson, Neb., is serving two years Voluntary Service in Kings View spital, Reedley, Calif. He is the of the Arnold E. Friesens.

Gene Gerber, Salem Church, Kid-, Ohio, is in 1-W service at Uni-sity Hospital, Cleveland, Ohio.

ames and Shirley Gerhart, East amp Church, Quakertown, Pa., re-tly completed two years of volun-y service at Junior Village, Wash-ton, D. C. They have accepted a to serve with the Christian Serv-Corps, working at their headquar-in Washington, D. C. This is a testant organization which recruits, ns, and places skilled Christian men, eighteen to seventy years of , for two years of service in un-staffed missions.

Brian Harder, First Church, Moun-Lake, Minn., is in 1-W service at sa Craig (Ont.) Boys' Farm.

Martin Harder, First Church, Mountain Lake, Minn., has entered 1-W service. He is living at Ephrata, Pa.

Reuben Horst, a retired carpenter from Akron, Pa., is acting as building foreman in Hattiesburg, Miss., supervising construction of the house of a Negro leader killed when the structure was burned earlier this year by nightriders. Horst was called into service by Mennonite Disaster Service earlier this month when construction on the home became bogged down for lack of supervisory personnel. Aid was requested by Hattiesburg officials. The house Horst is helping to rebuild belonged to Vernon Dahmer who died in a pre-dawn fire started by firebombs. Dahmer was a former president of the Hattiesburg National Association for the Advancement of Colored People. He was active in Negro voter registration at the time of his death. The house, which is being built with funds raised by Hattiesburg citizens and civic leaders, is expected to be finished this month.

Darrel Janzen, Gospel Church, Mountain Lake, Minn., is in 1-W service at Mercy Hospital, Denver, Colo. His parents are the Rudy Jantzens.

Wilson and Anne Kratz, Zion Church, Souderton, Pa., are in training at Williams College, Mass., preparing for a two-year term with the Peace Corps on a nutrition project in India.

Paul Lin, a minister of a Mennonite church in Taiwan, will visit churches in Kansas, North Dakota, Montana, Idaho, Oregon, Washington, British Columbia, and Ontario during August and early September. He has completed studies this spring at Messiah College, Grantham, Pa., and will enroll in Mennonite Biblical Seminary this fall. He will return to Taiwan next summer via Europe, attending the Mennonite World Conference in Amsterdam as an official delegate from Taiwan.

Ronald Mierau, Bethesda Church, Henderson, Neb., is serving in Vietnam as a civil engineer under International Voluntary Service.

Arnold Nickel, Moundridge, Kan., became personnel director for the General Conference on July 1. Recruiting, processing, and orienting personnel for the General Conference Mennonite Church is his assignment. He will be concerned with recruiting individuals for long-term voluntary service and also full-time church vocations. In this role, he will be involved with personal contacts, emphasizing a sense of belonging for those entering church-related programs of service. Part of the work involved in the personnel office will be in maintaining and coordinating a central personnel file. Eventually, the duty of the personnel office will also include ministerial placement.

Anne Schmidt, Winnipeg, will begin a one-year voluntary service assignment at the Markham Day Nursery, Markham, Illinois, on Aug. 29. She will serve as the director of the Day Nursery. Anne is a member of the Sterling Ave. Mennonite Church, Winnipeg, and is the daughter of Mr. and Mrs. Jacob W. Schmidt.

Robert and Barbara Waltner left July 12 for Woodstock School, Mussoorie, India. Robert will teach biology and general science courses. Barbara will also serve on the faculty of the school for missionary children. Robert, son of the Orlando A. Waltners, North Newton, Kansas, attended Woodstock School from 1950 to 1956 while his parents were missionaries in India. Barbara is the daughter of Mr. and Mrs. Lester O. Burdette, Valley Center, Kan.

Summer Service

Kathleen Balzer, Grace Hill Church, Whitewater, Kan.: Rocky Mountain Camp, Divide, Colo.

Debra Beachy and *Sara Jane Sell,*

Becker, W. Becker, E. Becker, Bleam, Waltner, Waltner

Zion Church, Souderton, Pa.: high school work camp, Atlanta, Ga.

Ruth Anne Dick, First Church, Newton, Kan.: St. Christopher House, Toronto, Ont.

Barbara Epp, First Church, Newton, Kan.: Markham, Ill.

Tim Hartzler, Grace Church, Pandora, Ohio: urban redevelopment project, Toronto, Ont.

Krystine Hiebert and *Nadine Reimer,* First Church, Newton, Kan.: Rosthern, Sask.

Nancy Wasser, Zion Church, Souderton, Pa.: community service project, Chicago, Ill.

LETTERS

Coinage 1966

The following letter and poem were written by Jim Harnish, 521 Sunset Blvd., Eureka, Ill. 61530.

To the Editor: For some time, I've been increasingly concerned and disturbed by what seems to me a superficial, if not outright, misinterpretation of the reply Jesus made to the Pharisees in connection with the question about paying taxes to Caesar. To many, it would seem the reply makes possible the fragmenting of life into spiritual and material with what happens in one area having no relation to the other (article in May number of *Reader's Digest,* "Shall the Church Meddle in Civil Affairs?" for instance).

To me Jesus' answer was not an answer at all, in the real sense of the word: but a statement that one has to decide for himself, in the light of all he understands about what the biblical writers have said concerning God, His creation, and man's relationship to both, what belongs to Caesar and what God holds in priority.

This and the relationship it bears to nonresistance was all brought to a head for me as the result of some exchange of correspondence with an editor of *Christianity Today.* The exchange resulted from some question raised pertaining to a couple of editorials in said publication, and in one of his letters he made the statement: "We live in a sinful world and to some Christians it does not seem inconsistent to preserve the image of God in man by defending oneself against aggression." I had to write this attempt at poetry.

Render unto Caesar—
It bears his image.
Buys missiles, napalm,
And the Bomb.
Trains the apple-cheeked marine
In gunnery and bayonet.
And thus we preserve the
Image of God in man.

Render unto God—
"The earth is the Lord's and the
fullness thereof,
The world and those who dwell
therein."
Thine the Vietnamese madonna
Seared by jellied gasoline.
Thine the death-stopped marine
With cheek now fading.
Thine the incinerated Vietcong.
And defoliated earth,
And thus we preserve the
Image of God in man!

What blasphemy is this?
We render unto Caesar
That which is not his!

Catholics Like Mennonites

Dear Mr. Shelly: It was gratifying to read the last two responses [Letters, July 5] June 7 letter written by C. G. Boldt from Reedley. It seems to me that during these days when Christian unity should be our concern, unfounded and obviously prejudiced comments such as, "We know good and well what relationship the Roman Catholics and the communists have between them," cannot be tolerated.

We lived in Reedley for two years and it would be about as reasonable (and obviously ridiculous) for me to say, "We know good and well what relationship the Reedley Mennonites and the communists have between them." This statement would be as illogical and unfounded as, I suspect, the one made by Mr. Boldt. *Mrs. Ron Yoder 1500 Richmond Rd., N.E., Cedar Rapids, Iowa.*

Peace of God's Kingdom

To the Readers of the Mennonite: Nearly half a year now I am back in Holland, after my stay for two years in South America. Next year, we will see many of you at the World Conference in Amsterdam. Several of you will then see Holland for the second or third time. I wonder whether you will find things changed. Personally certain changes struck me. Maybe some of my impressions will be of interest to you.

People look not so well-groomed and streets and public gardens are generally ill-kept. Private gardens and houses on the contrary are well provided for There is a certain social discontent not because there is a lack of incom —we have few really poor peopl here—but nevertheless there is a growing dissatisfaction. The country i overcrowded, so there is need fo very good social behavior. But ther is on the contrary a growing unconcern.

Spiritually, the most striking featur is the changes within the Roman Catholic part of our population (nearl two-fifths of the Dutch belong to th Roman Catholic Church). This pa of our people was mostly very stabl in a moderate conservatism. Now als among them there is a growing u certainty about doctrines and ways life. That makes them much mo open to their non-Roman Cathol countrymen — Protestants and unb lieving. The further development ca not yet be foreseen.

Many young people are much mo interested now in contemporary hi tory and in international politics th some years ago. Although our gover ment supports the Vietnam policy the Johnson administration, many fe very ill at ease with it. Last we again there were several demonstr tions against the bombing in Nor Vietnam. Especially, students are tr ing to collect really good informati on the whole matter. Some mont ago at a special meeting of the A.D (the Dutch Mennonite General Co ference) there was also special att tion given to this matter.

It seems to me, however, that o if we find a really comprehensive a proach to the problems of world p tics will we be able to make up minds in the right way. Christ did intend to make His followers go citizens of a great many nations, He chose them to proclaim among nations the hope of His own people Israel—the peace of God's Kingd Here in Holland—as in South Amer —we still have much to learn bef we think, for instance, of the Chin with the same warmth as of our o people. Let us help each other learn the lesson! *Frits Kuiper, Phoe straat 19, Krommenie, Holland.*

4:20

on his dial

Tom C. Hamm

YOU SHOULD meet him in the clamor
the office, he would always take
ne to exchange a friendly greeting.
you should meet him at the drink-
g fountain, he would withdraw gra-
ously and invite you to step for-
ard. But if you should meet him on
e highway behind the wheel of his
ue convertible, you would be deal-
g with another personality.

The last morning he went to work,
told the boys at the cigar counter
w he had to trace a figure eight
the pavement to get around a slow-
ke doing forty-five so he could be
st entering the last lap to the job.
e boys laughed heartily over his
rsion of a narrow squeeze at eighty-
e, and his description of the slow-
ke's face as he ran him off the
oulder.

The day in the office went by with
usual pressure and tension, but he
et each situation with flawless poise and got set to call it a day with no regrets. Just before the four o'clock whistle sounded, his wife called and told him the kids would meet him at the corner at 4:30, as usual.

After checking out, he was among the first getting to the parking lot; and when he got the convertible headed for the turnpike, a glance at his watch told him he was on schedule at 4:07.

Sweeping wide into the turnpike a few moments later, he had to do some fancy weaving to get in the number one spot, but he managed nicely by crowding a slow-moving sedan and sliding into a gap that opened up at the last moment.

This was all ordinary stuff and nothing to get excited about. He had been doing it for years and nothing unusual had happened. True, he had received a couple of fines for reckless driving; but the cost had been slight compared to the thrill; and the judge's warning was just another outlet for free speech. After all, there was no use having a high-powered automobile unless you could make it do a few things for you in traffic that you couldn't otherwise do on two feet.

His watch now showed 4:18 and he concluded that he was still on schedule since he was only ten miles out and had twelve minutes left to cover the distance. He figured that by staying in front he could easily make it and even have a few minutes to go over the baseball standings before his wife called him to dinner. Also, there was no use making the kiddies wait.

YOUTH

They had never had to wait on their daddy before; and, besides, he was teaching them the habit of punctuality. A quick look in his rearview mirror told him all was well.

However, as the sweep hand of his watch skimmed over 4:18, he got a blurred vision of a cream-colored sedan sliding across his left front with only inches to spare, robbing him of first place in the fast-moving parade. The guy must have been in that blind spot beyond rearview-mirror vision and his left side—he hadn't bothered to glance at his side mirror. The driver had come from nowhere!

As his spinning wheels trailed the sedan into the mouth of a long curve, his vision ahead was cut dangerously close to zero. But this fact seemed to trigger, rather than hinder, his next action. Instinctively, he jammed the gas pedal and swung wide to take him. As his wrist described the sudden half-arc of the swing, the sweep hand nudged 4:20.

Back home 4:20 was, as always, an important time, also. The kiddies stood impatiently while their mother slicked their hair so they could meet Daddy at the corner.

They got to the corner about 4:25 and waited on past 4:30, the usual time, but their daddy didn't show up. After another impatient ten minutes, their little legs got tired and they turned back, perplexed and hurt because of something they couldn't understand.

In a flat pasture beyond the shoulder of a long curve about six miles out, a lot of people stood spellbound and wondered about things they could not understand: of how two automobiles could be so completely wrecked; and how red on twisted blue steel could form such a weird color combination; and how it was that the smoking wreckage of four tons of automotive steel could result in such a lethal interlock without the aid of a welding torch.

They had no earthly way of ascertaining why the guy in the blue convertible didn't wait a few seconds and avoid a crash which canceled two lives without the whisper of a reason.

They only saw the rapid buildup of tragedy and its instantaneous payoff in flesh, and blood, and telescoped steel.

They only saw the gruesome details of how a man's time runs out in the hidden horror of haste.

Just because, that day, he was willing to trade life for eternity.

William Rich

We Can Survive

"THE GREATEST OF human problems —and the greatest of our common tasks—is to keep the peace and save the future."

These are the words of the President of the United States. Despite this awesome statement, however, the world is presently in constant peril. At any moment, civilization could be annihiliated. True, people who "know," kindly relieve our fears by telling us that the chances of nuclear destruction are extremely minute at any one moment. These same authorities, however, predict: if the world maintains its present course, nuclear war is certain.

Despite this, the United States continues to increase its arsenals. In so doing, it heightens the worldwide atmosphere of tension.

In the fiscal year of 1918, as the United States became actively engaged in a world war, its total defense expenditures added up to less than one billion dollars. In 1966, however, during a period of so-called peace, the federal government spent more on defense every week than was spent during a total year of World War I.

Most alarming, however, is the change in attitude of the American public. The prize example of this current change can be seen in the present Vietnam conflict. In 1964, the United States had some 24,000 American troops known as advisers in Vietnam. At that time, the use of American troops in the actual fighting was an idea shunned by the majority of Americans. Even the thought of using nuclear weapons was considered absurd.

At the present time, nevertheless, over 200,000 American troops ar fighting in Vietnam, and according t one public opinion poll, 71 percent of all Americans were prepared t back "whatever is required to prevent a communist take-over in Vietnam." At the same time another po showed some 18 percent of the publi favoring the use of nuclear weapon should China become involved.

Atomic Lullaby

Cry, my child, thy world is wild,
Softly weeping now, for
Yet unbroken bough a dour
Refuge makes. I, too, fear;
Thy dolor-tune I hear
From thy stern, unyielding bower.

And I hear the silent tear
Of a grieving mother's prayer,
And a million others, in their
Universal sorrow
For the lost tomorrow
Of the lost ones everywhere.

Eunice M. Vigil

This sharp change in opinion, a ange which has almost reversed it-lf in only two years, is an alarming gn. Although our leaders loudly ac-aim the virtues of peace, our nation ntinues to plunge into more danger. ost Americans recognize the horror our nuclear arsenal, yet, it is this rength, and the strength of a cor-sponding power opposing us, upon hich we rely unrealistically.

War has been one of the most con-tent of all human activities through-t history. Furthermore, on both les of every war, the people in-lved, or their rulers, have been mly convinced of the righteousness their cause, confident that they ere the *good* people. Such an atti-de helped to insure group survival. it the era to believe that safety lies power and threats ended twenty-ie years ago with the first use of omic weapons.

But the use of might, although out-oded, continues in an even more andiose form than ever before. iese are habits conditioned through ng centuries of acting and reacting the arena of absolute sovereignty. The sovereign nation delegates to elf the sole right of making deci-ons, whether or not this impinges the decisions of others. It has no sire whatsoever to be governed or nited in its ability to propose or spose.

Ours is the first generation capable destroying its own species, the first hold a veto power over the con-uing evolution of life on earth. As result, we can no longer cling to ir old policies of waging war and reatening with might. Our problems e the same as those which plagued ir forefathers and for which they ent to war: Problems arising from cessive nationalism and imperial-n, from religious and racial intol-ance, and from want and poverty. But the time of absolute sovereign- has ended. Problems can no longer dealt with as they were by our an-stors. With the very existence of iclear weapons, no nation can as-me control over international de-sions. Military strength can no long- be waved without threatening de-uction to the antagonist, as well as e protagonist.

We must, therefore, reverse the irrent trend of thought and lay hold a pessimism-optimism syndrome at is the reverse of strong, cold-ar philosophy: Pessimism that the orld can long endure a continued arms race, and optimism that agreements toward peace can be made.

In only two years public opinion in the United States has made a strong militaristic change. Americans have reverted to the militaristic habits established centuries ago. The cold war, however, represents an entirely new historical and philosophical situation, one which cannot be solved by conventional politics and theories.

In the past, a nation's existence depended on its ability to attack competing groups. Now, cooperation across national boundaries is essential. Ours is the first generation to face this monumental situation. The duty of response is ours. Although it is difficult to determine exactly from where the new realizations and energies must come, it would certainly be unrealistic and unreasonable to expect the men who are the highest representatives of the absolute sovereignties, and who would, consequently, be the prime victims of this movement, to lead the way. They need, and many of them would welcome, the full involvement of all those who understand the requirements of objectivity, whose values begin with an awareness of the uniqueness of human life, and who know how to see the connection between cause and effect.

In order to survive, this intelligent citizenry must accept the responsibility of working toward self-preservation along non-militaristic lines. In the past there have been those pessimists who have said that it can't be done. According to the *Annals of the American Academy of Political Science and Social Science,* however, we have never really tried. In the entire world there are only three peace-making agencies as compared to hundreds of war departments. The United States alone spends enough on defense annually to support these three agencies over 14,000 years. Whenever there is a choice between milk and munitions, munitions wins.

It is, therefore, necessary to revive an optimistic spirit. The time for action is now. We have been presented with the question of survival. Our answer will determine the fate of the future. To act is imperative. Our ancestors' tools, which are no longer effective, must be replaced by diplomacy, compromise, and a willingness to arbitrate political differences. Our goal, survival of the human species and peace on earth, is worth devotion and hard work.

CONTENTS

*The Music Machine 478
**A Helping Hand 480
Hymn for Summer 481
News 482
Church Record 485
Letters 488
Four-twenty on His Dial 489
We Can Survive 490
Atomic Lullaby 490
Editorial 492

*Supplemental reading for Sunday school lessons of *Aug. 7 and **Aug. 14.

COVER

Rain forest in eastern Mexico. "The earth spreads out her summer gown . . . and hums a summer carol" (Paul Gerhardt).

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THE MENNONITE

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Archie Graber

As the Congolese refugees crowded around our truck, there was no need for us to know the Kituba language to learn of their suffering. Their shrunken bodies clothed with bits of rags told the story.

Is there a danger that you who read the stories and see the pictures of the suffering and we who face it from day to day are becoming used to it?

About 7:30 that evening after most of the people left, a little boy came to the bamboo hut where Alvin Dahl and I were staying for the night. He said, "Kwisa, Kwisa," which means, "Come!" We followed him to a small hut. He pointed to the door and we looked in with our flashlight. There lay a man, dead. We were unable to talk to the boy in Kituba to know if it was his father, uncle, or someone else; but the lad was very distraught. This man, like so many others, had been in hiding too long. Should we not sympathize deeply with this lad? Or are we becoming used to it?

Later that same evening while talking with an old friend from Tshikapa, who is now a soldier, there were several rifle shots, followed by machine gun bursts. It caused the chills to go up my spine. I asked my friend what it all meant. After minutes passed, he informed me that it was just to let people know that no strangers were entering the camp and that the soldiers were standing guard. No one ever becomes accustomed to noises such as that.

During the early hours of the morning, we could hear people crying. We were told that anywhere from two to seven died daily in the camp. The sad part is that not all had heard that there is hope beyond the grave for all who put their trust in Christ.

The following morning, after the truck had been unloaded, nearly the entire camp gathered around the truck. I wish you might have heard them sing "What can wash away my sins? Nothing but the blood of Jesus."

After a message from our African pastors, the children received their milk. When we lined up the youngsters to give them a small portion of meat, we were unable to control them; they were just too famished for meat. The families now receive weekly rations. From different parts of the world these supplies are being made available. May God bless each one who has part in this needy cause.

A family of five who fled into the forest from the rebels saw three of their five children die of hunger and exposure. Their twelve-year-old daughter was brought to the large hospital here in Kikwit. She was very ill, her body covered with sores. The father came to the missionaries and asked them to pray for his girl, who meant so much to him. Later she asked her father to come, for she had something to tell him. She said, "Look at me well, Father, and for a long time, for I will soon leave you." Shortly after this her suffering was over, and she went to be with Jesus whom she had learned to love. Malcolm McVeigh said during his recent visit to the Kwilu, "What if that were my child?" This same question comes to me many times.

During July and August we are following our summer schedule, publishing bi-weekly instead of weekly. August 16 is our next scheduled publication date.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

81:30 AUGUST 16, 1966

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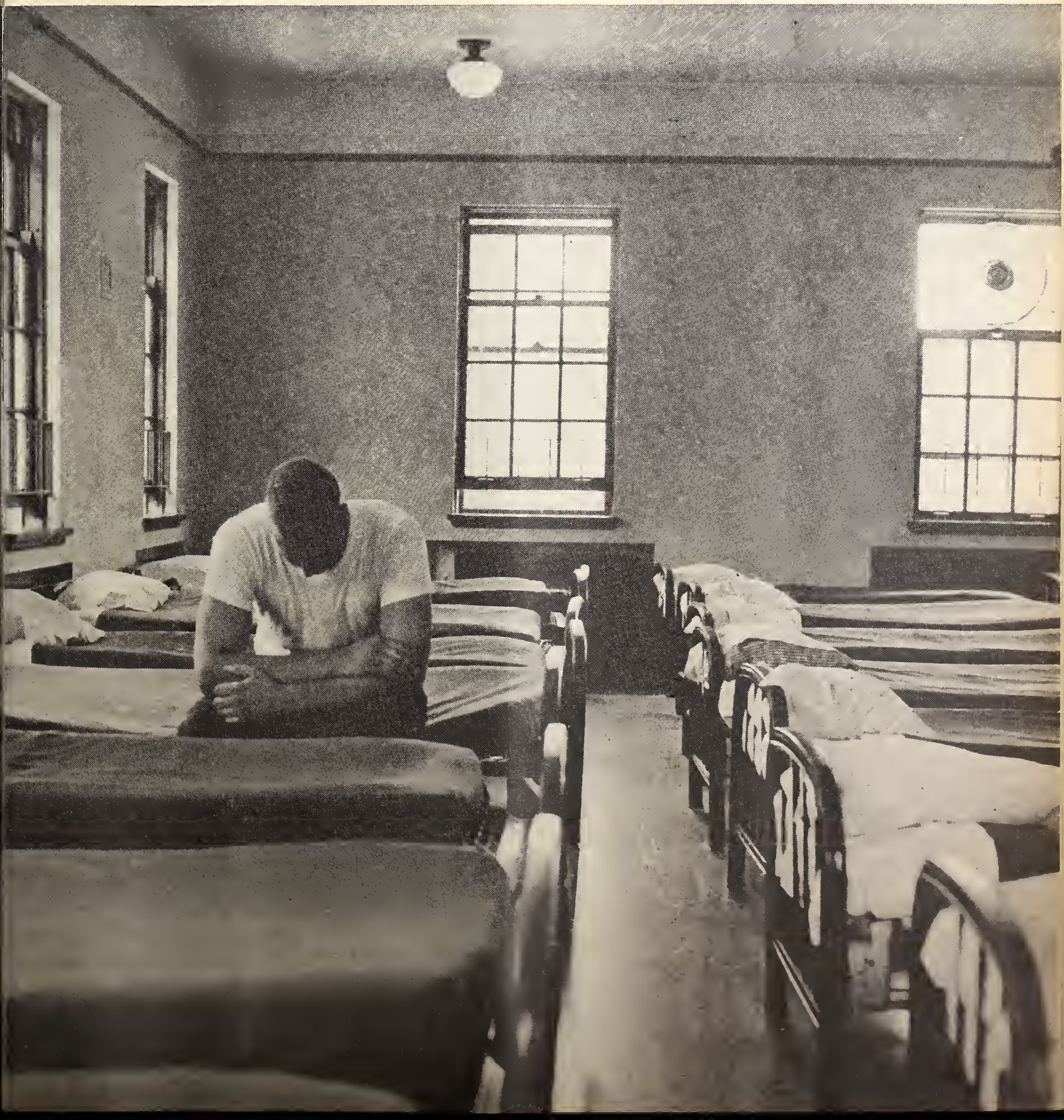
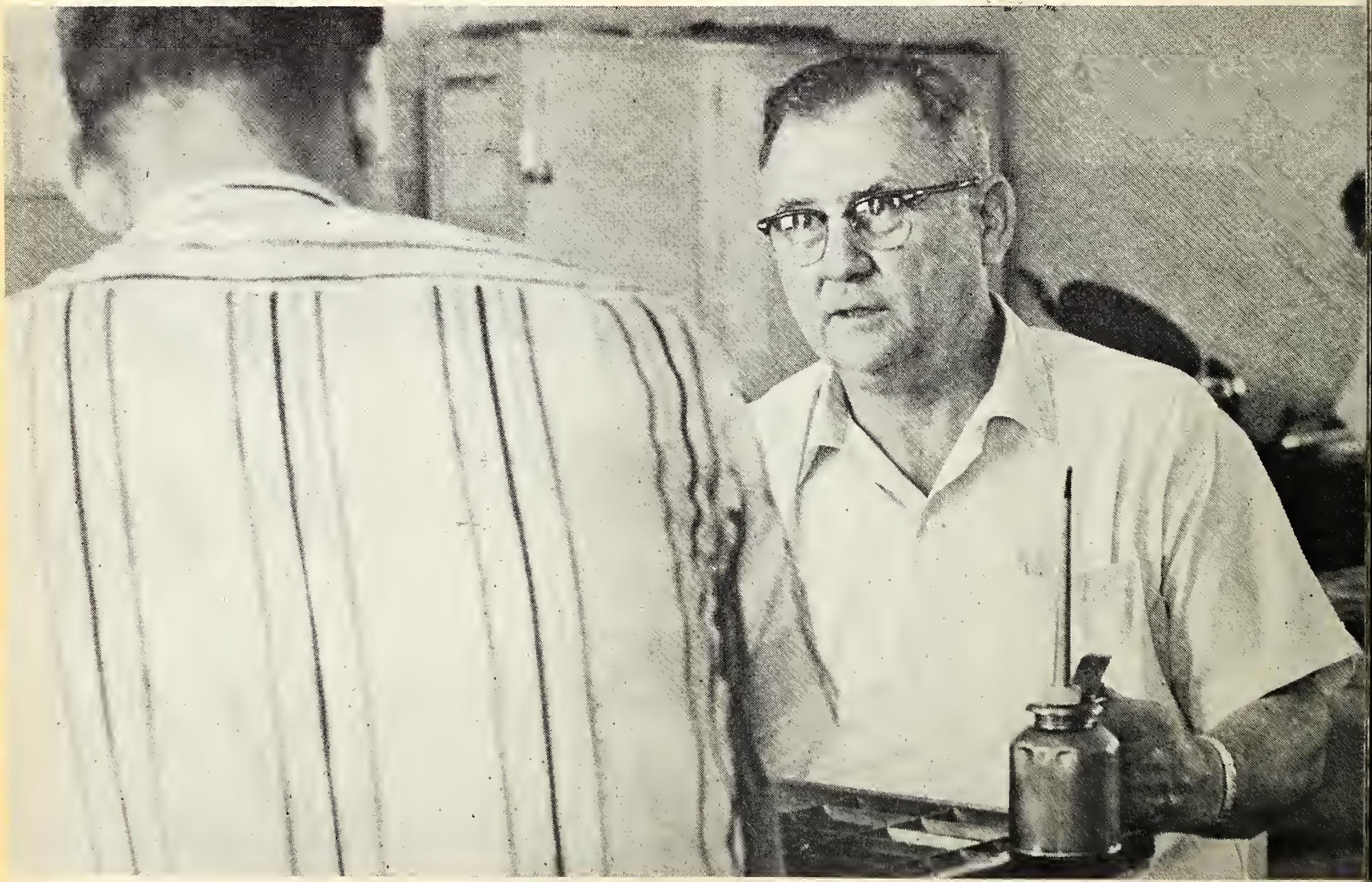


The print shop instructor encourages a boy who has just received word that he has a job outside.



Through pride in their work they discover they're not neglected delinquents.

boys in trouble

eri Engh/Photographs by Rohn Engh

HE BELL RINGS and a group of boys shuffle nto the training school print shop. Most of them re wearing T-shirts and blue jeans. They're rowded around one youth—we'll call him Tom —who has on a new plaid shirt.

The shop instructor ambles over to the boys, ho grow silent at his approach. He says casual- , "You back in again, Tom?"

Tom shrugs his shoulders. "Guess I don't think."

Tom is typical of more than 50 percent of the oys at Red Wing Training School in Minnesota —they violate their parole and are returned.)ther state reformatories have a similar percent- ge of returnees. Some boys are returned four nd five times. Why?

Once a youngster starts getting into trouble, a hain reaction begins: he gets into more and nore trouble, becomes less and less accessible to orrection and help. Breaking up these patterns f delinquency is perhaps the biggest job assigned o corrective institutions.

They can't do it effectively unless they have nough people to work at it. State institutions, ccording to minimum national standards, should ave one staff member for every two boys. Most eformatories are unable to reach this standard, nd are woefully overcrowded.

Red Wing, for example, has only one staff nember for every four boys. Four hundred and orty boys are at the school, which can handle omfortably only 335. Shop classes are over- oaded with sixteen to twenty boys under the are of one instructor. Little opportunity exists or close contact with the staff.

Red Wing can't do anything to improve the tuation until the state legislature allots more unds for the school. The allotment per boy at ed Wing is under $2500 a year. The absolute ninimum according to the U.S. Children's Bu- eau and National Council of Crime and Delin- uency, is $4000.

Many other reformatories operate under the same handicap. This short-sighted economy approach in many states means that in the long run taxpayers pay more. Ineffective early treatment results in repeat offenders, who eventually become an expense to the state in the penitentiary.

The lack of funds at schools like Red Wing, reflected in lack of an adequate staff, makes the schools little more than places for "cold storage" or containment. A six-month stay in such an environment doesn't do enough toward helping the boys open up and change. Their troubles range from shoplifting to car thefts, larceny, assault, and homicide. It takes more than just being "on the inside" for a few months to break up such patterns of behavior.

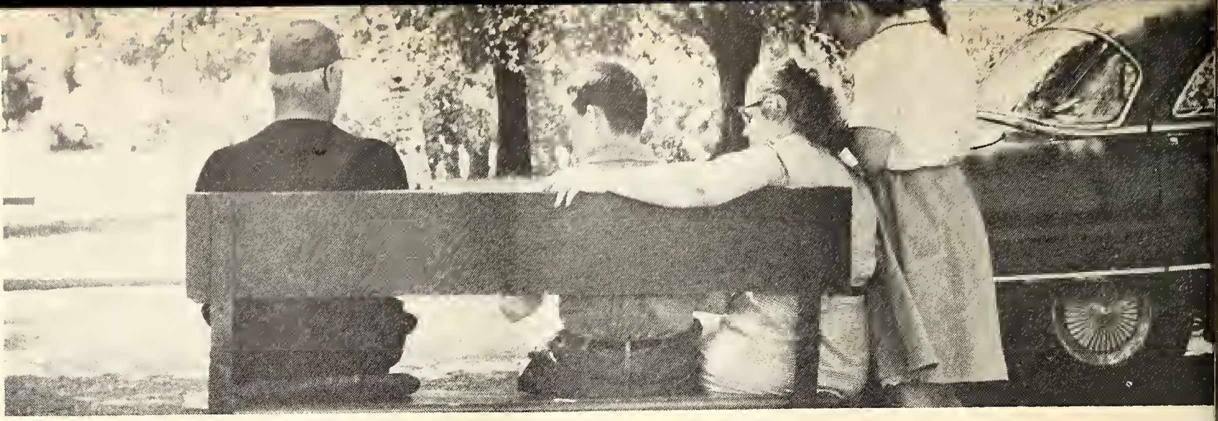
Difficulties Begin With School

In general, the boys' difficulties begin with school. For an emotionally unstable boy, requirements of attendance, study of things he can't see as being part of his life, pressures from his teachers, and competition with other students, all combine to throw him into a kind of panic.

Complicating the picture is the inconsistency which most of the boys experienced in their relationships with their parents. One night a boy can stay out until all hours; the next night he's punished if he's not home by midnight. His parents say he musn't drink, yet, they themselves drink to excess. The boy's confusion is revealed first in rebellion, and, then, in outright delinquency.

A juvenile delinquent has a feeling of lostness that's virtually overwhelming. A walk around schools like Red Wing reveals this clearly. Groups of boys sit quietly on the edge of playing fields, or stand in awkward groups, during breaks between jobs or classes.

Absent are the sounds of other schools—the sound of boys exuberantly living life: shouts as a football is tossed around, good-natured ribbing, and laughter. Many of the boys at Red Wing won't even toss a ball around for fear of making



Monthly visits with parents can be difficult times.

a mistake and making a fool of themselves. Their intense feeling of rejection is utterly outside the average person's range of feeling.

The workers at Red Wing are acutely aware of this and, despite the desperate need for more staff, are doing their best to combat it. The boys learn there are definite limits for them. They need this and want it. They know exactly where they stand—a new experience for most of them.

They live in cottages with twenty-five to forty other boys, and get to know others in the same boat as they are. They find acceptance. They gradually learn they can compete without the fear of being last. This sets up a situation of pleasure, security, and motivation, a situation most of the boys have never experienced before.

Getting to know stable, understanding men whom they can respect is an important part of treatment for juvenile offenders. But staff members at Red Wing have little chance to build up relationships with individual boys. Forty to fifty new boys are committed each month, pushing the counselors and teachers into a diagnostic, rather than treatment-oriented, program.

Confinement With No Fences

Life at Red Wing is definitely a confinement, but other aspects of the school mitigate this. No fences or walls surround the 489 acres of lawn, hills, and woods that make up the school grounds. Two chaplains, a Protestant and a Catholic, give the boys opportunity for a full religious life. There's an extensive recreation and sports program. The boys can work toward being eligible for canoe trips and excursions. Movies are shown once a week.

Once in a while, the rules are even softened, like the one prohibiting the boys from smoking. Now they're permitted to have four cigarettes a day, a concession to the fact that they smoked anyway, and, in doing it clandestinely, created a fire hazard. To get a light they used to ignite gasoline with a spark from an empty light socket or stick steel wool into an electrical outlet unti it got red hot. Red Wing attempts to channe such ingenuity in the right direction.

The boys are enthusiastic about a newly-introduced prerelease program: how to apply for job, how to dress, what to say. With ideas such as this, the school tries to expose the boys t things that will generate a spark of interest.

As Howard Hyde, the print shop instructor says, "You never know where their interest lie until you give them a chance. There's one boy," he points to a sandy-haired youngster hard a work in one corner of the room, "who used t be a runaway. Now he forgets all about runnin away because he's real hipped on writing fo *Riverside,* the school paper."

Mr. Hyde has been giving boys at Red Win a chance for fifteen years. He's proud of the goo work turned out by the print shop, and this prid gets across to the boys. Through pride in thei work, they discover they're not rejected delinquents, but human beings with a possibility c living with dignity and satisfaction.

Another long-time resident at Red Wing, on of the cottage counselors, has built a miniatur golf course for the boys, complete with san traps and old golf clubs he rounded up from h friends and the country club. He takes the boy on nature hikes into the woods, and has nev had a boy try to escape. He gives parties for h cottage, at his own expense, yet enforces th rules of the school with firmness and objectivit The boys respect him and begin to let their d fenses down. It is staff members like him an Mr. Hyde, who make the big difference in th lives of the boys at Red Wing.

These men can't do the job alone. Only whe schools like Red Wing have enough people t handle the job will the schools be what the should be: places where boys in trouble can find new meaning to life.

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God Has Made Us One

ne expression of the search for church unity is the onsultation on Church Union. For more than five ars, eight Protestant denominations have been work- g on a plan for church union. (For a brief history their work, see "Vision of a United Church Takes ape," May 31, page 364.) Following is the message the consultation to its member congregations. It as adopted at the fifth session of the consultation ld in Dallas in May. Following is the text of that essage, "An Open Letter to the Churches from the onsultation on Church Union."

OD CALLS INTO being His own people for obedience His mission everywhere in the world. In Jesus hrist, He has created the church which is forever ing empowered and renewed by the Holy Spirit. He nstitutes a community bound together in faith, hope, d love, united to its one Saviour and Lord, and mmissioned to serve Him in the service of men.

The church is one, made so by the act of God in hrist. Its life is the one Holy Spirit given through hrist. Because of this given unity, the disunity of e visible companies of Christian people is at any ne and place a challenge to the truth—even where e supreme claim of conscience seems to require sep- ation for the truth's sake—and a rejection of the ity implicit in the saving love of the one God for r single humanity.

The church is summoned to the service of the divine rpose for all men. We share with all Christian people e charge to be Christ's witnesses "to the ends of e earth" (Acts 1:8).

We are commanded to declare by deed and word at "Jesus Christ is Lord, to the glory of God the ther" (Phil. 2:11). The church is created to make is Lordship known; its faith, its ministry, its struc- res, its worship, and its life are instruments of this ission.

Our impulse to mission and unity comes from the gospel we proclaim. Our God is a self-giving God, who comes to us in His Son Jesus Christ. This Man, who gave himself freely and fully to us, continually makes accessible to us the grace and peace of a living and loving God. All His gifts come through His Spirit, who is doing new things among us.

By giving himself, the Eternal Father has called into being a single family in the Son and the Spirit. He has sealed with us all a single covenant, grounded in the same ultimate demand and promise. He has made us all stewards of the mysteries of the gospel and the Scriptures, freely opening to us the inexhaustible treasures of the living tradition of His people, in its oneness, its holiness, its catholicity, and its apostolicity. To us all He has addressed His commands, His promises, His abundant mercies. We believe He has graciously included even the stories of our separate communions within the story of His mighty acts.

It is this total gift of himself to all His people which we proclaim in one baptism and at the one table. It is this gift which has reached us, and which we share, through many ministries under His ordering: apostles, prophets, teachers, nurses, physicians, housewives, musicians, workmen, farmers, missionaries, trustees, and stewards of every talent. To say these things is not to assert claims for our churches, but to speak the truth about our common indebtedness.

These gifts are often clearly seen and appropriated in our day-by-day association within congregation and community. Many of the channels and tokens of God's self-giving are unnoticed and readily overlooked: acts of quiet neighborliness; the simple integrity and honesty of people in their dealings with one another; personal and public prayers of praise and intercession; the singing of psalms and hymns; the giving and spending of money; the celebration of festivals and sacraments; voluntary participation in public affairs; dependability in secular vocations; courageous efforts to secure justice and peace in national life.

E MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the iptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publica- n of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and nada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Every community is sustained in the fabric of its common work and worship by power from the same unseen source. It is wholly dependent on the least conspicuous, and yet, the highest gifts of all: faith, hope, love. Daily we live by them. As churches of Christ we delight to recognize their presence in one another. It is the actuality of gifts like these which we acknowledge in the work in which we are engaged.

Yet, how often we seem to deny these gifts of God by our divisions and dissensions. Looking at us, the world is unimpressed by our claim to love one another when it sees how we are fractured and divided by our lesser loyalties. Our protestations that Christ has broken down the walls between men are belied by the barriers we erect to cut off even Christians from one another. We act as if the church were ours, forgetting that He "is able from these stones to raise up children to Abraham" (Matt. 3:9). Many things which Christ counted essential tend to become nonessential in our eyes; and things which He views as nonessential we often treat as essential. Even though we all affirm the same basic confession and are bound by common loyalty to the one Lord, we do not allow His demands to yoke us together in common tasks nor His promises to draw us together as pilgrims to the same city. Bound by the same Scriptures, we do not listen together to its judgment, or, together, receive its grace. Baptized into the dying and rising of Christ, we allow neither ourselves nor others to grasp the full power of that baptism. We join Him at His table, receiving His body and blood, but we are not thereby impelled to sorrow over our divisions nor led to heal them. Our churches often appear to the world not as servants of the servant Christ but as affluent, self-perpetuating enterprises competing with one another. These things the world sees, and is dismayed and alienated by them, alienated from God and from us.

The uniting of our churches will not, of itself, automatically cleanse us of these sins. In fact, our effort to unite in a common obedience no doubt will release divisive forces. The gospel has always been "a sword," as our Lord said it was, awakening and making rebellion manifest in the hearts of those called to serve God. Nor is this rebellion to be found especially among those who resist, or those who support, any plan for unity. In every life human loyalties will still conflict with that purity of heart which God sets before us. Measured by His immense understanding of our nature, and His unfailing expectation, we will continue to fall short of the glory He wills to reveal to us. Even to use the word "church"—whether in referring to our own denomination or the wider unity we seek—places us under the awesome judgment of the one Lord of that one church. Nonetheless, we must obey God who is calling us today to a kind of obedience only possible to those who give themselves wholeheartedly to a deliberate relinquishing of every separation, and a resolute will to accept the fact and cost of unity.

We recognize also that the united body proposed will still be far from the wholeness of the Body of Christ. To this we say that we think of it as a uniting as well as a united, church. We have imagined its structure, as best we could, in such a way as to keep it open to all others who with ourselves seek a wider unity of catholic and evangelical traditions, alike reformed by every true obedience to God. Similarly, so have we tried to design it so that exponents of greater freedom and of greater authority alike must listen to that gospel, which alone gives true freedom and authority in our service of Christ. We seek a form of the church which, in faithfulness to that gospel, will order our Christ-given liberties for the more effective discharge of our Christ-given tasks.

We do not try here to trace the long history of ou separations nor the complex account of what has happened to us as separate bodies within American life nor, by the same token, what has happened to American life because of our separations. It is instructive t remember the diversity of our national, linguistic, cultural, and confessional origins—a diversity which has often enriched our common heritage. But it is of fa greater importance to keep pressing the question o what God requires of Christians now. One century' divisions may be pointless in another century; the theo logical questions of one generation may not be thos of another. Indeed, such divisions, cultural or con fessional or whatever, may have become simply th excuses we use for retaining separatenesses which hav little or nothing to do with the gospel in our day.

As we in the consultation have studied our situatio and the various issues involved in our search for visibl unity, we have been made aware, as surely every pe son so occupied must be, of how much more unite us than divides. We are impressed with the ways i which the same tendencies and movements increasingl pervade all our churches. "Evangelical" and "catholic refer to attitudes, institutions, customs, standards foun to some degree in all; "reformed" speaks of a will t seek God's judgment, which every church rightly claim While our structures differ, the currents of America tradition and life sweep through them all. Traditiona cultural, linguistic, and sociological idiosyncrasies te more and more to disappear from our membershi Indeed our whole society is characterized by a dee impulse toward unity. Even those forces which see quite secular in origin may not be merely "conformity but an intimation of God's will which we are bou to hear and obey, if the church is to retain integri and faithfulness in its mission.

Thus, we feel Christians are called to respond obe

tly to new conditions God appears to be disclosing
us in our time. In this spirit, we envisage a united
urch, holding in its structure and life all that is in-
spensable to each of us, bearing enough family re-
mblance to our separate traditions to verify the con-
uity of them all with it, yet, itself unlike the churches
y of us have known in our past separateness. Each
us may be justifiably proud of much in his heritage
d his history; and the gold that will come through
e fires of reformation will be a gift from each to all.

We will, in the course of time, become something
her than the church that any of us now knows. The
ocess is likely to be gradual; but our capacity to
ow into what God desires us to be will depend upon
r commitment to the church as the instrument of
ission in the world. Men can be slaves to the past
cause they cannot bear the unsettling of their founda-
ons, or they can become pioneers on the frontier
cause this is where God calls them to be.

To the bold He will provide the faith and courage
welcome whatever new forms of church life true
edience demands. To the fearful, the security of the
miliar will not give immunity to those penalties
hich the Lord of the future is bound to exact. The
rice of renewal is seldom small, but the price of turn-
g back is always great.

Our document "Principles of Church Union" pro-
oses a plan which includes agents of continuity pre-
ous in each of our churches separately—the authority
Scriptures, faithfulness to the tradition, the witness
the historic statements of Christian faith, the central,
cramental gifts, a ministry with authority as close to
e universal, and undoubted as any authority in a
ill-divided church can be, the unfailing, steadfast
mmunity of worshiping Christians, in their congrega-
ons through the ages. We mean to remember, God
illing, every lesson He has taught His church in
istory, and to incorporate it in our way of life so that
will continue to guide and nourish. In this, we have
een guided by two principles—first, that we be true
every essential link with the apostolic gospel and
mmunity; second, that we guard every opportunity
action that will assist us better to bear responsi-
ility for the future.

We know that we need a more soldierly discipline,
ut also a greater freedom within that discipline. We
now we need deeper cohesion, but also a more en-
ching diversity. We know that, to fulfill God's task
the nation, every denomination of Christianity needs
ll its fellows. We know our need for a wiser use, at
ome and overseas, of all our resources. But we also
re assured that as we commit ourselves to unity, we
hall learn afresh the depth and power of God's gifts
hrough our faith, and be renewed in our ability to
eed God's command to follow Him.

The North American Conference on Faith and Order in 1957 said: "When we respond in faith to God's gift, with the eagerness of a man who sells everything to obtain the pearl of great price, we acknowledge an obligation which is far more compelling than what we happen to feel or will, far more urgent than the practical considerations which may seem to bring us together. It is precisely because *God has made us one* that we are impelled to acknowledge, express, and seek, our deepest unity."

We hope that awareness of that "deepest unity" will be present in all discussions of the road ahead. Gratitude for it may enable us to be more swift to express essential bonds ("one Lord, one faith, one baptism") than to preserve nonessential differences. It may help us give priority not to our separate traditions but to the massive hunger of the world—for peace and food enough, for meaningful work and hope of justice, indeed for the knowledge of a God himself concerned with such things. If so, God's promise of ultimate oneness will overcome our fears of the unknown, and give us courage to venture forward in His name.

Finally, we say that the gifts of unity will surely be seen most vividly in the life of our own congregations and communities. Unity is no abstract ideal. What we shall find in this venture, we believe, is nothing less than a lost greatness in the church's life. As we begin to commit ourselves to one another in common action, certain gifts will, no doubt, come quickly—better stewardship of our resources, wiser corporate planning, mutual support in difficult circumstances. Through those gifts, still greater gifts will come. Listening to one another, attempting now-unfamiliar tasks, learning now-unfamiliar ways of worship and witness, we shall, no doubt, be awakened to a new understanding of how great a thing it is to be a Christian in our time and place, and how great a work God is himself doing, and calling us to share.

Our present danger is not that of creating a superchurch. It is, rather, the danger of accepting something less than the church Christ gives us, of understanding the mission of the church as nothing more than the perpetuation of our differences, in increasing isolation from the real needs of our world and the measureless love of Christ for it. Against this danger, which surely none of us can fail to see, stands the hope in God's gift, waiting for those who have the courage to reach out and take it. This is the venture and the prize to which we honestly believe we are now called.

We offer all these hopes and thoughts, and the proposals born of them, in the spirit of the Apostle's ascription: "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations" (Eph. 3:20-21).

NEWS

Villagers in India Turn to Leaves

Reports from India indicate that the monsoon rains have begun. Should they continue, India's famine might be relieved by November. Until that time relief is needed, as the following report from India Witness *indicates. The publication is a Methodist periodical published in Lucknow, India.*

Mishro Sona crawled from his string cot and sat on its edge, putting his head between his hands. His daughter Leena awoke and boiled a few leaves in a pot which she gave to him. It was all he had had to eat for three days. It was five o'clock. Outside, the fields were brown and barren, the only green being the leaves on the trees, some of which Leena had collected for food.

"We must leave the village in search of work, for our stocks are exhausted and we have no money with which to buy more," said Mishro.

"I hear the government is giving a few rupees for work at a place five miles away," his daughter replied.

"Then we must go."

By evening Mishro Sona was dead. He had had neither food nor water the whole day, for the wells had dried up in the fields. Nobody noticed his death very much, except for his family who mourned for him. He was fifty-five and an old man, and he had died, as old men do. Nobody said he died of starvation, since it is a natural thing to die after the combined effects of prolonged undernourishment and exhaustion have taken their toll.

Not far from where Mishro Sona lived is the Sewa Bhawan Hospital. Although it has beds for one hundred, yet it is very much overloaded. "Most of the cases we have," says the acting superintendent, Dr. E. S. K. Arthur, "are due to prolonged undernourishment." The hospital serves the needs of villagers in an area of about 25 to 50 miles, but recently it was noticed that attendance and admission were dropping off.

"It is paradoxical," exclaimed Paul W. Dueck, a Canadian Mennonite working with the mission, "that now when food is scarce and their need is greater, they are coming in less numbers. So we took a van out into the villages and treated them there. We then found that they had no money and could not afford to come to the hospital." It was soon evident to the hospital authorities that thousands of people in the area were in a very desperate plight.

The Sewa Bhawan Hospital is situated in the small village of Jagdeeshpur, five miles from the main highway and fifty-eight miles from the nearest railway station in Madhya Pradesh, one of the six states of India hit by drought due to the failure of the monsoon last year. Normally a rich rice-producing area, this year there were no crops.

Where there would normally be wet

Building reservoirs is both a self-help relief project and a protection against future droughts.

lds sprouting with green tufts of ddy, everywhere is a uniform brown th the dry caked earth. Wells in e fields have gone dry, water tanks ve evaporated, and irrigation canals e but empty channels.

"In the villages I visited," reported r. T. C. Dongre, the National Chris- n Council's field representative for e area, "some people had exhausted erything they had and had started ting a kind of grass, roots of certain ants and grass, and the leaves of me types of trees, all of which is w consumed."

"In every village I was informed of couple of families who had nothing eat for one or two days," he added. Those who have money can buy eir grains in government fair price ops, but these are situated in towns d for many it involves a long ride a bullock cart to get there. The al problem is that most of the peo- e in the area live by agricultural bor and since there are no crops, ere is no work and they have no oney.

"There are literally thousands and ousands of needy people in this dis- ict," continued Mr. Dongre, "but to rt out the 'neediest' from among l these needy will bring their number about 6000."

E. H. Burkhalter is both the secre- ry of the General Conference Men- onite mission in India, and secretary the mission hospital at Jagdeeshpur. e set up a local relief committee with mself as its chairman and with funds om church and mission. This com- ittee organized employment for such ople as it could, until it could work it a large work and food distribu- on program in conjunction with ORAGS, the relief agency of the ational Christian Council of India. ee *The Mennonite*, Apr. 12, p. 255.) me were engaged in brickmaking d others were employed on deepen- g water tanks.

Today there are nine distribution nters around Jagdeeshpur, in addi- on to five regular distribution centers tablished as part of CORAGS nor- al program. "Everywhere I went ere were hundreds of people, men d women, digging and scraping and proving the countryside, either for mediate benefit or for the future hen the crop comes up again with e next rains," commented Derick arnier, an Englishman with the Na- onal Christian Council, after a visit the area.

In an eyewitness account, he describes how he saw parties of men picking into the earth at the bottom of tanks and shoveling it into small baskets which women carried away on their heads and threw on to banks to deepen the water tanks. In the fields he observed gangs of workers shoveling the earth into banks at the edges of fields, so that when the next rains came they would contain the water to a depth just right for the growth of the paddy.

"In one village," continues Derick Garnier, "I saw them deepening a huge well. They were hauling the mud from out of the bottom with baskets which they pulled up by pulleys supported on a large superstructure over the pit. Later on I saw the food being distributed to the families who had been working. They looked tired and their skin was pinched and dried up. I gather this was due to undernourishment. Some of the women came with babies in their arms. There were old men with no teeth, and young boys.

New and deep wells are part of the antifamine drive.

Each had a straw basket in which to collect the wheat he was given. It was all supervised by local pastors and schoolmasters. There were Pastor John and Pastor Nandi, Pastor Paul and Mr. Tandi, and many others whom I was introduced to."

The work and the feeding will go on for the next six months, after which it is hoped that the monsoons will come again and the crops will be harvested. Until then, as each month goes by the situation will become worse for these people, as the CORAGS feeding program can be no more than supplementary to any other sources of food they can lay their hands on—and that is precious little. In the meanwhile, CORAGS, if the money is forthcoming from the World Council of Churches' three-million-dollar appeal for aid to combat the food shortage in India, is pressing ahead with schemes for better water supply and for improvement of agriculture in order to help raise the country's food output.

"And if the time comes when we no longer hear that people like Mishro Sona are dying from the effects of prolonged undernourishment, we really shall have achieved something worthwhile in India," comments Burkhalter. He is right.

What is being done at Jagdeeshpur is being done in many other parts of India, with the help of CORAGS which has already added to its regular feeding program of half a million another half million for the current emergency. But, with India's population of 450 million growing at the rate of a million a year, in ten years the equivalent to the whole population of Australia, schemes for water development and agricultural improvement for increased food production alongside education in family planning are essential for the viable future of this country.

Visits to Washington and Ottawa

Mennonite concerns about Vietnam were expressed to both Washington and Ottawa during July.

A seven-man delegation met with one of President Johnson's chief Vietnam aides on July 12. The discussion focused on the dimensions of human suffering caused by the war as reflected in reports from MCC volunteers in Southeast Asia.

Part of the delegation's purpose was to make clear to the government the Mennonites' willingness to serve the Vietnamese while at the same time disavowing and disassociating themselves from the military efforts there. There was also discussion on various proposals to cease the fighting.

The Board of Christian Service of the Conference of Mennonites in Canada arranged a meeting with Paul Martin, Canada's Minister of External Affairs, on July 13.

The Ottawa delegation delivered to Martin a copy of the resolution on Vietnam adopted by the Canadian conference at its annual sessions in Winnipeg recently. Frank H. Epp, past chairman of the Canadian Board of Christian Service, also presented the minister with a brief on his observations of the situation in Vietnam. Accompanying Epp to Ottawa were Nick W. Dick, executive secretary of the Canadian Board of Christian Service, and Daniel Zehr, the Mennonite Central Committee of Ontario.

The delegation to Washington consisted of C. N. Hostetter, Jr., MCC chairman; William T. Snyder, MCC executive secretary; Robert W. Miller, director of Overseas Services; Peter J. Dyck, MCC director of Europe and North Africa; Stanley Bohn, secretary of the Peace and Social Concerns Committee of the General Conference; Paul Peachey, executive secretary of the Peace and Social Concerns Committee of the Mennonite Church; and Edgar Metzler, executive secretary of the Peace Section.

The meetings in Washington and Ottawa were part of the continuing effort to witness in appropriate ways concerning the moral and ethical issues of the war in Vietnam.

Stanley Bohn, Newton, Kansas, secretary for peace and social concerns for the General Conference, reports on visits made to congressmen in Washington at the same time the above visits were made.

Twelve Mennonites, some of whom had never been in Washington, D. C., before, went to see their Congressmen in July to talk about Vietnam.

It seemed almost immoral to hold courteous conversations in air-conditioned offices while American young men were killing Vietnamese youths and their civilian families, largely because of our country's fear of China.

Protest demonstrations seemingly have limited usefulness because the observers usually discuss the "who" and "how" of the demonstrations instead of the issues they are trying to spotlight.

Frustrated by the difficulty of getting the politicians to look at the *other* side of the Vietnam issue, we tried the traditional approach of friendly persuasion. Guided by the usual rules of evangelism, which call for the respect and acceptance of the person to whom we are talking and an attempt to speak in language that he can understand, we planned our visit to Washington.

The Peace and Social Concerns office of the General Conference Mennonite Church sent a letter to district peace committees, asking people to visit their congressmen. The Central District responded with a carload of people. With this nucleus assured, the Eastern District sent an additional person, and the Mennonite Church, through Paul Peachey, also made some contacts. The Mennonite Central Committee Peace Section had scheduled a visit to the White House the same day. This brought to twelve the number of participants in the visits to congressmen.

Many people feel that they can't speak to their congressmen because they don't have all the information to make a decision or to take an unassailable position. But we do take positions, whether we want to or not. We decide not only on the basis of the facts we have, but on the knowledge we have about the way people are offended or reconciled.

One tall Mennonite pastor asked his congressman, who was much smaller, if he thought that his jumping on him, throwing him to the floor and subduing him would make them friends. Another asked if China does not have to be aggressive in light of the CIA's involvement in countries abroad, comparing their reactions to our own if we were in a similar situation.

We were amazed to discover that many congressmen use the same escapes we do: "We don't know any ore than you do."

"All I know is what I read in the pers."

"We have no special inside infortion."

We not only found that most Conessmen we visited claimed lack of ormation, but many that were ainst our present policy in Vietnam. me experts think that 25 percent the Senate is definitely against our esent Vietnam policy. About ten ators have spoken out, and others, various reasons, have expressed eir views only cautiously in public. ne senator who does not speak out public used the word "blackmail" describe this country's attempts to n Vietnam's support in our war th China. Another called the conct a civil war and said the U.S. s supporting the side of the wealthy ctator.

Another discovery was that several ngressmen made clear that they felt e president was responsible and that e legislative branch of government s not been allowed to have a real rt in Vietnam policy decisions. Aprently not everybody felt that they uld be a Fulbright or a Morse.

Several Republican Congressmen, en asked if they felt their party ght call the nation to a new kind leadership in the world if elected, ated that we should not count on a itch from the present hard line if e Republicans come into power. me Republicans support the prest escalation policy. One, however, exessed the wish that the Republicans ght come up with a softer approach.

Congressmen lack contact with their nstituents. This is due partly to the stance between Washington and eir constituencies and partly to eir crowded schedules. Consequent- the legislators are largely isolated om the people who are deeply conrned about Vietnam and other ises. It is important for us to make ntacts with them to share with them at we see.

Some groups have done much more an the Mennonites in working for ace in this way. The Methodists ve brought three thousand people Washington for periods of from o to five days. They also brought elve thousand to New York for minars on the United Nations.

Some members of our group exessed the belief that it is time Mennites state more clearly and freently how we feel about key issues. e should not assume that everyone knows our position.

Because of the horrors of the war in Vietnam and its violation of international agreements, it might seem that friendly persuasion is immoral because it appears to be such a complacent approach. Someone who watches a murder and does not protest or try to stop it is regarded as an accomplice in the killing. Yet the visits, calm and friendly as most of them were, did seem to communicate our concerns. The congressmen did ask for the opinions and alternatives we had to offer on Vietnam. They also asked our feelings on related problems.

CHURCH RECORD

Calendar

General

Sept. 4—Labor Sunday.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Central

Aug. 21-26—Meadows (Ill.) Church, special services, Walter Gering, speaker.

Eastern

Sept. 3-5—Labor Day Bible Conference, Men-O-Lan, Hagen Staack, speaker.

Western

Aug. 21—McPherson, Kan., 1-W reunion of the St. Luke's Hospital, Denver, group.

Marriages

Homer Beery, First Church, Wadsworth, Ohio, and *Carrie Jackson,* on June 5.

Roland Blough, St. John's Lutheran Church, Quakertown, Pa., and *Shirley Mohr,* West Swamp Church, Quakertown, Pa., on July 2.

Melroy Dick, First Church, Mountain Lake, Minn., and *Pamela Falk,* Trinity Lutheran Church, on May 26.

James Epp, Eigenheim Church, Rosthern, Sask., and *Lorna Jean French,* Grosvenor United Church, Sask.

Kenneth Engelman and *Janet Terfinko,* both of West Swamp Church, Quakertown, Pa., on July 16.

Dalton James Ewert, North Star Church, Drake, Sask., and *Eileen Louise Epp,* Eigenheim Church, Rosthern, Sask., on June 25.

Gene LeRoy Goertzen, First Church, Reedley, Calif., and *Nancy Siebert,* Bethesda Church, Henderson, Neb.

Stephen Heller, Mennonite Brethren Church, Shafter, Calif., and *Jeanette Bergman,* First Church, Paso Robles, Calif., on July 2.

W. Harley King, Spring Valley Church, Newport, Wash., and *Leona Schrag,* Monroe Country Church, Monroe, Wash., on Aug. 7.

Dennis Kroeker, First Church, Hutchinson, Kan., and *Sandra Epp,* Buhler (Kan.) Church, on June 5.

Arthur C. Kuehny, Deer Creek (Okla.) Church, and *Mary Wilson,* Catesby, Okla., on June 25.

James A. Landes, Salford Church, Harleysville, Pa., and *Beverly Derstine,* Deep Run Church, Bedminster, Pa., on June 25.

David Loewen, First Church, Mountain Lake, Minn., and *JoAnn Dahlenburg,* First Church, Butterfield, Minn., on June 24.

Darwin McClaflin, Baptist Church, Kingman, Kan., and *JoAnn Krehbiel,* Bethany Church, Kingman, Kan., on July 15.

Jack Norr, Salem Church, Kidron, Ohio, and *Nettie Klassen,* First United Church, Vancouver, B. C., on June 24.

Mervin Penner, Rainbow Blvd. Church, Kansas City, Kan., and *Linda Lawson,* St. Mark's Episcopal Church, Foxboro, Mass., on July 16.

William Pereboom, Lutheran Church, and *Vivien Boehr,* Bethesda Church, Henderson, Neb., on June 4.

Gerald Ratzlaff, Hoffnungsau Church, and *LaDonna Seachris,* Buhler (Kan.) Church, on June 12.

Robert Edwin Regier, Tiefengrund Church, Laird, Sask., and *Marion Doreen Roth,* Eigenheim Church, Rosthern, Sask., on July 15.

LeRoy A. Risley, Bethany Church, Kingman, Kan., and *Elaine Ritchey,* Baptist Church, Cheney, Kan., July 14.

Tom Sailors and *Adele Fried,* First Church, Wadsworth, Ohio, on June 6.

Carlton Schaffer, Mennonite Brethren Church, Orland, Calif., and *Arlene Quenzer,* First Church, Paso Robles, Calif., on July 9.

LeRoy D. Walter, Nue Hutterthal Church, Bridgewater, S. D., and *Dorothy Kliewer,* Bethesda Church, Henderson, Kan.

Jerry Dean Willems, Inman (Kan.) Church, and *Jean Ann Bontrager,* Pershing St. Church, Hutchinson, Kan., on July 22.

Deaths

Sister Helene Marie Bartsche, First Church, Newton, Kan., was born Dec. 9, 1894, and died July 2.

Adelaide (Moyer) Benner, 83 years old, West Swamp Church, Quakertown, Pa., died July 11. She was born in Bucks County, Pa.

Jacob J. P. Dick, First Church, Mountain Lake, Minn., was born Apr. 22, 1885, and died June 9.

Mary Diller, First Church, Bluffton, Ohio, was born Apr. 7, 1879, in Allen County, Ohio, and died July 13.

Mrs. John Engbrecht, Bethesda Church, Marion, S. D., was born May 28, 1900, and died July 11.

Edward Esau, Emmaus Church, Whitewater, Kan., was born in Saratow, Russia, Nov. 27, 1887, and died July 10.

Aron M. Friesen, Eigenheim Church, Rosthern, Sask., was born Aug. 2, 1902 in Rosthern, and died July 9.

Isaac J. Friesen, Bethesda Church, Henderson, Neb., was born Sept. 24, 1882, and died June 16.

George C. Gerber, Salem Church, Kidron, Ohio, was born Jan. 3, 1901, near Dalton, Ohio, and died June 20.

Edd W. Graber, Pretty Prairie, Kan., was born Apr. 9, 1889, and died July 8.

Anna Hockman (Mrs. Willis), Deep Run Church Bedminster, Pa., eighty years of age, died July 12.

Lillian Hoffman, Calvary Church, Washington, Ill., was born in 1901, and died May 16.

Nelson P. Johnson, First Church, Mountain Lake, Minn., was born in Sweden, May 14, 1876, and died June 22.

Linda L. Kaufman (Mrs. Paul D.), Eden Church, Moundridge, Kan., was born Feb. 23, 1906, in Moundridge, and died July 10.

Margaretha Peters Mierau, Bethesda Church, Henderson, Neb., was born July 25, 1891, in Henderson, and died June 20.

Tobias K. Rittenhouse, Grace Church, Lansdale, Pa., was born Feb. 5, 1869, in Ontario, Canada, and died July 19. He was the oldest member of the church and attended services two weeks prior to his death.

George G. Tschetter, Bethany Church, Freeman, S. D., was born Apr. 26, 1893, and died July 1.

Agnes Unruh, New Hopedale Church, Meno, Okla., was born Aug. 16, 1889, in Marion County, Kan., and died July 6.

Mrs. John A. Unruh, Goessel (Kan.) Church, was born Jan. 19, 1878, in McPherson County, and died July 17.

Workers

Bill Bontrager, son of the Orva Bontragers, Topeka, Ind., will serve two years in the Congo following three months of language study in Brussels. He graduated from Topeka High School. He is a member of the Topeka Church.

Lawrence Brunk, missionary to Argentina for fourteen years, has been appointed to teach Spanish at Bluffton College. He will replace Hector Valencia, who is returning to Colombia this summer.

Lorne Buhr, Saskatoon, is the new history instructor at Rosthern (Sask.) Junior College.

Max Ediger, Liberal, Kan., will spend two years working in Burundi for the Mennonite Central Committee following three months of language study in Brussels. He graduated from Turpin (Okla.) High School in 1964 and attended Bethel College. He is a member of the Turpin Church. His parents are the Paul Edigers, Liberal.

Frank Enns, retired General Conference missionary to the Congo, has received a request from the Congo Inland Mission Board to return as an "elder Christian statesman." He went to the Congo with his wife for the first time in 1926. They retired in 1963, and Mrs. Enns died in 1965. He will be a counselor for churches, pastors, and other Christian workers. He will operate from the Nyanga mission station. He left New York on August 9 to begin his three-year assignment.

Victor Reimer, Winnipeg, has joined the faculty of Rosthern Junior College. Since 1962 he has been an instructor at Westgate Collegiate in Winnipeg.

Adolf Ens, formerly of Winkler, Man., has been appointed director of the Mennonite Central Committee's program in Indonesia. He will serve for four years beginning in September, and will be responsible for the development, direction, and the implementation of the total program in Indonesia. In addition, he will also serve as contact and liaison with the government, church groups, mission organizations, and voluntary agencies. He has also been given a supplemental assignment from the MCC Peace Section. During the eighteen years that MCC has been serving in Indonesia, the program has changed from an emergency relief operation to one of long-term fraternal cooperation with the national churches in agricultural and medical projects and other services. The Mennonite Central Committee is serving in Indonesia at the invitation of the Javanese and Chinese Mennonite churches in the country. Ens graduated from the University of Manitoba with degrees in chemistry, and will earn his B.D. degree from the Mennonite Biblical Seminary in Elkhart, Ind., this summer. He has taught school in Manitoba, served on the staff of the Board of Christian Service, and taught on the faculty of Bethel College, North Newton, Kan. Ens and his wife, the former Anne Epp, Abbotsford, B. C., are members of the Faith Church, Newton, Kan.

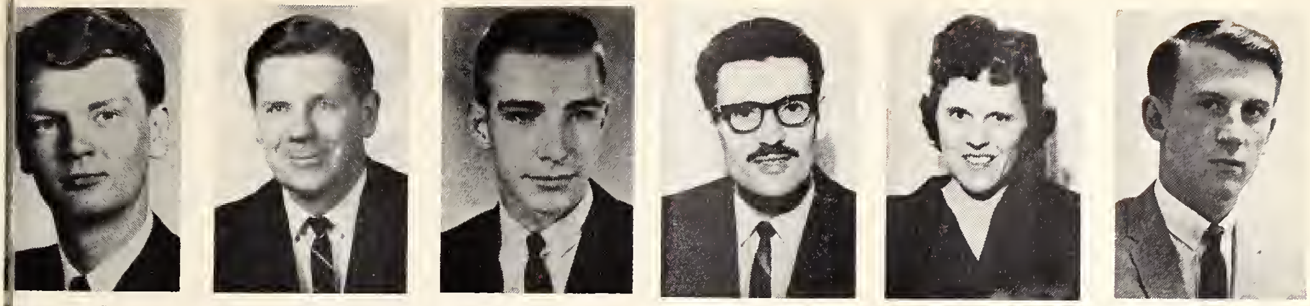
The Frank L. Fasts, Glendale Church, Bellingham, Wash., were ordained on July 24 as missionaries to the Mali Republic in Africa. They will spend a year in language study in Switzerland before going to Africa.

Dwight Friesen, son of the Arnold Friesens, Henderson, Neb., has accepted a two-year custodian assignment at the Kings View Hospital in Reedley, Calif. He graduated from Henderson Community School in 1965. He attended the Bethesda Church in Henderson.

Jerry Friesen, Dallas, Ore., wil spend two years with MCC in the Congo following three months o language study in Brussels. He graduated from Dallas High School in 196 and from the Seattle Pacific Colleg in 1966. He attended the Grac Church in Dallas. His parents ar the Howard Friesens.

June Friesen has joined the personnel services department at the MC headquarters, Akron, Pa. She attende Vauxhall High School in Alberta an Menno Bible Institute. She is a member of the Taber (Alta.) Church. He parents are the Abram Friesens, Vau hall.

John Wesley George, East Swam



ntrager, Brunk, Ediger, Ens, Ens, D. Friesen (Workers).

urch, Quakertown, Pa., is serving two-year voluntary assignment at University of Chicago Hospital. will work as a research biochemist d share in the Woodlawn Church luntary service unit.

The Henry Goossens, Hillsboro, n., have accepted a three-year as- nment in Korea. He will serve as cc Korea program director. He aduated from Bethel College, and ceived his B.D. degree from the ennonite Biblical Seminary, Chi- go, Ill. He has since held four storates in Kansas. She is a graduate Tabor College, and has had twelve ars of teaching experience.

The Martin Harders, Mountain ke, Minn., have joined the MCC adquarters staff in Akron, Pa. She s formerly Mary Dick and gradu- d from Mountain Lake High School 1964. She attended Minneapolis siness College. She will serve as okkeeper for Menno Travel Service. graduated from the Mountain Lake gh School in 1961 and from the iversity of Minnesota in 1965. He l serve in the Overseas Services partment.

Henry Harms, Aberdeen, Sask., has ned the staff of Rosthern Junior llege where he will serve as dean students and instructor in physical ication.

John Kampen is contributing a year voluntary service to Rosthern Junior College where he will assist in the instructional program.

Dr. and Mrs. Harold Kraybill, Elizabethtown, Pa., have volunteered to work at the Evangelical Clinic in Nhatrung, Vietnam, for the next three years. She is the former Esther Emswiler, and graduated from Eastern Mennonite College, Harrisonburg, Va., with a B.S. degree in elementary education. He graduated from Eastern Mennonite College in 1961 and from the University of Pennsylvania School of Medicine, Philadelphia, Pa., in 1965. They are members of the Steelton (Pa.) Brethren in Christ Church.

Dr. Henry Kreider, Mount Joy, Pa., has accepted an assignment at Hospital Grande Riviere du Nord in Haiti. He will serve for one year beginning Sept. 15. This is his second term of service with the Mennonite Central Committee. He worked two years, 1961-63, in Jordan and Algeria treating outpatients in regularly scheduled rural clinics. He graduated from Elizabethtown College in Elizabethtown, Pa., with a B.S. degree in biology in 1955 and from Hahnemann Medical College in Philadelphia, Pa., in 1959. Following his service overseas he worked at the Lancaster General Hospital in Lancaster, Pa., and in private practice in Elizabethtown. He is a member of the Brethren in Christ Church.

James Landes, Salford Church, Harleysville, Pa., is in 1-W service in General Hospital, Denver, Colo.

Herman Lenzmann, Winkler, Man., is the new president of the Canadian Conference of the Mennonite Brethren Church.

Dean Linsenmeyer, Beatrice, Neb., will spend two years in the Congo following three months of language study in Brussels. He graduated from Beatrice High School and attended Bethel College. He is a member of Beatrice Church. His parents are the Henry Linsenmeyers.

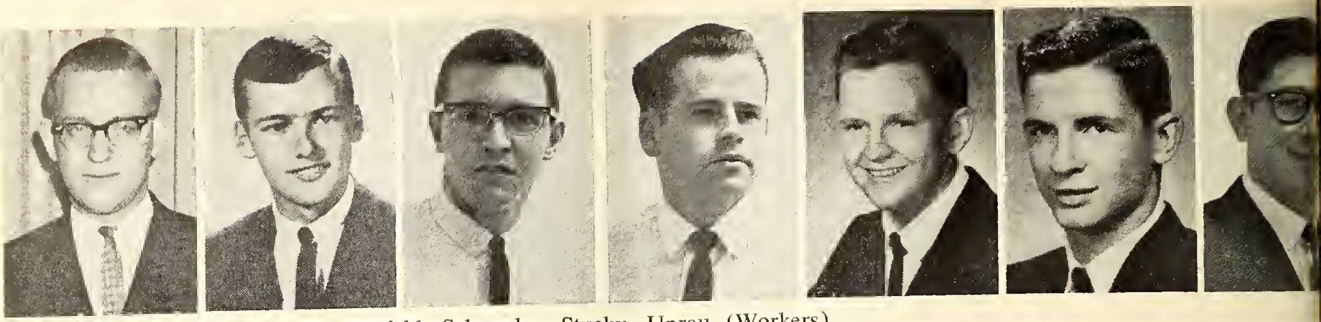
Kenneth Lugibihl, son of the Eldon Lugibihls, Pandora, Ohio, will spend two years working at Boys Village in Smithville, Ohio. He graduated from Bluffton High School in 1963 and took a two-year course in business administration at the Northwestern School of Commerce, Lima, Ohio. He is a member of Grace Church, Pandora.

Gerhard Neufeld, Vancouver, has volunteered to serve in India for three years. He will serve with the Swedish Mission agricultural program at the refugee camp near Cooch Behar in northeast India. He is a member of the First Church, Vancouver. His parents are the Jacob Neufelds.

Ralph W. Penner, Eden Church, Moundridge, Kan., is in 1-W service in Westville, Ind.

Dawn Petticoffer has joined the MCC headquarters staff in Akron, Pa. A

riesen, J. Friesen, Goossen, Goossen, Harder, Harder (Workers).



George, Linsenmeyer, Lugibihl, Neufeld, Schroeder, Stucky, Unrau (Workers).

graduate of Ephrata High School in 1966, she is a member of Middle Creek Church of the Brethren in Lititz, Pa.

Paul and Marianne Paetkau, Saskatoon, are new teachers at Rosthern Junior College.

Bernie Retzlaff, Drake, Sask., has been named to the faculty of Rosthern Junior College.

John Schroeder, Reedley, Calif., has joined the MCC headquarters staff at Akron, Pa. He graduated from Reedley High School in 1965, and attended Reedley College. A member of the First Church, he is the son of Mrs. Edna Schroeder, Reedley.

David Shields, Princeton, N.J., has volunteered to work at the MCC community center in Atlanta, Ga. He attended the Fairborn (Ohio) Friends Church. He graduated from Princeton High School, in 1963 and attended Wheaton (Ill.) College.

Robert Stucky, Moundridge, Kan., has volunteered to work at Boys Village in Smithville, Ohio, for two years. He attended Eden Church, Moundridge. He graduated from Moundridge Rural High School in 1965 and attended Bethel College. His parents are the Willard Stuckys.

Arlis Unrau, son of the Arthur Unraus, Route 1, Inola, Okla., will spend two years working at the Boys Village in Smithville, Ohio. He will be working with the dairy program. He graduated from the Chouteau (Okla.) High School in 1962 and from the Oklahoma State University in 1966. He is a member of Eden Church, Inola, Okla.

Douglas M. Waltner, Eden Church, Moundridge, Kan., is in 1-W service in Chicago, Ill.

LETTERS

Stringfellow Gold

To the Editor: "The Golden Rule . . . is . . . a secular ethic of self-interest that demeans the essence of the gospel," so says William Stringfellow (July 19, p. 463)! Does Stringfellow know whom he is indicting by such bald assertion? Who really and originally enunciated the Golden Rule? Does he mean to say that Jesus who "brought life and immortality to light through the gospel," in this instance actually demeaned that gospel by setting forth with His exhortation "a secular ethic of self-interest"?

Pressing the matter further one wonders whether Stringfellow actually knows the Golden Rule as Jesus gave it. His comment savors strongly of the currently popular version which says, "Don't do to others what you would not want them to do to you." His dictim is wholly positive; and what it means is: "Look about you, take account of another's lot, think what you would appreciate having done to you in such case, then do the same thing for him." Little room for self-interest here. Fact is, it calls for the exact opposite.

Moreover, it calls for imagination to project oneself into another's situation. Someone has said that more people fail to live by the Golden Rule for lack of imagination than for lack of inclination. Observation confirms the assertion, as opportunities for helpfulness abound, but how many go out of their way to act upon them? "When did we see . . . ?" They didn't. Do we? Not if we follow the rule according to Stringfellow. *R. L. Hartzler, 809 N. Evans St., Bloomington, Ill.*

Asian View of Vietnam

Dear Editor: I preached on the war in Vietnam in the First Mennonite Church of Christian here in Moundridge, where I am serving as a summer assistant. As I quoted Vice-president Humphrey's article in the *Reader's Digest*, I thought it appropriate to send a copy to him. So I did.

I hope this can be a little witness of mine. *Michio T. Ohno, Box 128, Moundridge, Kan. 67107.*

Dear Mr. Vice-president: I am interested in an article in the recent issue of the *Reader's Digest*. It it taken from your address, and I believe it shows well how you think about the war in Vietnam.

I can understand your concern and the heavy burdens as the vice-president of this big country, however, I do not quite agree with your opinion. One of the reasons is that I am a Japanese, an Asian, and the way of our thinking is different from yours.

I found it very interesting when a recent *Time* essay said: "The West divides good and evil, and thinks evil can be destroyed—St. George killing the dragon, the Virgin crushing the serpent beneath her heel. The Hindus revere the serpent as the symbol of all nature, good and vile together. Asians generally are capable of believing something is simultaneously good and bad, right and wrong, black and white —in a manner that drives the Western Aristotelian, either-or mentality to distraction" (July 1).

ho also love God and men, and iable enough to make friends.

For Americans, the communists are olerable enemies who are against od and democracy. But for us ians, we see in them common men, Another reason is that I am from nation which suffered in the war. rtunately or unfortunately, you nerican people have never seen your nd bombed, burnt, and destroyed by modern war. But we have. All the ajor cities lay desolate after the war. e have seen the agonies of the peo- e to survive. It was the best lesson had—though too costly. The Japan- e became a peace-loving nation hich welcomed the new constitution, ticle nine of which forbids Japan have any military power forever.

The third reason—I hesitate to state is, because as you are, I believe—is at I am a Christian (I am a pastor the United Church of Christ in pan) who was taught to respect the ble and to take it seriously. God rbids killing, any killing, as I stated my sermon, which I enclosed with e letter, once I delivered here. I ex- essed my thinking in the sermon hich I expect you to examine.

May God bless you, your task in e United States and in the world, d this beautiful country in which w I am enjoying my stay. *Michio hno.*

xcerpts from the sermon, mentioned ove, follow.

I do not know how you feel about is war business, but I feel very bit- r about it. In fact, I cannot find any stification for this war.

In a recent issue of the *Reader's igest* (July), Vice-president Hum- rey's article on Vietnam is found. e writes: "Here is a clear statement why we are in Vietnam. It is not our volition, but by request, by eaty, by obligation, and by commit- ent."

But let me ask questions. Who re- uested "help"? Did the people in ietnam ask it? No, I do not think so. must have been requested by the vernment which has little support om the people. It mainly consists of atholics. The total number of Cath- ics in the nation rates only 9 percent the population. They are the high d ruling people, while Buddhists are percent, and are the most common ople (*The American Annual*, 1966).

Some may say that we are fighting r Vietnam. And I would like to k, "Is it really?" Are we fighting for people in Vietnam, or are we fighting for fear of communism? Mainland China was taken over by the communists; so was Korea. India is turning more and more communistic. So we have to keep Asia from communism, or else we might lose our standing in Asia. Not only that, the United States itself might be in danger of international communism. That is how they think. In other words, the United States is fighting in Vietnam, not for the people there, but for itself.

Again some may say, "Oh, sure, we have to fight with communists and atheists." That is understandable. Communism is not a good form of government for the United States. But choosing the form of government is the people's business. Why do we have to intervene? If an underdeveloped country wants to achieve a fast development in economy, it has to adopt a planned economy, government-owned factories and plants, and so on—that is actually an application of communism, or at least, socialism.

Humphrey says in the article I have quoted earlier: "They do not want the communists to control them. And they do not want us to abandon them. During the past year and a half, eight hundred thousand refugees from Vietcong-held areas have come to government-controlled territory in South Vietnam. Why? Because they did not want to live under communism."

What they really mind is not the form of the government. They want to live securely in peace. Many people in South Vietnam are turning to the Vietcong every day. Actually you cannot tell Vietcong from the so-called honest people. A very cooperative man today might turn to Vietcong tomorrow. In fact, they are just ordinary people who want to have a better life.

Benjamin Franklin once wrote: "There never was a good war, or a bad peace." How do we apply these words to the situation? Jesus said, "All who take the sword will perish by the sword" (Matt. 26:52). How do we hear the words? How do we interpret these in the country which is involved in the war?

I have shared my concern about Vietnam. But this is also the concern of Japanese Christians. I do believe so.

WHAT IS A GIFT ANNUITY AGREEMENT?

A gift annuity agreement is a legal contract between a donor and the General Conference Mennonite Church. In return for a gift the conference agrees to pay to the donor, or other designated beneficiary, a fixed amount every year for the lifetime of the annuitant.

The rate to be paid each year is determined by the age(s) of the person(s) named in the agreement at the time the gift is made. Rates paid are those recommended by the Conference on Gift Annuities, and agreements are written to cover one or two lives.

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YOUR SEX FEELINGS CAN FOOL YOU

L. Paul Neufer

When Mr. Roberts, a counselor at senior high camp, walked into his cabin just after lunch, he did not notice Mike Peterson stretched out on a lower bunk on the opposite side of the room. He hung up his towel and sat down on his own bunk. As he reached for a book he saw the six-foot form of the senior lying still, with eyes open, motionless, as if studying the bunk over his head.

"Mike, what are you doing here?"

There was no sound or movement from the football player.

"Mike, what's the matter? You all right?"

The big form rolled slowly on its side until it faced Mr. Roberts. There was a sheepish grin on Mike's face. He said nothing.

"Mike, are you—Mike, you are in love."

The big form flopped on its back again. There was a big sigh. "Mr. Roberts, how did you know?"

The counselor reached again for his book. Putting it on his lap he began flipping the pages looking for his place. "Mike, you are a dead giveaway. Who is she?"

"Sally Newman. She—"

"Sally! What about Ruth?"

Now Mike's body stirred to life. His big legs flopped over the bunk's edge to the floor and he sat facing Mr. Roberts. "Ruth is a mistake. With Sally it is something special. We both feel it. I mean we felt it the first time we saw each other. When I walked in the dining room, man, there she was. She saw me; I saw her. That was it. We're meant for each other. This *is it*."

"But, Mike, that's what you told me about Ruth not long ago."

"Naw, Mr. Roberts, this is different. You believe in love-at-first-sight, don't you? Well, this is it. This is the living proof. Sally is the real one for me."

It was several moments before Mr. Roberts looked up from his book. "Mike, love-at-first-sight is a romantic illusion."

"You are getting old, Mr. Roberts."

When camp was over, Sally and Mike went to their homes, with one hundred and seventy-five miles between them. Mike made a few trips to see Sally before football season began, then he did not have time. By the end of October, he had been captivated by Sue Youngman, a newcomer during the summer, who had made the cheerleading squad.

Romanticism is the projection of illusions about sex and the sexual relationship into actual living. Sound stuffy? Look at it this way.

Many Illusions About Sex

Sally Newman was not as casual about her summer relationship with Mike Peterson as he was. She took the love-at-first-sight concept seriously. By November she was greatly disturbed because she stopped hearing from Mike. She stopped eating. She did not date for the rest of the school year. It had been a special feeling she experienced when she first saw the big football player in the dining hall; and, furthermore, she still had it. She could *never* fall in love with another man, she told her closest friends.

Sally had made a romantic illusion—the love-at-first-sight illusion—part of her real life. She was not being realistic. She was being fooled. Some day she would fall in love again.

There are many such illusions which tend to distort our understanding of sex and the sexual relationship.

Some Misleading Romantic Illusions

Not all romance is bad. The romantic tradition about courtship and marriage should be honored. To put the boy-girl relationship on a cut-and-dried basis, without impractical frills, would destroy the excitement of courtship, proposal, and eventual marriage. It is not the intent of this article to take away one thing from the boy-meets-girl drama. However, there are sexual romanticisms which can produce certain antisexual effects. Here are a few.

Sex is only physical. On the surface, this statement appears not to be an illusion. Sexual attraction is a physical reaction. The act of a goodnight kiss is physical. The exploratory caresses of early courtship are physical, and appear to be something that can be initiated or stopped at will. But the sexual relationship, even on a casual level, is not that simple.

Sexuality is a powerful force that cannot be treated casually. As it races through the body, it involves the whole personality so that a touch becomes more than a physical contact; it could release the first hope of fulfillment, or of acceptance. To be wanted is a basic need. The sexual impulse that attracts man to woman and woman to man sometimes gives the first clue that we are acceptable; or if exploited, the sexual impulse can dash such hopes on the rocks.

There is a right man for the right woman. Every dedicated partner would confess this to the one he or she loves deeply. But each would know, down deep, that it is a romantic illusion. It should be thus. In the real experience of living, however, this illusion can cause an antisexual reaction. For instance, a woman can wait for the right man, and wait and wait. That right man becomes such an ideal in her mind that she will never find him, because in real life such a man does not exist.

This romantic illusion carried into a marriage relationship has the woman trying to shape her husband into the

YOUTH

eal she visualizes instead of accept- g him as he is. (This occurs in re- rse, too.) Only a tense marriage can sult, followed, perhaps, by a tragic vorce.

Sex is natural: use it. Sure the xual drive is a natural, healthy part one's total physical and emotional ing. So, in courtship one can easily y, "Sex is a natural expression. Let's press it." This, however, is a ro- antic illusion that covers up the real ct that the sexual expression is not thing-in-itself, which can be dealt th as easily as the impulse to buy mething or not. The release of the x drive involves the total aspect of rsonality. If this is disregarded, and xual expression is for pleasure alone, en, personality is being violated. is can produce emotional conflict.

Mac dates Judy because he can "make out." He has no other interest in her. He sees her, then, not as a total being—a person of worth—but only as a sexual being. The natural sexual expression in such a relationship leads down a dead-end street.

Controlled sexual experience is needed before marriage. The critical question of how far to go cannot be discussed here. But the outright subscription to the idea that the more sexual experience one has before marriage the better he will be able to adjust afterward is a romantic illusion. In real life a varied pattern of random sexual expression can lead to confusion as to what healthy sexuality really is. This is because sex is not a thing-in-itself like learning how to type. Random sexual expression based on the pleasure level does not permit the participants to respond to each other as persons, which healthy sexuality requires.

Emily dated lots of boys, and, though she never went too far, she was demonstrative with her sexual expression. She thought she was ready for marriage because she had been around; but she later discovered she was not ready, after all. What she lacked was experience in relating to a person as a person which is a basic requirement for marriage.

Discover Healthy Sexuality

If romantic illusions can fool a person, what should he do? The answer is to be "up" on what healthy sexuality is.

A sexually healthy person controls

his sex drive. He knows what the sexual urge is, how it works, and what the positive and negative consequences are. As the result of this knowledge, he exercises discipline over it.

A sexually healthy person sees the sexual urge in the light of total personality. He knows that sexual expression cannot be isolated from the total experience of life for strictly pleasurable purposes. Sex is pleasurable in the long run only as it is part of a person's whole being.

A sexually healthy person in the Christian sense sees the sexual drive as God's creation; thus, it is a positive, good characteristic of human life. Then, as he expresses himself sexually, he does so from his view of the worth of God-created personality. He knows that genuine sexuality is always based on a foundation of love and respect for the other person.

A sexually healthy person is aware of his needs, and discovers positive rather than destructive ways to fulfill them. Finding a relief of boredom through sex for pleasure is basically an unhealthy outlet.

A sexually healthy person knows that moral standards are not set by what the majority thinks or does, but by what is morally right in the sight of God.

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What Am I Doing Here?

Bill Juhnke, Jr.

"WHAT AM I doing here?" I asked myself as I began to unload some of the boxes my sister had packed into the trunk of our car. I had arrived at the camp early with several girls who were on a committee to get things ready for the next two days. My sister had dragged me along.

"Great planning!" I had complained. "A planning retreat just when the auto races begin in town." But my mother and sister insisted that I go.

"After all," Mom said, "the youth fellowship elected you to the service committee. The least you can do is attend this retreat to find out what it's all about."

The truth was I didn't know much about anything that had to do with YF. But I really didn't care. Like most of the fellows in the sophomore class, YF had been something to try to get out of. And all I knew about the service committee was what my friend John had said, "Don't worry, man. I was on it last year. You won't have to do a thing."

But here I was. "I guess I'll just have to endure it," I sighed.

Soon the rest of the group arrived, that is everyone except John. He was coming later after the races. "Lucky guy!" I thought.

A volleyball game started up before supper. I can't remember who won, but everyone was laughing, teasing, and enjoying themselves—even I.

After a wiener roast and some more volleyball, the group assembled around the fireplace in the shelter house for the first meeting. Neal, our YF president, explained what was going to be happening during the retreat. I wasn't listening very closely though. My mind was at the auto races. When I tuned in again, Neal was putting a question to the group. "What does the YF mean to you?" The whole group was quiet for a while. I was a bit embarrassed. I knew the YF hadn't meant a thing to me. Then, some of the older members began to comment. When I looked over the list of comments on the poster board after the meeting, I could hardly believe what all the YF could mean.

Recreation followed the meeting. It got off to a slow start because somebody forgot to bring enough paper and pencils for the first game. But after that, things really picked up. Out at the retreat, somehow even the old games were lots of fun.

Just as we were turning in that night, John arrived. I'd already forgotten about him. "Boy, you should have seen the big smash up!" he began. But everyone was too tired out from volleyball to pay much attention to him. For some reason John never became a part of the group for the rest of the retreat.

After a breakfast cookout the next morning, we met in small discussion groups to evaluate last year's program. My group had a difficult time because we could remember only a few of the activities. We could remember best the ones that we had taken part in. We decided that our ignorance of the others was perhaps the most telling evaluation of them.

The real planning began in the afternoon. First, we tried to establish some general goals for the coming year. "I didn't know that the YF had goals or even needed them," I thought to myself. But after a while it began to make sense As Neal said, "We need to know where we're going."

The rest of the afternoon and evening sessions were spent in more specific planning. By the end of the day, we could see the results of our efforts. The big checkered chart in the dining hall was all filled in with program ideas, workshops, retreats, projects, and committee meetings. There was still a lot of stuff to be done in the various committees during the year, but the general plan had been laid. And I think it was a good one.

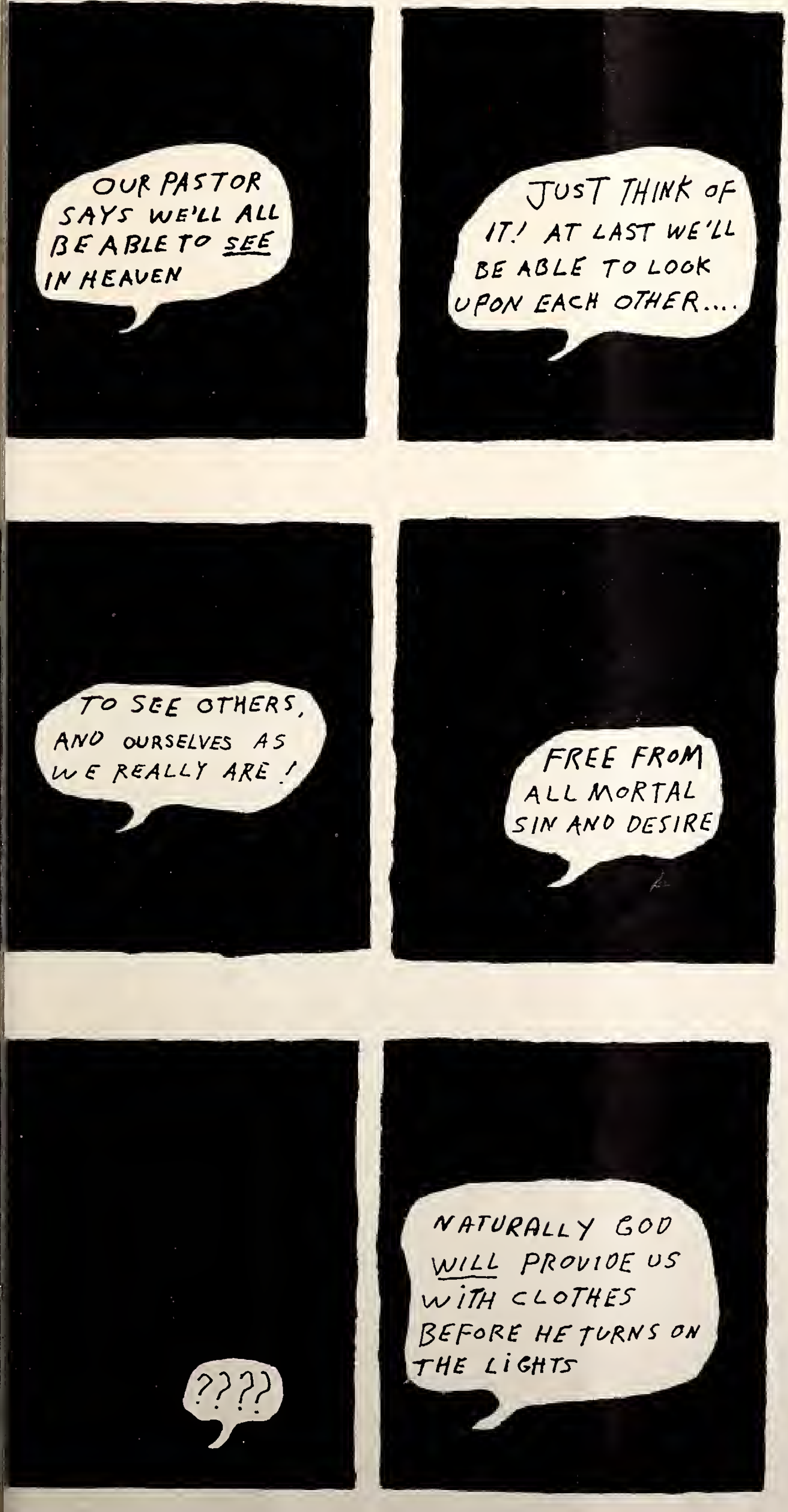
There was something else that happened at the retreat that is hard to describe. You'd have had to experience it to know what it was. It was a feeling of unity or something—a good feeling. I guess it came from just being together with other kids looking for the same things.

By the time Sunday morning came we were really working and thinking together. We put on the whole worship service by ourselves. I had to lead a litany that the service committee had worked up.

There were a lot of things that happened at the retreat—good things, fun things, important things. On the way home I had to wonder. "What if I'd have gone to the auto races instead. What would I have been doing there?"

N THE DARK

ERICKSON


OUR PASTOR SAYS WE'LL ALL BE ABLE TO SEE IN HEAVEN
JUST THINK OF IT! AT LAST WE'LL BE ABLE TO LOOK UPON EACH OTHER....
TO SEE OTHERS, AND OURSELVES AS WE REALLY ARE!
FREE FROM ALL MORTAL SIN AND DESIRE
????
NATURALLY GOD WILL PROVIDE US WITH CLOTHES BEFORE HE TURNS ON THE LIGHTS

CONTENTS

**Boys in Trouble 494
God Has Made Us One 497
News 500
Church Record 503
Letters 506
*Your Sex Feelings Can Fool You .. 508
What Am I Doing Here? 510
In the Dark 511
Editorial 512

*Supplemental reading for Sunday school lessons of *Aug. 21 and **Aug. 28.

COVER

When a boy finds himself in a reformatory, he is in trouble, but there is still hope. See pages 494-96.

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CREDITS

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THE MENNONITE

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"COULD YOU FIND a way of promoting peace without condemning the soldier?"

The question comes in different forms. And it always surprises me. Yes, we criticize the undeclared war in Vietnam. But, I confess, I have too often thought of it impersonally. It is an American war waged by a government. When I associate people with it, I usually think of President Johnson, Secretaries McNamara and Rusk. These folks, plus a few generals, personify the American part of the war. I sometimes see individual soldiers in my mind, but not always. Perhaps I don't know enough soldiers.

I now see that the war is more personal to those with sons and husbands in the armed forces. They are in close touch with the shooting. They may not approve of the war. They might even wish to escape it. But their honor and emotion are bound up with the military action. They would be comforted to know that this war differs from other wars. Can't something good be said for this war?

Perhaps something good can be said about this war. Others are saying it. We can't. In 1941, the General Conference meeting at Souderton, Pennsylvania, said, "We believe that war is altogether contrary to the teaching and spirit of Christ and the gospel; that therefore war is sin." Nothing good can be found here. The conference reaffirmed this statement at Portland, Oregon, in 1953, making this a clear condemnation of war.

Is it really unreasonable for Christians to condemn war? Even men who appeal only to the humanity of man can say, "War is sin because it is inhuman and contrary to the spirit of man." How much more must we who believe the Bible and trust in the God of our Lord Jesus Christ condemn this war? We have no other option.

But can we condemn the war without condemning the soldier? When we oppose war, we oppose all who wage the war. But who carries on the war? Soldiers only? Or does society also fight as it supports the war? The answer is obvious. All of society wages war. The people back home are not separate from the soldier on the firing line. Yes, he is personally involved in a terrible way. But the soldier is not the total part of society's war-making machine. He is only the exposed arm of the turtle-like machine under whose shell all of us are hidden. The soldier is trapped in his exposed position. Many forces besides the draft led him to the army. He may say that he is a volunteer, yet we know enough about the life of man to prove that pressures unknown to him have made him volunteer.

For the soldier did not create the war. No group of soldiers got together and said, "Let us arise this afternoon and have us a war." The power of the military sector of our society is strong, but war is an act of the people (which means it is an act of society). So Vietnam is not a soldier's war, it is a people's war. More precisely, it is an American people's war. As Mennonites are a small part of the people of America, the war is in part a Mennonite war—unless we disown our place in society, which is really hard to do without going to the moon.

So when we condemn, we are condemning the total society that supports or is involved in the war system. We're not picking on the soldier; we intend to scold the total society—that's all of us. We can truly say that the soldier has our sympathy. He can't forget the war. We can. How often we have looked over the week's news and articles for an issue of this magazine and said in our sighs of decision, "Let's not have anything on Vietnam this week. The readers are tired. We're tired. The typesetter is tired. Some of the people who can hurt our budget are tired. Let's not get shot down by sticking our necks out too often." The soldier is also tired of the war. He can't forget. He has our sympathy.

And it is a genuine sympathy for the soldie along with our concern for the peoples of th world that causes us to plague the conscience o the American people. For the war will becom worse for soldiers on both sides until enoug people everywhere say, "Stop!" and until the pray, "In the name of God, stop." And we say "Repent, and believe the gospel." If this is a offense, let it be an offense to soldiers and non soldiers alike.

August 30 will be the date of our next issue after which we will return to our regular weekly schedul

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

81:31 AUGUST 30, 1966

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is this what paul told the press?

Robert Brow

REPORTER: I've come from the Antioch *Faith Times*. We'd like to produce a feature on your missionary society.

DIRECTOR: Sit down. I had no idea we were getting in the news. What are you interested in? I've got an hour before I meet the converts in Tyrannus's hall.

REPORTER: You seem to have an outstanding group of missionaries. We need some details about your methods of selection.

DIRECTOR: Well, take Timothy. He was converted in the first Galatian campaign, and on my next visit I asked him to join me. He had the advantage of being half Greek and half Jewish.

REPORTER: Yes, yes, but what evidence of a call would you look for in your candidates? The question of recognizing a call to the mission field is agitating many young people these days.

DIRECTOR: I can't say I ever thought much about that. Our first assistant was John Mark. His mother had a prayer meeting in her home in Jerusalem, and we took him on as a kind of private secretary. He was a help in booking ship passages, arranging lodgings and food, and doing most of our correspondence.

REPORTER: But that's not missionary work. We're interested in real missionaries: street preaching, pioneer work, and that kind of thing.

DIRECTOR: I suppose Mark didn't do much preaching at first; he changed his mind and went back home when he saw what we were really after, but I hear he's making the grade now. Peter seems to use him as his interpreter. I'd be glad to have him back tomorrow. He could save me hours of time as I try to keep in contact with these new churches sprouting all over Asia and Greece.

REPORTER: Now what about the call of these others? In which missionary conventions, for example, did they hear the call of God?

DIRECTOR: All right, let's take Silas. He was active in the Jerusalem church, and was a gifted preacher. He came to Antioch after the Jerusalem conference. When Barnabas and I split up, Silas teamed up with me, and the Antioch church sent us out on the second journey. He was great as a preacher, but I badly missed someone like Mark, so I asked Timothy to join us as we passed through Galatia.

REPORTER: What about the call to a particular country or station? Isn't that an important factor?

DIRECTOR: That would be very awkward in our work. We have the whole Mediterranean to evangelize. We establish churches, move on, and then visit them again when we can. Not one of us is called permanently to a particular location. Luke felt he ought to stay permanently with the Philippian church, but I persuaded him he was needed elsewhere.

REPORTER: Do I take it, then, yo don't believe in a call to missionar work?

DIRECTOR: Oh, no, that woul contradict my own experience. Jesu Christ called me to make the goo news known to the nations at th time of my conversion. The point i that I didn't begin my present wor till Barnabas invited me to help as Bible teacher during the Antioch re vival. That was fourteen years afte my conversion. Then I began m mobile ministry when a group of u organized the Gentile mission an Barnabas and I became their fir missionaries.

REPORTER: What about thes young fellows who go around wit you? Do they have that kind of call

DIRECTOR: When I find someon with firsthand experience of Jesu hrist, who could make a contribu- on to our team, I invite him to join . Sometimes he may have the call God as a result of my invitation, he may have had an inward call ng before and was waiting for the ors of service to open. I don't think u can make cast iron rules about s.

Reporter: Now I'd like some- ng about your mission stations. ow many do you have?

Director: I suppose every major y in the Mediterranean area and yond is a potential station, but most my team members are with me ht here in Ephesus just now.

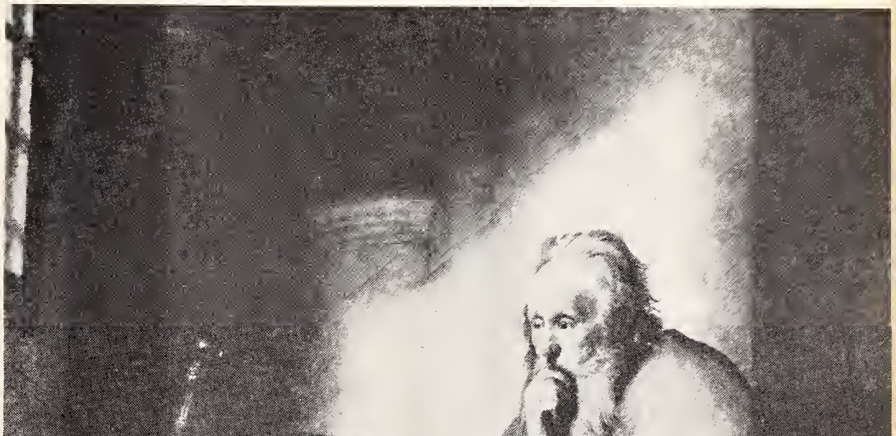
Reporter: So you've got a lot of occupied stations? Let me feature at as a special challenge: "Twenty- e stations unoccupied! Who will ?" That's the kind of thing our aders expect—they're all interested missions, you know.

Director: Now, wait a minute. e cities are unoccupied in the sense at we're not there just now, but ere are churches in the capital cities every province, and in most of the mmercial centers as well. We could with a lot more of the right kind workers, but you can't talk about cant mission stations.

Reporter: What happens to the ilding and plant when you move t? Do you hand them over to the al church or leave the station un- cupied?

Director: Oh, I see what you an. We haven't needed to buy ildings so far. We stay with friends, rent a house, so that we can move as soon as the work is established. course, the churches sometimes y a place for a regular assembly d preaching hall, though this is a precarious in the present world uation. Often, one of the converts a big enough house to begin with.

Reporter: Hmmm. That's disap-



pointing. It's rather difficult to get people excited about your kind of setup. What about projects? Could we present some particular need—chariots, post horses, floating evangelistic center . . . ?

DIRECTOR: Actually, all my possessions and equipment are in this room, except for some books back in Antioch and my cloak in Troas. I did think of a small ship to get me around the Mediterranean, but I discovered it was simpler to pay the shipping companies to take care of the crews, docking charges, insurance, and the like. Three of the ships I've traveled on went down under me, so you can imagine my relief at not owning them.

REPORTER: So you mean, there's no particular project we can publicize for you?

DIRECTOR: I sometimes wish I had a decent study and proper library and copying facilities, but I suppose that would soon get me bogged down in one place, and there are still many cities to the west without churches.

REPORTER: Let's leave that then. Everybody is talking about mission/church relationships. Do you control your churches, or are your missionaries fraternal workers under the church?

DIRECTOR: I have a very simple system. As soon as there are a dozen men to form a Christ-believing synagogue, I ask them to choose elders. Then we lay hands on them, and put them in control of their own affairs. They can even refuse to let me visit them, and they're free to transfer their allegiance to other teachers.

REPORTER: But what happens if they go off the rails and don't stick to your principles?

DIRECTOR: I did have a sad experience with the Galatians, and I thought we'd lost them for good. Just now the Corinthians are a headache—fanaticism and party spirit gone wild, but the Holy Spirit can do what seems impossible.

REPORTER: So your churches are really indigenous. Good. Our people believe in that. Now how do you integrate church and mission? Are your missionaries, I mean, fraternal workers, located and controlled by the churches?

DIRECTOR: No, that would make things difficult. If, for example, I had subjected my team to the control of the Galatian churches, we'd still be stuck there solving their problems. They wanted me as their permanent Bible teacher, and Barnabas to keep their accounts and look after the collections. We don't control the churches and they don't control us.

REPORTER: Then who does control you?

DIRECTOR: Well, ultimately, our commander in chief is the Lord Messiah, and He has left the Holy Spirit to indwell and direct us individually as a team. Sometimes we decide to enter a new area, but He stops us. When we've been long enough in one place, He seems to make us restless to move.

REPORTER: What I meant was, what board are you responsible to?

DIRECTOR: I'm answerable in matters of policy, of course, to my own board in Antioch, but they only see me when I come on furlough. They don't bother too much with details so long as things seem to be moving. They could always stop sending funds for our team if we went too far astray.

REPORTER: How do you feel about the proposed international unified society?

DIRECTOR: Several years ago we were really brokenhearted when our original Antioch society split, and Barnabas went off and formed his own team, but now I feel it was much better that way. When he started operations separately we were able to cover twice the area. Thomas' team is doing great work in the Far East, and has, I believe, planted churches in India. I hope that John's group is going to follow me here in Asia to consolidate, as he has some emphases I cannot give.

REPORTER: Surely these teams going about all over the place tread on each other's toes?

DIRECTOR: Sometimes they do. I wasn't too pleased when some people formed a party in Peter's name after he visited Corinth, but the existing system of fifteen or twenty seems to be doing a pretty good job. The Holy Spirit makes sure we fan out and keep moving where we are most needed at the time. Our paths cross and recross, but there's very little confusion as long as we remember that it's His church, not ours.

REPORTER: But wouldn't a unified society with a first-class headquarters make for more efficiency?

DIRECTOR: No. I think it's much easier for the Holy Spirit to move and control fifteen or twenty mobile teams than to move one great organization. Even in business there's a limit on bigness. I believe in dynamic, on-the-spot leadership.

REPORTER: We've just got time for a few questions on finance. Do you operate on a central fund or pledged-support system?

DIRECTOR: The people in Antioch pledge to stand by us in prayer, and they send regular support when they are not disorganized by persecution. I often get gifts for our team from the churches we've founded. Strangely enough, the less I take from them, the less they love me. When funds get short I go back to tentmaking, which relaxes my nerves and keeps me close to the people.

REPORTER: What about the support of your team members?

DIRECTOR: We all share together, and decide how to work according to the income that comes in. Dr. Luke can, of course, pay his way. The others, too, all have their own trades; I learned the value of that in my rabbinical training. We can earn our support when necessary, though we have had to go hungry in some places where local trade unions would not let us work.

REPORTER: Why don't you suppor yourselves all the time? Your team costs Antioch a lot of money.

DIRECTOR: When funds come i regularly we like to give all our tim to preaching, teaching, house-to-hous visiting, and conferences of churc leaders. There'd be slower progres if we all had to keep at our trade all day. They don't have a five-da week around here, and most tentmak ers have to put in sixty hours a wee to make a living.

REPORTER: Thank you very much It's not quite the kind of news stor I was expecting, but perhaps I ca fill in with the story of those magi books that were burned the other day

DIRECTOR: Why don't you com along with me to Tyrannus's hal There I'll be dealing with some basi questions you might be interested i

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of th Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publica tion of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States an Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

illiam Stringfellow

Difference Between Gospel and Religion

ıe following is one of a series of
ımentaries on the current religious
ene by William Stringfellow. The
st two items appeared in our issues
June 14 and July 19.

ıE NOTORIETY OF the so-called
ath-of-God theology, unfortunately,
scures many significant issues in
ntemporary churchly life and, iron-
ılly, camouflages the generic differ-
ce between the gospel of Christ
d religion of any sort.

What are the death-of-God "theo-
ıians" saying?

If they are saying that the inherited
urchly institutions of a divided and
:tarian Christendom are prepos-
ously irrelevant and virtually in-
ɔacitated in ministering to the
ɾld, they have massive, and prob-
y conclusive, evidence to support
allegation. The denominational
urches *are* dying. Kierkegaard fore-
v that a century ago.

If these voices are asserting that
:ulturated conceptions of God are
ppropriate and impotent, they are
egorically right. They are also very
dy with the news, since Saint Paul
de that the theme of a sermon to
Athenians twenty centuries ago.

f these self-styled radicals are argu-
that institutional religion is no
ger worthy of the allegiance of men,
y are also quite correct, though
t's hardly a revelation. The ministry
Christ himself in this world made
re religion trivial and obsolete.

f they are, on the other hand, pro-
ınding, as *Time* magazine reports
y are, some *new* idea of God
:d to twentieth century secular life,
n they are pathetically confused.
:y are imitating the very thing
inst which they complain with
h vehemence. This century's ideas
God have no more significance and no more longevity than those of the Puritan era or the Victorian age; the Renaissance of the pre-Reformation.

What the death-of God movement authentically could expose, I suggest, is the radical, original, biblical distinction between religion and the gospel.

Religion—in any of its variations—represents the human quest for God. Religion is a human enterprise presupposing the existence of some god or gods, principle or force, object or idea which has moral significance for men in this world, whether that be a sense of purpose, a promise of immortality, an assurance of righteousness, an endurance of fear, a definition of happiness, a structure of discipline, or whatnot. Religion claims significant insight into those characteristics of the existence of ultimate reality, however conceived, which provides guidance for men in seeking and establishing relationship with ultimate reality. What is known in this world by men about the ultimate reality of God, consists of what men have discovered, learned, surmised, deduced, hallucinated, or guessed from their own intellectual, visceral, emotional, psychic, and moral efforts.

Of course, there are great qualitative differences among the institutionalized religions of mankind, past and present, and the little, private religions with which some men satisfy themselves. Moreover, in each of the historic religions, sects and factions abound with their peculiar interpretations of doctrine, distinctive ritual practices, and separate pietistic exercise, while personalistic faiths vary with each religionist. For all such variances, *all* these forms of religion hold a common methodology. All regard religion as the human search for God. All have confidence in the capability of men, or, at least, some men, to breach the mystery of God. All emphasize human initiative in achieving relationship with divinity.

It is exactly at this point—not necessarily in content, but in methodism—in which the gospel of Christ is radically distinguished from any religion. The theme of the gospel is not man seeking God, but, just the opposite: God in quest of man. The gospel's emphasis is upon the initiative God takes toward men in this world: God volunteers relationship with men. God gives himself for all mankind. What men may know of God is only that which God himself discloses for men to know. In Christ is God's success in finding and affirming man.

This is why the confession of faith characteristic of Christians, since the times of the Apostles, propounds no idea of God, but just bespeaks God's living presence and action in this world. The religions aspire to describe the attributes of God, while the gospel proclaims God's accomplishment in meeting men where they are. It is upon this difference that the responsible claim of uniqueness for Christianity rests, not as church people often fondly suppose, because God prefers Christians more than others.

I suspect it is this generic difference between the religions of men and God's living action in the world which Christ epitomizes that the death-of-God theologians purpose to address. By that mark, it *is* true that all religions are obsolete, all ideas of God are dead, and all inherited churchly institutions are decadent.

Unhappily, these truths have now been submerged in self-serving forensics over a mere slogan which, whatever journalistic interest it bears, is incoherent, unbiblical, and irrelevant for Christian witness in the world.

NEWS

Vietnam Has Five Needs

Atlee Beechy, director of Vietnam Christian Service, the interchurch relief agency in which Mennonites share, reports from Saigon.

Recently 434 tons of bombs were dropped by U.S. planes in a single day, a new record. I tried to imagine how much tearing-up power that would be. I couldn't.

A report describing a district near Saigon said, "The people were advised to evacuate their hamlets or villages before bombing began in the area. At first they were reluctant to do so because the Vietcong refused to allow them to leave with their belongings. However, as the military action commenced, the people began arriving at Phuoc Thien and in the following days a total of 4817 had registered as refugees."

I tried to visualize the physical, the emotional, and the spiritual meaning of this experience for these dislocated people. Again, I couldn't.

What are the needs of these people? During these past weeks I have talked to representatives from the ministry of social welfare and the ministry of health, the high commissoner for refugees, USAID representatives in Saigon and the provinces, Evangelical church leaders, our Vietnam Christian Service workers, and representatives of other voluntary agencies. I have visited a number of areas in Saigon and some refugee camps, read private and government surveys and the reports of other voluntary agencies, and listened to experts summarize their impressions. The following are some of the common themes running through these materials:

1) Emergency type needs such as the need for food, clothing, and housing continue. These needs are greatest in those areas most inaccessible for security reasons. The government of South Vietnam and USAID are giving priority to these needs. During the first three months of 1966, AID made available 15409 metric tons of supplies to refugees, and the voluntary agencies provided another 1290 tons. There remain, however, special material assistance needs which are not met by these massive programs, such as the need for special supplementary food, clothing and blankets, cloth and sewing supplies, soap, sheets, towels, kits of various kinds, water and sanitation supplies, and tools.

2) Serious needs in the fields of medicine and health are present. General medical services are not adequate for the shifting population, particularly at the district and village level. TB is the country's number one health problem. Respiratory diseases, stomach disorders, skin and other infections, and eye diseases represent common medical needs. War casualties require certain specialities such as plastic surgery and orthopedic services. Poorly balanced diets add to the total problem.

3) Certain emotional, psychological, and spiritual needs of refugees arise out of the shock of cultural and community dislocation. The breakup of family and community patterns leaves its psychological scars. Something harmful happens to people who live in constant insecurity and fear. To have your life arranged for or manipulated for any length of time cripples the self-respect. Camp life may become depressing and confining. The highsounding social, economic, and political goals seem far away to those who suffer most from the war. All these combine to create a sense of bewilderment and disconnectedness. This may express itself in idleness, a vacant withdrawnness, or in overt hostility. This sense of despondency and despair represents a crucial need and calls for relationships, services, and programs which make possible the restoration of hope and purpose. These ingredients cannot be shipped in bales or cartons.

4) Repeatedly mentioned is the need for a variety of services to the family and community. The war years have had a distinguishing impact on these basic institutions. People need assistance in improving their living conditions. This may mean services in the fields of agriculture, health and sanitation, cooperatives, food and nutrition, and child welfare.

5) Educational opportunities and trained personnel in a large variety of fields are needed. These include mechanics, wood and metal working welding, construction, agriculture nursing, and child and social welfare Industrial and social changes are taking place and these require new patterns of training and education. Trained personnel are needed to help th Vietnamese people help themselves The building of good facilities and th provision of a sufficient number o qualified teachers and instructiona materials remain continuing needs.

All of these needs must be see against the backdrop of a considerabl number of people in various stage of settlement and resettlement. Som are returning to their former village Some had returned, only to be dislodged a second or third time. Som are waiting in temporary camps. A April 30 report gives the number i temporary shelters as 483,525. Som are ready to settle in new areas whe land or work opportunities look mo promising, while others are reluctan

These needs also must be viewe against the cumulative impact of disrupted economy and a large-sca military and civilian invasion. The factors have accented existing nee in the large population centers suc as Saigon, among the various tribe people, and in the general nonrefug population. The needs for adequa housing, for medical care, for nutriti

nd public health education, for im-
roving the economic level, for edu-
ation and vocational training, and
or strengthening family and com-
unity life among these persons are
great as among the so-called refu-
ees. These longer-range needs de-
and careful analysis and farsighted
anning.

Vietnam has many needs and many
ingers. The need for services sensi-
vely and competently rendered looms
rgest in the current picture. These
e as important as the more dramatic
nergency types of needs, perhaps
ore important. Vietnam Christian
rvice is committed to provide such
rvices, as well as material assistance.
believes the church will support
ch a program with the necessary
rsonnel and other resources.

ible Schools in India olunteers Tour Villages

elen Kornelsen, missionary to India,
ote the following report.

hen Marie Moyer and I worked
t the 1966 summer Bible school
votional outline last August, we
eamed of experimenting with volun-
y teams. So far we had depended
the tired, worn-out teachers of
mary and middle schools. We made
r dream a matter of prayer, and
Lord answered.

Marie drew upon her own young
ople in Dhamtari, and I was for-
nate to have four of our last year's
otmal Seminary students volunteer
this program. Sundermati Gardia
l the two girls, Kamolini Singh and
shoda Jagdala, formed one team,
l Daniel Gual and Milton Jacob
other team. Each team went to a
erent village, for either a two-week
one-week stay, depending on the
cumstances. Where only one week
possible, double sessions were
d to fit in the ten-lesson summer
le school course.

he pastors and primary school
chers welcomed this arrangement
cooperated in every way possible.
primary schools were, in theory,
in regular session. However, the
chers gave the teams two to three
rs daily, and also taught.

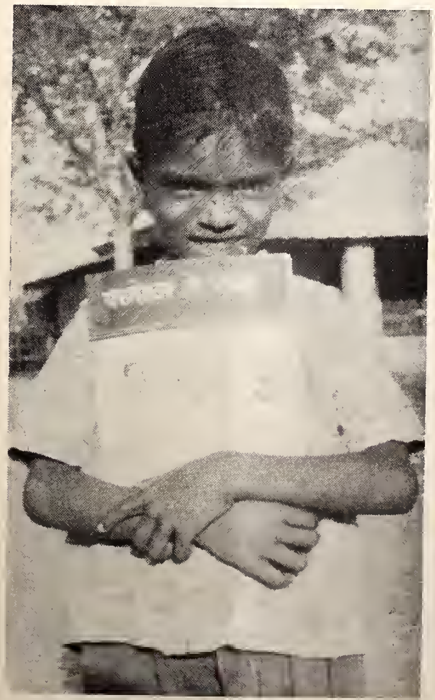
he girls started in Dangania and
the children from Vijaitipali and
ipali, as well. They taught the
dren in the mornings and con-
ted women's meetings in the after-
ns. Their closing program was a
, drawn-out double-feature one,
but very effective. The men, meanwhile, went to Kodopali. Bible classes were held during the day for the children, and evangelistic meetings for adults in the evenings.

From here the men proceeded to Palsabhari and to Rajpur, and the girls went to Sirko and to Dhabakhar. Again the girls had a double program — children's classes and women's meetings. In each village the women at once took the girls into their hearts.

The Saraipali school was different. Instead of the teams going out, the children came in. I invited the parents to bring in their children for one week of summer Bible school. All I asked was that each child bring a week's ration of relief wheat to help with food expenses. The parents cooperated. Thirty-three children from the villages of Girola, Cana, Ichapur, Kutela, Khairmal, Kutendarah, Rasekela, and Boirmal, and twenty-five from the village of Jhilmila made up the total enrollment of fifty-eight. Both teams and two additional young men, Prabhu Gharan Deep and Sudhar Nand, made up the teaching staff.

Daily temperatures of 108 degrees induced us to begin classes at six in the morning and, except for a breakfast break, continue only until half past nine. The afternoon classes were from four to half past six.

For some children this was their first experience away from home. One six-year old's homesickness centered in a tummyache. Huge tears rolled down his chubby cheeks to prove it. I suggested he eat less rice. He obliged.



Bible school student in India.

On the last day of school he slipped out of class to whisper to me, "I am *so* hungry."

A handful of peanuts and an orange restored his self-confidence. All he needed was just "a little more loving." Later I heard his father had wanted to take him home.

"Of course I'm staying here," he had answered his father.

Two sisters came from Cana. With their parents they had just returned from a lengthy stay at the leprosarium in Champa. The girls were very shy, thinking they might not be accepted by the other children. Their minds were soon set at rest. All were closely drawn into a loving fellowship around the Word of God.

One little boy got his Bible lesson mixed up with the relief program. In reviewing the lesson on Jesus blessing the little children, the teacher asked his class, "Why did the mothers come to Jesus?" The prompt answer was, "To get relief."

This week passed all too quickly. Returning from the picnic at the close of vacation Bible school, one teacher voiced his feelings for all of us when he said, "Let's have it again this way."

"This way" meant sharing the precious Bible truths with the children, teaching in a happy relationship with others, using the present Hindi summer Bible school books, and finding for themselves in the Word of God and in the well-prepared Bible lessons a spiritual reservoir of inspiration and strength.

In the two months, April and May, the two teams reached about five hundred children from twenty-five different villages with the Word of God. They taught Bible schools in seven of the eight Phuljhar churches, but reached children in all eight churches.

Graham Hails New Spirit

Billy Graham says he sees a new spirit in the world which he believes can be attributed to the ecumenical movement.

"There is a new spirit of working together in the world and this is true of my own relationships with the churches," Graham told a World Council of Churches' group in London after the close of his London crusade. He told the committee that he was a man with an evangelical message and an ecumenical heart.

Graham recalled that he had attended the World Council's third assembly at New Delhi in 1961 and he hoped he would have the privilege of being at the fourth assembly at Uppsala, Sweden, in 1968. His London visit was to the summer meeting of the World Council's division on interchurch aid for relief.

In reply, Leslie E. Cooke, an associate general secretary of the WCC, mentioned some great evangelical campaigns of the past, particularly that of Moody and Sankey, and the effect these had had on such men as John R. Mott and Wilfred Grenfell in matching men and service.

Cooke said he had learned that in his present campaign Graham had been similarly concerned to convert men to Christ and to send them to work on the frontiers of God's Kingdom in His service. This was something that the World Council relief agency was also concerned with.

"We are engaged," he said, "in encouraging people and churches to go into the service of Christ by serving those in need. Our discussions in these meetings have been about aid to be given to those suffering from famine in India, to refugees from the Sudan and elsewhere, and the like."

Washington Gets Camp

The six General Conference Mennonite churches in the state of Washington are cooperating in the development of Camp Camrec. It is a two hundred-acre site located in the Wenatchee National Forest area in the Cascade Mountains of Washington.

The camp name was chosen from those submitted by each of the churches. Camp Camrec is derived from the longer name, Chumstick Area Mennonite Retreat Camp. The source of the Little Chumstick Creek is on the camp property.

Raising $20,000 in drives in the six churches for the building program, the Washington General Conference Mennonite Fellowship has been granted a $45,000 loan from Church Extension Services, Inc., Newton, Kan., to be used for the development.

Plans in the building program will provide for facilities for about eighty campers. Buildings to be erected include ten cabins, each of which will hold up to ten campers; a service building with rest rooms, showers, and laundry facilities; a large multiple service building, housing the kitchen, a combination dining and meeting room, and the cook's quarters; and an outdoor chapel. On two workdays, volunteers donated time clearing brush and leveling land for the building sites and for a roadway and several paths.

The first camp to be held on the property is planned for Aug. 15 to 19, although all the buildings will not be completed. The camp will be for high school- and college-age young people, with George Salisbury, Bellingham, serving as the camp director.

With a combined membership of about five hundred, the six Washington churches are: First, Monroe; Glendale, Lynden; Menno, Ritzville; Country Church, Monroe; Spring Valley, Newport; and Warden.

Canada Studies Chaco Road

The 480-mile Trans-Chaco Highway, which links the Mennonite colonies in the Chaco with Asuncion and extends to the Bolivian border, is one of two Paraguayan roadways to be studied for improvement to first-class standards.

The study is made possible by a $741,000 loan from Canada through the Inter-American Development Bank.

Specifically, the Trans-Chaco Highway studies involve 1) the preparation of a technical-economic survey of a 124-mile section between Asuncion and Fortin Orihuela, to be followed by a detailed feasibility study to improve it to first-class standards, and thus insure year-round use of the entire route, and 2) a study on the location and cost of a bridge over the Paraguay River which would connect the Trans-Chaco route with a twelve-mile bypass around Asuncion and with other highways leading to the city.

The 250-mile section of the Trans-Chaco roadway connecting Asuncion and Filadelfia, the center of Fernheim Colony, was completed in 1961 after four and one-half years of work.

The Paraguayan Government, the United States Operations Mission to Paraguay, the ranchers in the Chaco, and the Mennonites joined hands in this road-building project. Usually at least six Paxmen and other MCC personnel, and three to seven young men from the Mennonite colonies were on the job. Most of them served as junior technicians, training Paraguayan workmen in the operation of roadbuilding equipment.

The first Mennonite settlers who came to the Chaco from Canada in 1926 established Menno Colony. The Paraguayan government granted them a liberal charter guaranteeing religious freedom, exemption from military conscription, freedom to maintain their own schools, to speak and teach their own language, to administer their affairs independently, and various tax and economic concessions.

The success of this colony and the availability of good land in the general area, plus the government's offer to extend the same charter privileges to other Mennonite refugees attracted additional settlers. In 1934 Mennonite refugees from Russia established Fernheim Colony, and in 1947 another group established Neuland Colony.

An all-weather Chaco highway is important to the Mennonite colonists and other Chaco inhabitants because it means easier access to markets, improved communications with the outside world, and it will eventually encourage large-scale settlement and agricultural developments, especially i the area along the highway.

The colonists grow and market suc farm products as beans, castor beans, corn, cotton, kafir, peanuts, sweet potatoes, sugarcane, wheat, and watermelons. In addition, cattle, dairy, an egg production are an importan source of income for the farmers.

Total cost of the road improvement studies now being undertaken $925,000. The bank loan covers 8 percent of the cost and the Paragua government will supply the other 2 percent. The fifty-year, interest-fre loan was made to Paraguay from fund of $18,525,000 which Canad has made available to help finance economic, technical, and educational development projects in Latin Americ The studies will be conducted by Canadian engineering consultants.

The other major Paraguayan highway to be improved is the Conceptio Pedro Juan Caballero road joining th

ver port of Conception on the Para-
uay River with Pedro Juan Cabal-
ero, on the Brazilian border.

lew Church for Northern

church in Nebraska will be the host
or two major church conferences in
vo successive years. In 1967 the Be-
esda Church will be the site of the
orthern District Conference.

And in the following year, 1968,
enderson will welcome the triennial
ssions of the General Conference.
hese decisions were made at the Dis-
ict Conference held in the Lustre
Mont.) Bible Academy.

Malcolm Wenger, Lame Deer,
Iont., presided at the business ses-
ons that heard reports and elected
fficers for the coming year. A budget
f $28,975 was adopted. This was an
crease of $3830.

The conference also welcomed into
s membership the Faith Church, Ge-
eva, Neb. Pastor of the newly-formed
oup is Albert M. Gaeddert. He
as later elected to the office of presi-
ent of the conference. Gaeddert had
rlier served a Northern District con-
egation, the Bethel Church, Moun-
in Lake, Minn. Other officers elect-
d by the conference included: Daniel
egier, Mountain Lake, vice-president;
lmer Friesen, Henderson, Neb., fi-
ancial secretary; and Richard Graber,
reeman, S. D., secretary.

ethel Appoints President

he Bethel College board of directors
as named Orville L. Voth to the presi-
ency of Bethel College. His appoint-
ent is to begin next summer.

Voth began a term as interim dean
Bethel this month.

"It is sobering to face the responsi-
lities of such a position," he said.

He states that he is proud to be as-
ciated with Bethel College because
its fine program, qualified faculty,
expanding physical plant, and a
und financial structure. It is his hope
at Bethel College will continue to
present the best that Mennonite
gher education can offer.

Voth has been on the faculty of
ansas Wesleyan University, Salina,
ansas, since 1957, where he taught
ochemistry.

He graduated from Newton (Kan.)
igh School in 1941, and Bethel Col-
ge in 1948. He attended Oklahoma
ate University, receiving an M. S.
Chemistry in 1950.

He then worked in the Biochemical Research Laboratory, Elgin, Illinois, and at West Virginia University. Returning to graduate study, he was a research fellow under the National Institutes of Health while attending Pennsylvania University, where he earned a Ph.D. in biochemistry in 1957.

At Kansas Wesleyan University he did research under a grant from the National Science Foundation, and participated in summer research programs in New Mexico Highlands University and at the University of Oklahoma.

He is a member of the American Chemical Society, American Association for the Advancement of Science, and the Kansas Academy of Science.

A member of Bethel College Church, he has been active as an associate member of University Methodist Church, Salina, serving as chairman of the Commission of Christian Concerns, Commission on Missions, and the Committee on Social Education and Action in the Salina area Council of Churches. He sponsored the Senior Methodist Youth Fellowship and taught a class of young adults.

He is married to the former Helen Voran, and they are the parents of four daughters.

Words and Deeds

Melvin J. Loewen, Steinbach, Man., is the rector of the Protestant Free University of Congo. He recently received a citation from Congo President Mobutu for distinguished service for the Congo.

Bethel Deaconess Hospital school of nursing awarded diplomas to fifteen seniors on July 22.

The National Observer, a national weekly newspaper published in Washington, D.C., featured the work of Mennonite Disaster Service in its June 27 issue.

Duplicate the Spirit

Elaine Sommers Rich, North Newton, Kan., offers the following comment on an item in the Mennonite press.

I READ IN the school news of *Mennonite Weekly Review* that the Mennonite Biblical Seminary graduating class of 1966 has given its alma mater as a class gift a "much needed Spirit Duplicator." That's what it said. The capitals were there. A Spirit Duplicator! What a miraculous occasion for rejoicing this is! A Spirit Duplicator! This is what the church has been waiting for.

Perhaps we shall soon see duplicated that Spirit which moved Peter to speak with such boldness at Pentecost. Perhaps we shall see duplicated that Spirit which sent Philip to explain to the Ethiopian eunuch what he was reading, that Spirit which sent the Apostle Paul all over the Mediterranean world. (Where will this duplicated Spirit send people today? What assignments will they receive?) Perhaps we shall see duplicated the Spirit which enabled John to see a vision of heaven and One seated on a throne. We will certainly benefit from a few visions of glory in this sordid napalm-dumping age. I can hardly wait.

Perhaps we shall see duplicated the Spirit which led Francis of Assisi in the twelfth century to share all he had with the poor, Martin Luther in the sixteenth to stand courageously for truth as he understood it, David Livingstone in the nineteenth to go to Africa, James Reeb in the twentieth to go to Selma.

A Spirit Duplicator! What more appropriate gift could a Seminary class give its alma mater?

I wonder how a Spirit Duplicator works. Is it powered by humility, waiting, asking? The news item did not say.

CHURCH RECORD

Calendar

General

Sept. 4—Labor Sunday.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29 — Saskatchewan Conference, Hague.

Nov. 30-Dec. 2 — Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Marriages

Walter Albrecht, and *Betty Hildebrand,* both of Whitewater Church, Boissevain, Man., on July 30.

Larry Ballard, Bethany Presbyterian Church, Minneapolis, Minn., and *Violet Goering,* First Church, Pretty Prairie, Kan., on July 26.

Edwin Bergman and *Helen Albrecht,* both of Whitewater Church, Boissevain, Man., on July 2.

John R. Burns, Jetmore, Okla., and *Vickie Jean Klitzki,* First Church, Ransom, Kan., on June 10.

Mark Collins, Partridge, Kan., and *Mary Graber,* First Church, Pretty Prairie, Kan., on July 26.

David Robert Cressman, Stirling Avenue Church, Kitchener, Ont., and *Anita Marie Warkentin,* Mennonite Brethren Church, on Aug. 20.

Lawrence Douglas Enns, Stirling Avenue Church, Kitchener, Ont., and *Margaret Rose Lemp,* United Church, Tavistock, Ont., on Aug. 20.

Allyn Friesen and *Carolyn Friesen,* both of Bethesda Church, Henderson, Neb., on July 29.

Howard Eugene Graber, First Church, Pretty Prairie, Kan., and *Randy Lynn Bontragger,* Nazarene Church, Hutchinson, Kan., on July 29.

Dale Hudson and *Anne Hiltbrand,* both of Trenton (Ohio) Church, on July 8.

Richard McKean and *Janet Graber,* both of First Church, Berne, Ind., on July 30.

Dannie McQuarrie, United Church, Castlegar, B. C., and *Laura Heide,* Whitewater Church, Boissevain, Man., on July 15.

James Milton Partridge, United Church, Milverton, Ont., and *Fern Viola Albrecht,* Stirling Avenue Church, Kitchener, Ont., on July 2.

Robert Quiring, First Church, Halstead, Kan., and *Janet Cline,* Methodist Church, Halstead, Kan., Aug. 5.

Waldimer John Sazonik and *Audrey Marlene Knechtel,* both of Stirling Ave. Church, Kitchener, Ont., July 16.

Arden Schamber, St. Paul's Lutheran Church, and *Sharon Graber,* Salem-Zion Church, Freeman, S. D., on June 18.

Larry S. Schrag, Eden Church, Moundridge, Kan., and *Teresa Lyn Ediger,* Buhler (Kan.) Church, on Aug. 7.

Lewis Sprunger and *Judith Anne Stucky,* both of First Church, Berne, Ind., on July 16.

Philip Sprunger, First Church, Berne, Ind., and *Janice Smith,* Church of Christ, Lima, Ohio, on July 23.

Kenneth R. Stucky, First Church, Halstead, Kan., and *Ruth Jean Toews,* Mennonite Brethren Church, Buhler, Kan., on July 30.

Bernie Tiessen and *Jessie Harder,* both of Whitewater Church, Boissevain, Man., on July 16.

David Dean Wedel, West Zion Church, Moundridge, Kan., and *Rozetta Faye Kaufman,* Eden Church, Moundridge, Kan., on Aug. 5.

Russell Yoder, Hesston (Kan.) Church, and *Charlene Anne Goering,* Eden Church, Moundridge, Kan., on Aug. 7.

Baptisms

Calvary Church, Washington, Ill., on July 24: James Guth, Randy Harnish, Douglas Schertz, Peter Bachman, Juanita Herbst, Connie Bachman, Dennis Schertz, Kurt Ehling, Roger Bachman, Nancy Jenks, Philip Flanagan, Ruth Ann Bachman, Jan Ulrich, Larry Yoder, Sheila Aschenbrenner.

Deep Run Church, Bedminster, Pa., on July 17: Beverly Ann Kolb, Gerald Lee Godshall.

Evanston (Ill.) O. M. Church, on Aug. 7: Pearl Preheim, Lowell Nofziger, Ramona Horst.

First Church, Berne, Ind., on Aug. 7: Edward Merillat, Timothy Lehman.

First Church, Phoenix, Ariz., on June 26: Jacki Goering, Catherine Dahlenburg, Sharon Dahlenburg, Ramona, Epp, Lee Ann Taylor, Richard Diller, Tim Stucky, Jerry Doerksen.

First Church, Ransom, Kan., on May 29: Billy Albers, Bruce Mishler, Francine Mishler, Betty Schwietzer, Jeanette Tillitson, Fern Ummel.

First Church, Wadsworth, Ohio, on June 5: Phillip Croyle, Susan Halterman, John Klassen.

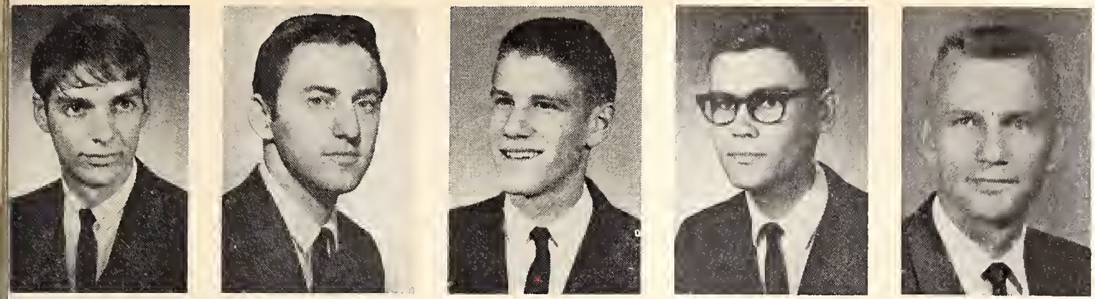
Glendale Church, Bellingham, Wash., on July 17: Conrad Koehn, Loren Gienger, Helen Workentin, Grace Koehn.

Hebron Church, Buhler, Kan., on July 17: Frances Becker, Eldon Epp.

Immanuel Church, Downey, Calif., on June 12: Mr. and Mrs. Edward Lorette, Tom Hamilton, Don Stahl, Charles Boerner, Dave Sperling, Chris Rediger, Donna Guengerich, Gloria Voth, Jim Clark, Barbara Allen, Janice Allen, Kathy Allen.

Saron Church, Orienta, Okla., on July 10: Ruth Mary Ratzloff, Barbara

Dick, Dick, Funk, Lehn, Regier, Regier (**Workers**).



Krehbiel,
Rupp, Schey,
Sawatzky,
Voth (see news)
(Workers).

rantz, Frank Huebert, Jr., Lonnie uller.

Stirling Ave. Church, Kitchener, nt.: Mrs. Arthur Plummer, John Sa-nik.

Taber (Alta.) Church, on June 19: oger Fallen, Mary Andres Fallen, arah Andres, Ruth Thiessen, Adina ranz, Hilda Doell, Doris Franz.

Vineland (Ont.) United Church, n May 29: Ron Harder, Richard lock, Peters Peters, Paul Rogalski, arilyn Harder, Frieda Hildebrandt, elen Epp, Gertrude Weier.

Vorkers

onald Balzer, Hebron Church, Buh-r, Kan., is in 1-W service in General ose Hospital, Denver, Colo. He is orking in the X-ray department.

Gerhard Buhler, Freeman, S. D., as accepted a teaching assignment at aints Junior College, Lexington, Miss. e will teach under the MCC senior oluntary service program for one year eginning in September. He will serve dean of instruction and teach psy-ology.

John and Sherri Dick, Minneapolis, inn., will begin a two-year period of oluntary service in September. They ll work at the State Home and aining School, Wheat Ridge, Colo. ey are members of Salem Church, unich, N. D.

Herbert M. Dalke resigned from e pastorate of Bethesda Church, arion, S. D., to accept a teaching sition in the Adair-Casey Commun- Public School, Casey, Iowa. A aduate of Bethel College in 1955, has served First Church, Ransom, n.; Swiss Church, Alsen, N. D.; d Bethesda Church since June 1963.

Herta Funk, Abbotsford, B. C., will the interim editor of the *Junior essenger* and *Der Kinderbote* dur- the academic year 1966-67 while current editor, Cornelia Lehn, is sabbatical leave. Graduating from Canadian Mennonite Bible College, Winnipeg, 1965, she taught grades two and three in Abbotsford last year.

Anne L. Garrett has been appointed as instructor in English at Bluffton College. She is an M. A. candidate at Ohio State University, and a 1948 graduate of Bluffton College, and has been engaged in elementary teacher training at Bowling Green (Ohio) State University. A member of the Upper Arlington Christian Science Society, she was born in Württenberg-Baden, Germany, emigrated to the United States in 1927, and became a U. S. citizen in 1940. Her parents are the August Plapps, Wapakoneta, Ohio.

Robert C. Graber, Eden Church, Moundridge, Kan., is in 1-W service in Beatrice, Neb.

Randall Krehbiel, Hesston, Kan., who graduated from Bethel this spring with a major in psychology, has been employed by Bethel College since Aug. 1. He joins the staff as the third admissions counselor, working with Ted Drier and Bill Juhnke, the other two admissions officers, and with Merle Bender, director of development.

Cornelia Lehn, Newton, Kan., editor of the *Junior Messenger* since 1959 and *Der Kinderbote* since 1957 has been granted a sabbatical leave for the coming school year. During this time, she will study in the graduate school of journalism at Iowa University.

Roger Neufeldt, Hebron Church, Buhler, Kan., is in 1-W service as a staff member of the Mennonite Church Center, Oklahoma City, Okla.

Frederic Ortman, First Church, Halstead, Kan., has accepted a two-year voluntary service assignment at Mennonite Youth Farm. Rosthern, Sask. He will work as maintenance and repair man, and bus driver, beginning in September. He is the son of the Roland Ortmans, Newton, Kan.

Rose Penner, Altona, (Man.) Church, has been accepted for a one-year voluntary service assignment at Brook Lane Psychiatric Center, Hagerstown, Md.

William and Sara Peters, Laird (Sask.) Church, have been accepted for a two-year voluntary service assignment at the mission station in Oraibi, Ariz. Beginning their service in September, he will work as mechanic-maintenance man. She will work in home extension service.

Don and Donna Regier, Bethesda Church, Henderson, Neb., will begin a two-year voluntary service assignment in Markham, Ill., in August.

Timothy Sawatzky, Faith Church, Newton, Kan., will serve for two years in a voluntary service assignment at the University of Chicago Hospitals and Clinics. He will serve as an earning community worker connected with Woodlawn Church. He is the son of the Victor Sawatzkys, North Newton, Kan.

Terry Schey has accepted a two-year voluntary assignment at Mennonite Youth Farm, Rosthern, Sask., beginning in August. A member of Grace Church, Pandora, Ohio, he is the son of the Leon E. Scheys.

Robert D. Schrag, Eden Church, Moundridge, Kan., is in 1-W service in Denver, Colo.

Robert K. Stucky, Eden Church, Moundridge, Kan., is in voluntary service in Boys' Village, Smithville, Ohio.

Benno Toews, pastor of Willow Creek Church, Paso Robles, Calif., since August 1964, has resigned to enter the teaching field. He is a member of Rosenort Church, Rosthern, Sask. He obtained his B.A. from the University of Saskatchewan in 1929; his B.D. from Bethany Theological Seminary, Chicago, in 1949, and a B.Ed. degree from the University of Manitoba in 1953; his Th.M. in 1955 from Winona Lake School of Theology; and his M.A. in 1960 from San Jose State College. He has been a professor of German at Bluffton College.

LETTERS

Commentary on the News

The following meditations were written by Peter Ediger, 10102 W. 64 Place, Arvada, Colo.

No Violence! More Violence!

Shouts and shots in an angry slum
and a national cry goes up
"No violence! No violence! No violence!"
And the leader of a movement
is lambasted for his preachings and demonstrations of nonviolent power.
Bombs and bullets in a Hanoi suburb
and a national cheer goes up
"More violence! More violence! More violence!"
And the leader of a nation
is lauded for his preachings
and demonstrations of violent power
(and his popularity Gallups from 54 to 64 percent).

Our Hero

He is an expert marksman.
Entrenched in the hills of Vietnam
he picks off communists one by one
and we applaud
our hero.
He is an expert marksman.
Entrenched in the tower of the campus
he picks off pedestrians one by one
and we are appalled. . . .
our hero.

Interest in Colombia

To the Editor: I have had the opportunity to read the magazine of the Mennonite church for the months of March and April and I found them very interesting. In the issue of March 29 I read the article referring to the tragic death of ex-priest Camilo Torres who gave up his priesthood and left the Catholic Church to work for the liberation of his town and to relieve the misery of his people.

I want to congratulate all of you and thank you for the beautiful magazine and the letters and articles we can find in it. *Elsa Maria Ortiz Lagos, Kra. 7 No. 14-57, Girardot, Colombia*

Graham and Vietnam—I

In the article "Our Crisis of Obedi
ence" (Feb. 15), Vincent Harding dis
cussed the implication of a publi
statement of welcome made by Bill
Graham to President Johnson whe
Johnson visited the Houston Crusad
last November. In a discussion of th
precise meaning of the Graham state
ment as it related to his implied sup
port of the United States Vietnan
policy, we published the full text o
that statement in this department i
our issue of June 21. In the meantime
the Harding article was published b
Messenger, *a publication of the Churc*
of the Brethren. In response to thi
publication, Charles F. Strong, Smith
shire, Ill., sent us a copy of a statemen
made by Billy Graham in response t
what he felt were misinterpretations c
his Houston statement. The pertinen
paragraphs from the Graham state
ment, which was published in th
Church of England Newspaper, Fe
11, are given below.

Sir: In the January issue of th
Church of England Newspaper, ther
is a letter to the editor from the Re
David E. Wills who is rather disturbe
about an alleged statement I hav
made about the war in Vietnam.

At no time have I made any stat
ment against or in support of th
situation in Vietnam.

Apparently some misunderstandi
has arisen over a statement I ma
in Houston, Texas, when Preside
and Mrs. Johnson attended our cr
sade. The newspapers did not u
the full text of my brief welcome
the President, but rather took a te
out of context. Therefore, I am e
closing the entire text for you to s
how carefully I worded it. I only us
the peace demonstration on Washin
ton as an illustration of the type
demonstration we were conducting
Houston. You will notice I did n
urge support of the war in Vietna
but only urged prayers for the Pre
dent.

The above may help to clarify wh
apparently has been a misund
standing. *Billy Graham.*

Mennonite World Conference
Amsterdam 1967

Plan now to attend the 1967 Mennonite World Conference in Amsterdam. Study the "Witness of the Holy Spirit." Hear reports on world missions. Meet Mennonites from around the world. Visit the birthplaces of the Mennonite church and perhaps those of your ancestors. Plan your European travel around the Mennonite World Conference, July 23-30, 1967. Tours of Europe and the Holy Land are being planned. To be placed on a mailing list for further travel information, fill out the blank below. Some travel arrangements must be made now.

Yes, I would like additional information on the Mennonite World Conference in Amsterdam.

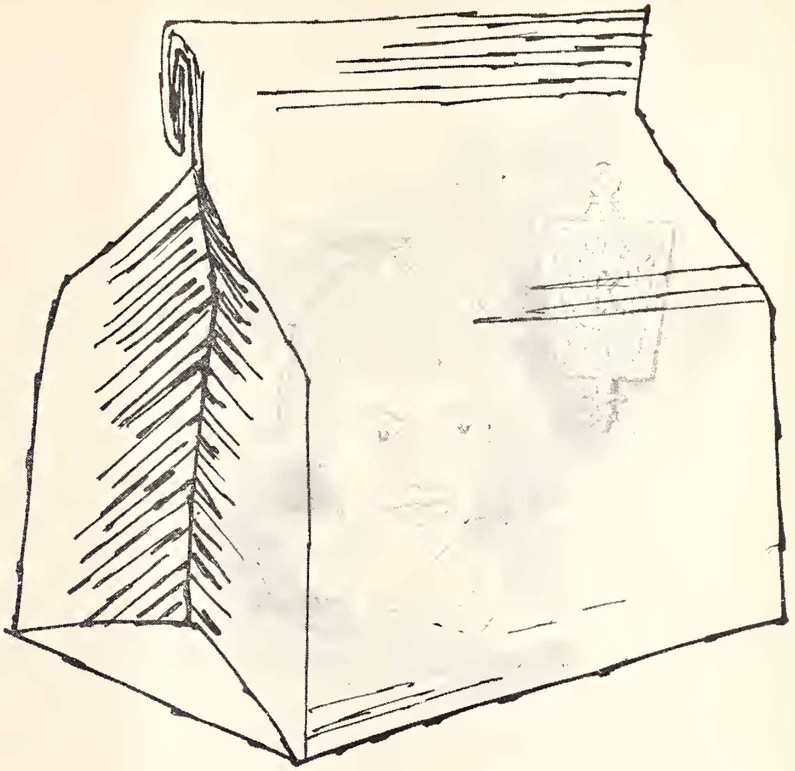
Name______________________________

Address______________________________

Mail to one of the following offices of Menno Travel Service: 21 South 12 St., Akron, Pa. 17501; 111 Marilyn Ave., Goshen, Ind. 46526; 726 Main, Newton, Kan. 67114; 377 Henderson Highway, Winnipeg 15.

Truth for a Ham Sandwich

aVernae J. Dick



LOOK AT IT this way, Jerry," Dad iid. "You would need more and etter clothing, a bigger allowance, nd your room and board would cost nore in a fraternity. We just don't ave that kind of money."

"Then the answer is no?" Jerry sked, hoping against hope.

"That's right, son," his father asured him.

"But, Dad," Jerry said in one last tempt to make him see the light. You just don't understand. There's o use of my going to college at all I can't join a fraternity. Besides, 's an honor to be asked."

Dad exploded. "An education does ot depend upon your social status nd you know it. I'm sorry, but at's the way I see it.

"Say!" his dad said looking at his atch, "it's nearly six. You'll have to now if you want to get back to hool by ten this evening."

"Yah, I guess so," Jerry said.

"You'll make out all right, Jerry. fraternity isn't the only thing in e," his dad added.

Jerry picked up his suitcases and odded goodbye to his mother. He as glad to go. The weekend hadn't en too pleasant. He had come home ith the good news of the fraternity invitation. Now he was returning to the campus knowing that he couldn't accept it. Once in the car he tried to put his father's words out of his mind.

Jerry fumed. To think that Dad would not even try to understand! He simply wouldn't listen.

Speeding down the freeway he tried to concentrate on his driving and think about Nancy. She was a swell girl. He was lucky to have her—he was the envy of the whole dorm. But now that Nancy had pledged to Alpha Phi Sigma, Jerry knew that if he did not join a fraternity, Nancy would drop him like a hot potato.

But his thoughts always returned to the conversation with his father. It was disgusting. Perhaps something to eat would make him quit thinking about it for a while. Pulling his car along the side of a restaurant, he noticed that it was full.

He almost backed his car out of the lot, then thought better of it. It was another hundred miles to the next Sloppy Joe. Jerry noted that it was already seven o'clock. It would be nine before he could get a sandwich if he didn't stop now. He would be starved by nine. He had better get a sandwich here.

Inside, he didn't find a vacant stool. He ordered a ham and cheese sandwich to go. While he waited, he stood back against the wall and watched the cashier count the day's receipts and place them in a paper bag.

"Why doesn't she use a regular bank deposit bag for her money?" he wondered.

Just as he was ready to say something about being careful, the waitress brought his sandwich. Jerry pulled a dolar bill out of his pocket, flipped it on the counter, and took the paper bag handed him by the cashier.

Back in the car he decided to drive a few miles before eating his sandwich. He turned the radio on, but concentrated on the road ahead of him. "Today I want to use the text, 'The truth shall make you free,' " a voice announced. Jerry reached over

YOUTH

and switched the radio off. He wasn't in the mood to listen to a sermon.

Anyway, how could the preacher say, "The truth shall make you free"? He just didn't know. The truth of not having any money was imprisoning him now. The truth that he didn't have the proper clothes and spending money kept him from joining a fraternity. That preacher just didn't know what he was talking about.

Reaching over, Jerry dug into the bag for his sandwich. "What the . . . ?" he grumbled as he pulled out a fist of bills. He whistled at the money, "Some sandwich, I'd say."

Pulling over to the side of the road, he stopped the car and began to count the money. "Eight hundred dollars even," he said as he laid the last ten dollar bill on the pile.

"Some haul," he shouted.

And then the thought flashed through his mind. He yelled, "Now I can join the Kapps! I can join! Just wait until I tell Nancy! She'll be mine, all mine!"

Jerry thought about stopping at the next telephone booth to call Nancy and tell her the good news. Then he decided against it. He would surprise her with the news after English in the morning. He could see her face, already.

Back on the road He sped on toward Hastings. He kept thinking how happy this money would make him. He couldn't tell anyone where he had gotten the money, especially not his parents. They had some funny ideas about money.

Jerry remembered when he and Bill had been kids. One day he had found his mother's coin purse slipped behind the car seat. When Jerry had shared his find with Bill, they decided to spend the money for candy bars.

"Let's buy just one apiece. Mom won't miss a dime out of her coin purse. We'll put it back where we found it," Jerry had said.

Bill got on his bike and whizzed down to Fairview Market and got the candy bars. The boys sat on the south side of the garage, out of sight of the house, to eat the candy. Jerry even burned the wrappers in the incinerator so that Mom wouldn't discover them when she dumped the trash. When the boys were sure that Mom was busy and wouldn't come outside, they replaced the coin purse on the car seat.

All went well through dinner that evening and the boys were sure that they had gotten away with taking the money. Then Mom said, "Boys, I left my coin purse in the car today and when I went to the store for a loaf of bread I didn't have enough money to pay for it. I remember when I bought milk this morning that Mr. Smith gave me thirty cents change."

Jerry looked out of the corner of his eye at his brother. He could see Bill's face begin to flush. Bill never was any good at keeping a secret. Jerry wished now that he hadn't shared his find with Bill. Mom looked at Bill, "Well, Bill?" she said.

Jerry held his breath waiting for the answer. Bill squirmed uneasily and his face got redder. Finally, he said, "Yeah, Jerry and I found your coin purse in the car seat. We didn't think that you would miss a dime."

Mom gave the boys a good lecture about taking things that belonged to other people. She said that it was dishonest even if you found it and kept it when you knew that it belonged to someone else. She substracted a dime apiece from their allowance for the next two weeks, saying she hoped they would never forget.

"Well, one thing is for sure," Jerry said out loud as he sped on down the road. "I have no reason whatsoever to share this secret with Bill or anyone else, for that matter. It will be safe with me, alone. Funny how a guy remembers, though, the good feelings he got sometimes when he was a kid," Jerry thought.

One time, he and Bill had gone to the post office to buy some stamps. Mom had given them a dollar bill. She asked them to buy a couple of stamps to mail some letters and said that they could keep the change for their allowance that week.

Down at the post office the boys purchased the stamps and pocketed the money without bothering to count it. Once they got home they counted the money and found that they had gotten fifty cents too much change.

"We'd better take the money back," Jerry told Bill.

"But it's cold outside and it's starting to snow. I'm not going," Bill answered.

"All right, stay at home. But I'm going," Jerry said.

Jerry ran all the way to the post office. The north wind blew the snowflakes into his face and he was very cold by the time he got there. But Jerry could never forget the warm feeling that came over him when he returned the money to the postal clerk. The clerk could hardly believe that a boy would bother returning the money and thanked him several times for bringing it back.

"It's not always that way," Jerry said out loud as he moved his shoulders around to a more comfortable position behind the steering wheel He took his glasses off and rubbe his eyes for a second and then pu the glasses back on in an effort t relieve the monotony of the drive.

He shook his head with disgust a he thought about old man Larson He remembered the time he had foun the old man's gold pocket watch o his way home from school. Evidentl the watch had come off Larson's fol and dropped out of his pocket whe he got out of his car.

Jerry cut across the front law and went up and rapped on the door The old man opened the door just crack and growled, "What do yo want? You young scoundrel, you cu across my lawn and then have th nerve to knock on my door? Ju what do you want, anyhow?"

"I—I found your watch," Jerr answered handing it to the old ma

Grabbing it, the old man yelle "Found it? What do you mean? never lost that watch. You came int my house and took it this mornin while I was gone. That's what yo did. And now you try to say that y found it. You dirty kid," Larson sai shaking his fist.

"No, no, I didn't. I found it," Jer cried, backing away from the doo

"I never lose anything. You sto it. You stole it," the old m screamed. "The police will get yo I'll see to that."

Jerry ran from the porch, but th didn't keep the old man from callin the police. Because old man Lars was senile, the police didn't take t charge too seriously; yet they had question Jerry. The boy was humi iated. After that Jerry was determin he would never return anything th he found. Better, yet, he would n pick up anything that he found lyi around, even if it were valuable.

If he returned the cash would t cashier accuse him of stealing i Jerry wondered as he passed anoth car. Perhaps she would forget th she had handed him the sack. S might say that she had seen him wat her count the money and put it in the bag and that he took the wro sack on purpose.

Does truth always pay? Jerry mus on this as he sped on down the roa And what about joining the fraternit

he returned the money would he
se his only chance to join? Or if
e returned the money, would it
ventually work out so that he could
in?

Jerry rubbed his chin hard and his
ce twisted in thought. Why? Why
o I have to make this decision?

The lights of the neon sign above Sloppy Joe's glowed in Jerry's eyes as he came over a hill. He stepped on the accelerator in an effort to speed by. Suddenly, his foot drove the brake to the floor, and the car leaped to a halt. Then he slowly stepped on the accelerator again. It was still a half a mile until he had to make up his mind.

Schooldays in Nigeria

William Martens

OW THAT OUR term in Nigeria with
e Teachers Abroad Program has al-
ost come to an end, we look with
ticipation toward our return home.
et, we feel reluctant to leave the
iends that we have come to know in
indiri, Nigeria. We never had cause
feel that we were not needed, even
ough Gindiri has a large educational
tablishment, with forty expatriate
d Nigerian faculty members staffing
x educational institutions.

Our teaching schedule has always
en full. The subjects we teach are
anged from year to year and even
om term to term. Barbara, who is
trained masseuse, is at present teach-
g handwork and English grammar
a teacher training college. She also
joys helping with the school's choir
d playing the organ in church.

My university major was chemistry.
addition to teaching this subject, I
nduct art and agricultural classes.
y other duties include physical train-
g at 6:30 A.M., clubs, and sports
pervision. I find coaching the senior
d junior basketball teams to be re-
arding and relaxing, especially since
introduced the game to the school.

We learned the hard way about the
ception and unsophistication which
so much a part of the student's life.
often, truth and untruth become
ere matters of convenience. "Excuse
e sir, I can't do P.T. today, I've got
ver," is a frequent excuse. By fever
e student means malaria and so a
ermometer doesn't help!

It is also interesting to observe the
udent's reluctance to do any manual
ork. Since he considers himself an
ucated person, he deems it beneath
s dignity to do any manual labor.
any of the form 6 students wouldn't dream of sweeping or cleaning their dormitory rooms. They get boys from the lower forms to do it. A form 5 boy, in turn, may order a form 4 boy around, and so it goes all the way down the pecking order. The interesting thing about this is that when an order is given by a senior student to a junior, it is obeyed without question. Fancy a grade 10 student lording it over a grade niner and trying to make him carry his books home; inconceivable at home, but it is the accepted thing here.

Ample opportunities arise to witness for the gospel at Gindiri. We have found the Christian leadership courses, including Bible studies, discussions, personal counseling, to be very rewarding. Course counselors eat, sleep, and live with the students for five to seven days, and so really get to know the people in their group. Since we are in a mission school, evangelizing the students is of prime concern to the staff.

Since the atmosphere is religious, many students find it expedient to go along with the school's emphasis on religious training and the Christian way of life. It makes us wonder to what degree Christianity has really affected their lives.

In looking at our teaching assignment we ask: "Was our coming to Gindiri worth it? Did we accomplish our aims and objectives?" We would give an affirmative answer to these questions.

Would we like to return to Africa for a second term of service? We definitely do not rule out the possibility, especially when fellow staff members and students hopefully ask, "Are you coming back?"

CONTENTS

Is This What Paul Told the Press? . . .514
Difference Between Gospel and Religion 517
News 518
Church Record 522
Letters 524
*Truth for a Ham Sandwich 525
Schooldays in Nigeria 527
Editorial 528

*Supplemental reading for Sunday school lesson of Sept. 4.

COVER

Marketplace in Merida, Yucatan, Mexico: "Jesus Christ called me to make the good news known to the natives." See "Is This What Paul Told the Press?" page 514.

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Heinz D. Janzen

THE PRESIDENT'S WAR on poverty has much to commend it. Pockets of poverty are a disgrace. But we too often assume that poverty must be avoided at all costs. Thus, people of the world excuse every sin and vice in the name of earning a living. Christians excuse miserly giving to the Lord's work in the name of the high cost of living and the need to save for the future. We surround ourselves with luxuries, heedless of massive hunger and heathenism.

Paul's words to the Corinthians are needed in our situation. He pricks our complacency. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9).

Too long we have tried to keep up with the Joneses. Instead, we ought to keep up with the Macedonians. They responded to Paul's relief appeal for the church in Jerusalem with boundless generosity. "Their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part" (2 Cor. 8:2). Furthermore, this was "of their own free will, begging us earnestly for the favor of taking part in the relief of the saints" (8:3, 4).

The Macedonians must have had a record of giving like the record of per capita giving by present-day denominations who appeal primarily to lower income groups. Their generous giving puts upper-middle-income Mennonites to shame.

Similarly, nearly every medium and large congregation has some member in full-time service or voluntary service at considerable sacrifice to himself and his family. Rather than salving our conscience by letting someone else sacrifice, we ought to let their example challenge us to sacrifice by giving generously for Christ.

We hear much of Christ's death in our behalf. Christians should never lose sight of the truth that "Christ suffered for us." But all too often we forget that this leaves Peter's sentence in midair, unfinished, out of context. The whole statement reads, "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (1 Pet. 2:21).

Thus, the example of the poverty of Jesus is not given to justify our accumulation of riches on earth. Rather, it shows us the way we ought to live. If Jesus sacrificed to the point of enduring poverty, how much more ought we to give generously, knowing that we will have enough left to supply our needs.

Underlying all of Paul's teaching is the truth of the faith-union of the believer with Christ. The phrase "in Christ" is repeated over and over again. The experience of the inward presence of the Lord is how grace is imparted to the Christian. This grace of God in Christ Jesus has already imparted spiritual gifts to the Corinthians: speech, knowledge, tongues. Now Paul urges the further gift of generosity.

A couple becomes legally married in a few minutes. But it takes time and effort to perfect this relationship into a harmonious, joyous unity. God's grace makes the believer a child of God in the moment of faith. But the Christian then must begin to live out the life of Jesus within. Holiness must be nurtured. Love must be cultivated. And sacrificial giving must be practiced.

Paul's converts gave for the relief of the Jerusalem church. At other times they gave for his missionary expenses. Christ is calling us to support the work of local evangelism and relief. But His perspective is "to all the world." Can ours be less?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The Good Innkeeper

Phyllis Pearson

INEZ MCMASTERS had had no training with the mentally ill. She did have heart as big as all outdoors and no nearly enough caution to go with it according to neighbors. That was wh she had been one of the first to eager ly offer to help in this new thing th government (or somebody) was start ing—this idea of placing mental pa tients on farms, with ordinary, un trained farm families.

Her neighbors didn't think Inez wa harebrained, but they thought a per son has to consider something ne like this a long, long time.

Inez McMasters was still a youn woman when her husband slipped ou of his chair one morning at breakfas with a heart attack, leaving her suc denly alone in the world.

She had been brought up on a farn of course, but as the slightly-spoile youngest. She didn't even know ho to milk a cow. Her neighbors all sai that, of course, she'd go back to h old home, or get a job in the cit But she hadn't.

Instead, she had stayed on. Sh learned to milk a cow; to bring sma piglets into the world and keep the from being trampled by their hea less mother; to seed and harrow ar plow. She had hired help only for t swathing and combining. The bloo of her skin turned to leather—but h heart did not grow any smaller f having been through the fire.

Inez knew she was the subject talk in the community. Everyone a farm community was. And the ta would be a repeating of cliches until she proved herself. It would "that poor Mrs. McMasters" or "t crazy girl—why doesn't she give up Some day, she kept telling herse it would change to an admiring "t crazy woman—what she can't do!"

And it had.

Inez knew she had "arrived" wh she bought a Jersey cow. No one the community had ever had a pu bred Jersey. Wheat was the import thing. Many of the farmers h turned entirely to grain, and the o animals about their places were c and the rats they hunted. But I couldn't resist the little brown vel Jersey with its beautiful eyes. On impulse, she bought it and brough home from the fair.

The story was soon abroad. Chu les sang down the telephone wire that crazy woman had bought a pu

red Jersey, and had come home from
e university with an armful of pam-
hlets and was raising the cow by
e book!

Yes, Inez knew she had arrived.
ut even if she had not known, she
ould have bought the little cow, and
e would have answered what seem-
a call from God to open her home
people seeking peace.

The girl was the third to come; the
st two were men. Inez had eagerly
ened her heart on first hearing
out the project, but as usual, the
vernment, having no heart at all,
as wary of anyone seeming to pos-
ss one so enlarged. The negotiations
ent on for weary months.

"But I'm willing to take anyone."

"But, Mrs. McMasters, you must
alize that a woman living alone on
farm—"

"Yes, but I have no fears."

The steady pounding of water will
ear away stone. They finally sent
r old Sandy. He was a dear old fel-
w, with snowy hair and eyes blue
a deep pond on a summer after-
on and an even sunnier disposition.
o one would ever have known that
had parted from a family nearly
iven to distraction with his childish
uculence, his running-away, and
ar-violence.

Sandy was now a fixture on the
ace. He hoed and milked and tend-
animals and chopped wood and
ed fences. He never spoke of the
st. His conversation danced like
nbeams across the meal tables—it
s all of the jokes and stories he
ad himself to sleep with at night.
When they saw what Inez had done
th Sandy, they sent her Jack. Jack,
enty-nine years before, had shot
d killed a man, and then been sen-
ced to a life term in the North
ttleford Hospital. Inez felt the
ck tighten her stomach muscles,
t she kept her face calm and willed
rself to accept this man as another
ntleman guest. She thought, *enter-
ning angels unawares.*

For twenty-nine years Jack had
ed behind a wall of reserve. In a
ntle voice, his first words to her
re, "I want to thank you, madam,
being so very, very kind as to take
in."

And it seemed that he'd spoken
ly a dozen words since. He stroked
brown velvet sides of the little
sey until she shone. When she won
rize at the local fair, Inez discov-
d him that evening brushing the
amel pile of the animal's coat, weeping, and softly praising her over and over. The baby pigs followed him about; the cats were spoiled with Jersey cream until they rolled in fat. Inez shook her head over it all. The funny feeling in the pit of her stomach now was a mixture of tears and prayers of thanks.

The girl came in on the four o'clock train. Inez had bathed and had dressed in sunny yellow. She found her hands shaking on the wheel of the pickup. She hoped for so much for this guest—young, with her life all ahead of her.

The girl was in yellow, too. She must love beauty, Inez thought.

They drove home in near-silence. Inez was a reserved person and she did not believe in bubbling over falsely. Confidence will come, she thought comfortably.

It came sooner than she expected. She awoke in the night to an electrifying scream. She was out of bed and halfway down the hall to the girl's room before she knew what she was doing. Vaguely, she heard stumbling sounds from the men's rooms.

The girl was sitting up in bed gripping the blankets. She stared unseeingly at Inez. "They won't hurt my baby, will they?"

Inez' heart contracted. So this was the basis of at least some of the trouble. She drew the girl close and held her head in the hollow of her shoulder and stroked her hair and murmured things she couldn't recall later.

The girl sobbed, "I keep dreaming —I keep dreaming that someone is hurting him. Not beating him. But I know that words can hurt worse than beating. They told me he'd have a good home. That's the only reason I gave him up." The words were carved in pain.

Inez said softly, forcing conviction, "Of course, he'll have a good home. This dream doesn't mean a thing. It only means that you're afraid. But it's only good parents who want babies enough to adopt them. The bad parents never want children so much that they'll go to the trouble. Only good parents want babies—and they want them so much that they'd never hurt them."

She thought, What silly words. I'm only an old farm woman. I wish I knew the words.

But the sobbing had stopped. The girl drew her arms closer about Inez, and she whispered, "I've made nothing but a mess of my life. I've done nothing good."

Inez' heart ached at the utter hopelessness in the girl's voice. What could be done for her in the face of such emptiness?

"They say I'm nearly better. But I can't believe it myself. I'll never believe it until I see something I've done that's good."

What could be done for her? Inez thought despairingly. I can't do anything. I don't know what to do. I'll just have to sit still and be patient, and let the good food and sun and the animals and God work on her.

The Bible reading listed in her calendar for the next morning was Luke 10:29-37, the story of the Good Samaritan. Inez read it aloud at the breakfast table, as her custom was.

Jack always sat still at these readings, never taking his eyes off the tablecloth. Sandy was enthralled—how he loved reading! The girl sat, expressionless, playing with a spoon.

Inez did the week's washing that morning. She said gently to the girl, "Do you like gardening? Or, more honestly, do you like weeding?"

The girl smiled. "I don't like weeding. But I do like gardening."

She came in at noon with blistered hands, and said confidingly to Inez, "I always wanted a flower garden, but my mother would never let me have one—she said I wouldn't look after it, anyway. And I suppose I wouldn't have, either."

"It's not too late to plant one now." Inez dug about in the cupboard and found the box of flower seeds out of which she planted a few marigolds each spring. Until now, a flower garden had meant a dozen seeds hastily tossed at the end of the rows of corn and peas. Farming was too serious a business to leave much time for frills.

When she went out later that afternoon, she found the girl had dragged beautifully-colored rocks from the old rock pile by the gate and was laying out oddly-shaped flower beds to make a geometric pattern.

A month later the plot in front of the house was unrecognizable. The annual seeds were all up, lovingly thinned, and transplanted. On a trip to the city, Inez had impulsively brought home several bedding plants and perennials, more than she could really afford. The men had become interested; Jack had dug a lily pond that the girl was now working on, and Sandy whistled a picket fence and gate into life.

As the summer wore on, the girl and Inez grew closer. Mixing grass-

Plea

Christ,
save me
from darkness
of prejudice,
eclipse of Your light;
it is Yourself I shame
when I fail to see You in
a man who does not share
my skin's color or
my custom, for
we are one
in You,
Christ.

Elizabeth Searle Lamb

hopper bait, Inez said, "You must grudge every moment away from that garden."

"Oh, no." She hesitated.

"But I would never have believed that I could get so interested in something—inanimate like that. I mean, a garden is just a thing. And I've always wanted to do something for *people*. I wanted to be a social worker, maybe even a missionary. I guess I wanted to ease some of the suffering of this world."

She smiled wryly. "And all I did was add to it."

Inez cried, "But you *have* done good for people, with that garden! You don't know how much peace you've given to one hectic old woman, giving me those birds to watch bathing in your pond. And you've helped Jack and Sandy to appreciate beauty. And think what you've done for the neighbors who come to see your garden and watch the birds and just drink in beauty. You've done wonders for people if you've made an oasis in this parched old prairie."

The girl stared in amazement.

The minister had been there and stayed for tea in the garden. The girl was very quiet during the visit. Washing up the teacups, Inez asked, "He's very nice, isn't he?" A silly statement, she thought wryly—but it was meant as opening bait.

It sparked off an explosion she had not expected. The girl said bitterly, "*Very* nice. Drinking tea in the garden, that is. But if you went to him in trouble, would he have any more to offer than the address of a nice girls' home and a few sanctimonious words such as, 'Too bad, my dear, too bad—must have faith—tut, tut.' "

She stopped, and looked as taken aback as Inez, who did not press the point, feeling that she had heard more than the girl meant to tell, anyway. But she found herself thinking—the priest and the Levite passed by on the other side. I wonder who the Levite was, and who was finally the Good Samaritan.

The girl seemed to read her thoughts. "And the doctor, the fine family doctor, who's supposed to be your refuge in every storm—I don't believe he's recovered from the shock to his moral code yet. I told him I was sick in so many ways inside. But his solution was to go home and be a good girl, and then I wouldn't have any problems."

She sank into the kitchen rocker, her young face suddenly old. "So, I took an overdose of sleeping pills; not because I really wanted to die. I didn't think I could face God if I died that way. But it was the only way I thought I could find help. I found it all right. But it was another patient whom I could talk to for hours and pour out all the—poison inside me, and start the healing."

She ended with a tremulous smile at Inez, "And now, of course, you're finishing the cure."

In comparing the girl's torn life with the beaten body of the man who fell among thieves, Inez had forgotten one important character — the part she played herself, of course — th innkeeper. It was left to Sandy and Jack to see this. They came home from church that Sunday morning and sat on the front porch, discussing th sermon. It had been on the subjec "Parables."

Sandy said, "Uh-huh. But I've al ways said the only way to prove point is to tell a story. And I gues the Son of God must have though that, too."

Jack said in his soft voice, "What like about the parables is that yo can see something new in them ever time. Like the Prodigal Son—one da you can think of the father's side, th next the son's, or the brother's—an they'll all keep you busy for a lon time, thinking."

This was probably the longest speec Jack had made in his life, and seemed to exhaust him. He droppe into silence. But Sandy kept up monologue.

"Uh-huh. Take the Good Samar tan, now. There was an innkeeper that story, too, wasn't there? But got only about one line of space, an I think he should have got mor because he must have been a pret good old skate. I mean he had th beaten-up character dumped on hi to look after, on top of all his oth work. And the Good Samaritan sa to him, 'Send me the bill for ever thing this man costs'—well, in th day and age of padded expense a counts—of course, it wasn't this d and age, but still, I think he mu have been a pretty good old ska 'cause, somehow, I don't think he ev took advantage of those instructio And he must have taken real go care of that beaten-up character. just feel it in my bones."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publi tion of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

NEWS

Sunday School Fights for Survival

dward B. Fiske wrote the following
ont-page report for the July 24
sue of the newspaper for which he
orks, the New York Times. *It is re-*
oduced here by the permission of
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he Sunday school—long the symbol
American Protestant education—
going through a major crisis.

An increasing number of churches
d religious educators across the
untry are finding that Sunday
hools are inefficient and irrelevant
relating religion to modern life.

Some churches in Manhattan have
andoned Sunday schools entirely.
thers have tried to revive them with
id teachers, arsenals of audio-visual
uipment, and bold new curricula.

Some churchmen see part of the
lution in the transfer of some as-
ects of religious education from the
urches to the public schools.

Almost every major Protestant de-
omination in the country is involved
a multimillion dollar effort to de-
elop new program materials. One is
perimenting with a "new church
ucation" somewhat along the lines
the "new math."

While Protestant Sunday school at-
ndance is at a new high—41,635,130
1964, according to the National
ouncil of Churches—leaders are dis-
rbed by recent signs of a lag in
owth.

From 1960 to 1964, for instance,
ult membership in the United Pres-
terian Church in the U.S.A. rose by
e hundred thousand, while church
hool enrollment dropped by one
ndred and twenty thousand in the
me period.

Educators are more concerned,
wever, with the apparent ineffec-
eness of Sunday schools than with
gging attendance.

Church schools suffer, they say,
om a serious shortage of trained
achers, the impossibility of offering a balanced program of religious education in one-hour, once-a-week sessions, and the inefficient use of materials and facilities.

Aston Glaves, who teaches junior high school-age classes at the Broadway United Church of Christ, at 56 Street, cited the "irrelevancy" of traditional Sunday school methods, such as the memorizing of Bible verses.

"Kids stop coming at the age of fourteen or fifteen if you can't show them how religion relates to their own experience," said Glaves, who added that in his own classes he had begun to supplement curriculum materials with newspapers to show that relation.

Gail Petty, a fifteen-year-old student at the Convent Avenue Baptist Church, Convent Avenue and 145 Street, complained that teachers were "too concerned with driving teachings into us," and not concerned enough with teen-age problems.

"What we want is really to discuss questions that I don't think anyone has all the answers to—like how man was created," she said.

The Rev. Jack A. Worthington, in a recent article in the Journal of Religious Education, reported on a recent Presbyterian survey that found Sunday school graduates only slightly more literate in religious matters than nongraduates.

The survey, which tested the effects of the denomination's Faith and Life Curriculum after it had been used eighteen years, found that of all major groups in the church, Sunday school teachers were "the most out-of-date in their biblical, theological, historical, and ethical understanding."

Grace Alexander, a teacher at the Convent Baptist Church, said that the illustrations and stories available in Sunday school materials reflected few of the experiences of urban and nonwhite children.

"We continually have to adapt them to our own situation," she said. "You can hurt a child trying to show him the meaning of love, for instance, if the book shows a nice family scene and he doesn't have a family."

Religious educators recognize that there are also some long-run social forces at work that will make the Sunday school crisis even more severe in the future.

Professor Ellis Nellson, of Union Theological Seminary, observed in a recent address to religious educators that Sunday schools, which were founded in the nineteenth century period of "Protestant pluralism," were not designed to carry the whole burden of religious education.

It was assumed that public schools would "generally reinforce the Protestant religious outlook and that the churches had only to provide "one hour of sectarian teaching a week in a church school."

"Radical pluralism" and other modern developments have since forced religious neutrality on public schools, he continued, and the nineteenth century reliance on Sunday schools must be modified to coordinate Protestant education with what contemporary general education can and cannot do. One result is that Protestant churches have begun to pool their resources.

In New York City, for example, most Protestant Sunday school teachers receive their training at interdenominational schools sponsored in cooperation with the Protestant Council.

The United Church of Christ and the United Presbyterian Church in the U.S.A. have plans for joint curriculum materials, and the National Council of Churches is engaged in a cooperative curriculum project that will provide any denomination with scientifically designed curriculum outlines.

Educators look forward to the day when Roman Catholics and Protestants will publish common texts in relatively nonsectarian areas such as ethics. Plans for a "new town" to be built in Columbia, Md., call for Protestant, Catholic, and Jewish groups to build common facilities for shared-time programs.

In its 1963 decision, banning prayers and Bible readings from public schools, the Supreme Court specifically left the door open for—and indeed, encouraged — the "objective" teaching of religion as an academic subject.

Protestant educators have since noted that much of the instruction traditionally offered in Sunday schools—church history, comparative religion, even the content of sacred writings—falls into this category.

Some have suggested that Protestant strategy in the future should encourage the teaching of religion on an objective basis in the public schools. This would free existing church resources to handle the subjective side of faith.

"It stands to reason that a child will learn much more about church history from a trained professional teacher—no matter what his faith, if any—than he will from an untrained volunteer," said the Rev. Eli F. Wismer, executive director of the department of educational development of the National Council of Churches.

"More than 150 state universities now have departments of religion," he said. "There's no reason why this shouldn't be extended to high schools."

Educators still realize, however, that the burden of religious teaching will continue to rest on the local church, and they have set off in a number of directions to try to ease this burden.

Most major denominations, for instance, now incorporate into their programs, where possible, the latest developments in secular education. Several experiments are being conducted in programmed religious instruction.

Millions of church dollars are going into basic educational research. The Lutheran Church in America, for example, has developed a detailed scale of what religious concepts can be assimilated at each state in a child's growth.

A primary reason for the widespread willingness to deemphasize, and even abandon, Sunday school is the view of most educators that effective religious education must be considered in the totality of a child's experience—of which Sunday morning is only a small part.

The curriculum now being developed by the Lutheran Church in America at a cost of $7.5 million, plus printing costs will offer coordinated materials for use on Sunday morning, after school, in the family, during summer vacation, and at church camps.

In 1969 the National Council of Churches expects to publish materials coordinated with public school subjects such as history, science, and sociology. These will enable church leaders to take up questions such as the relation between religion and science at the same time they are being raised in the public schools.

Such a philosophy of education however, does not necessarily requir Sunday schools. The Rev. Howard R Moody of the Judson Memorial Baptist Church on Washington Squar South, who says he has "given up' on Sunday schools, observed recently: "We figure we can communicat more to kids by including them in th life and social action of the churc than we can by trying to teach them Christianity through books."

To make better use of the tim available for religious education, almost every major denomination i now involved in a multimillion dolla effort to develop modern curricula.

The Presbyterians, having discovered their 1948 curriculum was ineffective, have adopted the "new math' approach. It begins by analyzing wha a first-rate mathematician does an then presents these principles in increasingly difficult forms at eac grade level. The emphasis is on th discovery of principles rather tha the solving of problems.

Adapting these principles to religious education, the Presbyteria leaders began by defining the skil they felt an adult Christian ough to have, such as the ability to interpret the Bible and handle persona and social problems. They then wrot them into their new curriculum, du in the fall of 1968, in increasingl complex forms.

In contrast to this adult-oriente

Sunday schools are not providing the churches with educated laymen for today's world.

pproach, most other denominations re developing functional or child-entered curriculums.

The United Church of Christ oranized its recent curriculum around ne cyclical considerations of problems hat the child will face in different orms throughout his life, such as Christian living with one another."

The Seabury series of the Episcopal hurch, on the other hand, specifies pecial problems for each age. The enth-grade curriculum, for example, evolves around the conflict between onformity to popular values and the emands of religious faith.

Protestant leaders realize that Sunay schools are not providing the hurches with the educated laymen ney require to function in today's orld. It is unlikely, however, that hey will disappear for some time.

"We must not weaken them," said r. Nelson, "until we have something etter."

axmen Aid Community hurch 10 Years Old

he Mennonite congregation at Enenbach, near Kaiserslautern, Gerany, one of the largest congregaons in Germany but also one of the ewest, celebrated its tenth anniverary in May. Although the congregaon was organized in 1956, its Paxuilt church building was completed n 1957.

In 1949 a Mennonite home for ne aged, *Friedenshort,* was opened n Enkenbach through efforts of C. . Klassen. Four years later, in the ummer of 1953, a team of fifteen axmen moved in to build homes or Mennonite refugees, primarily om Danzig and West Prussia. Pax ssistance in this large resettlement roject continued through a good any years.

Each family, in order to receive a overnment loan for 80 percent of ne cost of the construction, was reuired to furnish the remaining 20 ercent. Since the refugees had no apital, the work of the Paxmen was ecognized by the government as the quivalent, and the loan funds were eleased, making the resettlement roject possible.

The tenth year since the establishent of the congregation was marked y the presentation of a three-hour istorical play on the life of Menno imons, entitled "Kraft in Schwacheit" (Strength in Weakness).

One of the first Paxmen to serve in this resettlement project, Don Wyse, coincidentally passed through Enkenbach at the time of the celebration, en route home with his family from the island of Halmahera in Indonesia, where he served as a medical doctor with MCC for the past almost four years.

The pastor of the Enkenbach congregation is J. S. Postma.

Revolution Set to Music Argentina Was Languid

Mario Snyder, Old Mennonite missionary in Argentina, reported on the takeover of that country's government by the Argentine military in a letter to his mission board office. Excerpts of his July 5 letter are noted.

"Walking downtown last Tuesday I remembered what Lawrence Brunk told me once, of how he got mixed up in a revolution. Well, this time we had a real smooth one!

"These military men know how to pick the right day for a revolution! It was a beautiful, sunny spring day (in the middle of winter). For a month they had been telling President Illia to wake up from the deep sleep of his government and take measures. But this was to no avail. Finally, last Monday things began to happen.

"When I went to bed at midnight, June 27, I decided to turn the radio on. Every station had the same music, the same classical music program. I thought this is really strange—since when do we have uniform programs during the week?

"So I went back to number 5 on the radio dial to listen to what Colonia, Uruguay had to say. What a mouthful! In that deep, dramatic voice the announcer was letting us Argentines in on what was happening in our own back yard!

"Illia was asked to resign—the three chiefs (army, navy, and air force) wanted in. So during the night, as usual, they dickered and threatened, and moved their soldiers in and took over, before we got up next morning!

"By 7 A.M. we had the news on our stations. The soft classical music was interrupted to pronounce *el comunicade numero 7* advising the nation to work, to stay calm, not to go to the banks because they were closed. For now we had a revolutionary government that was going to fulfill the longings of the people.

"I never went through a revolution to the tune of Beethoven's Fifth Symphony! It is something to live for. No bullets, no jets roaring over Buenos Aires, no nothing! No excitement!

"Just all kinds of classical music. Then, they got tired or wanted a change so they played some folklore and some jazz—but no rhythmic or swingy Beatle stuff. No, that would make people too nervous. And nobody was to get nervous over this one! And not many people did.

"Little by little various unions pronounced their allegiance to the flag. People on the buses had little to say. Buenos Aires didn't care what was happening. Even Peron way over in beautiful Spain, pledged his *beneplacito* and stated that Ongania [the new government leader] was a brilliant soldier, a man with a great personality!"

Church Must Speak Up Relief Requires Justice

In both developed and developing countries the churches have a responsibility for creating public opinion in favor of development aid. This is what S. L. Parmar, of Allahabad University, India, told an interchurch group studying world relief needs over the next ten years.

Professor Parmar told the consultation that the churches must move from charity to sharing, from national self-interest to international interdependence, and from international assistance to international economic justice.

"All this," he said, "will have to be demonstrated in interchurch giving and receiving, otherwise it will be meaningless."

He asked the consultation to consider what would happen to the spiritual life of American churches if they could not give help to India. But he pointed out that churches in India had been receiving aid from overseas for 150 years without being able to develop a sense of self-reliance.

"Although we in the churches are involved in projects," he said, "We are not always clear about the dimensions of what we are involved in concerning hunger, disease, illiteracy, uprooted people, and so on.

"We delude ourselves if we think we can really help landless laborers in all parts of the underdeveloped world without engaging in land reform programs. Too often the churches are thought to stand for order rather than for justice."

Parmar said that what is given in development aid can often be more than lost by unfavorable terms of trade including quotas, restrictions, and so on.

"The church," he said, "must speak up about the need for changes in structures.

"This is also true about migration. The nations that recieve immigrants are often those who have restrictions against the trade of the countries from which the immigrants come. They are prepared to admit cheap labor when they are not prepared to take the products of that labor. This is exploitation."

The consultation on interchurch aid was called by the World Council of Churches and met in Swanwick, England.

Words and Deeds

Urban America, Inc., is a private nonprofit urban planning group. With the support of four denominations as well as secular agencies, it hopes to stimulate the construction of low-rent housing in U.S. cities. With an annual budget of one million dollars it will release hundreds of millions more in federally-insured mortgages and rent subsidies and assist in the construction of 20,000 to 30,000 units annually. Members of the group are the United Church of Christ, the United Presbyterian, the Episcopal, and the Methodist churches. The American Baptist Convention is also considering participation.

Relief goods for Korea valued at $29,000 was aboard the ship *Ohio* when it collided with *Washington Mail* on Apr. 25. Salvage crews saved all but 227 of the 456 relief packages of clothing, bedding, leprosy bundles, soap, sewing kits, toys, fruit, medical supplies, and yard goods aboard.

The Park Street Church in Boston, through the World Relief Commission of the National Association of Evangelicals, has contributed $2952 to be used to help distribute food in India. The contribution was sent to the World Relief Commission which gave it to the Mennonite Central Committee for the distribution of United States surplus commodities. The MCC is conducting a food distribution and relief program in and around Calcutta and assisting in relief work in Madhya Pradesh.

The National Faith and Order Colloquium held its first annual meeting in June in Chicago. It provides a medium for theological dialogue for every branch of Christianity regardless of membership in the councils of churches. Roman Catholics, Southern Baptists, and Missouri Synod Lutherans took part in the meeting with Protestants, Anglicans, and Eastern Orthodox. James I. McCord, president of Princeton Theological Seminary, chaired the meetings which discussed conversion.

Heifer Project, Inc., and the Mennonite Central Committee recently shipped livestock to Crete and Bolivia. To Chanio, Crete, went twelve Holstein cows, one bull, and twenty pigs. Twenty-six Brown Swiss, Brahman, and Santa Gertrudis cattle will be distributed in Bolivia by the Santa Cruz Heifer Project, a cooperative community group which is under the chairmanship of Arthur Driedger of the Mennonite Central Committee.

The Dutch Mennonite Peace Group has voted to join the International Fellowship of Reconciliation. It is also planning to form a federation with a similar peace group in the Dutch Reformed Church.

The Billy Graham London Crusade set a number of attendance records during June. The total attendance mark for the month-long evangelistic effort was 946,359, said to be the most people ever involved in a program of this kind. Inquiries numbered 40,000. The closing session brought 94,000 people to fill Wembly Stadium to overflowing, the first time that the sports arena was filled by a religious event since Graham last preached there on May 22, 1954.

Dwight King, Hutchinson, Kan., and a Harvard Divinity School student, is studying the possibility of a Mennonite witness in Washington. During August, he was attempting to discover how successful other church agencies have been in relating their views to the government. The establishment of an inter-Mennonite office in Washington is being considered as a possible means of providing a more articulate Mennonite witness to the state.

The Religious Society of Friends, in a recent telegram to President Johnson, said: "We are moved to protest in strongest possible terms your decision to bomb Hanoi and Haiphong areas. This is another step in our descent toward barbarism and world anarchy."

Peter and Paul Stucky, Berne, Ind., were designated by the Indiana Council of Churches to work in the migrant ministry of Adams County this summer. The program includes Bible school, day-care center, clothes center, and social and spiritual activities in the migrant camps.

Ramona Hart, a member of the Bethel Church, Hammon, Okla., has presented a gift to her congregation in the form of two lots adjacent to the church building. Willis Busenitz is the missionary-pastor of the congregation.

The senior voluntary service office of MCC has been moved to Akron, Pa. Begun by H. A. Fast, North Newton, Kan., the program recruited thirty older people for service during 1965

The Japan National Christian Council and the United Church of Christ (Kyodan) have lodged a protest with Premier Sato over the proposed revival of Feb. 11 as a national holiday To be called "Founders Day," the date was celebrated until the end of Worl War II as the anniversary of the mythical founding of Japan by the su goddess. The celebration would reinforce the supposed divine position o the emperor in Japanese thinking.

Gifts Make Small Gain

Conference giving leveled off in 196 after having made a big leap in 1964 Per member giving for all cause stands now at $138.80. This is a percent increase over 1964.

The year of the big leap was 196 when an increase of 13 percent wa shown.

These figures are based on a tall of all reports submitted by congrega tions to the General Conference office

A study of the congregational r ports indicates that 56 percent of th Mennonite contribution dollar is use for local causes. This amount include 18 percent of the total gift doll which was invested in church buil ings.

District conferences and conferenc institutions (such as schools and home for the aged) received another 10 pe cent each. Gifts for the General Co ference causes include missions, Chri tian service, education, and public tion. Non-conference causes recei 4 percent of the congregation's doll

Per capita figures for the seve regional conferences of the Gener Conference are: Northern, $167; Eas ern, $158.13; Pacific, $149.80; Ce tral, $142.16; Canadian, $129.5 Western, $126.98.

CHURCH RECORD

Calendar

General

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Sept. 18—Rosthern (Sask.) Junior College, youth evening.

Oct. 15—Rosthern (Sask.) Junior College, annual corporation meeting.

Western

Sept. 18—Beatrice (Neb.) Church, annual mission festival, Lawrence Hart, speaker.

Ministers

George Dick became pastor of North Danvers (Ill.) Church on June 19, following a ten-month term of mission service at Gulfport, Miss. He previously served churches in Lima, Ohio; Bloomfield, Mont.; and Winton, Calif.

Sam Fast, has resigned as pastor of Bethel Church, Lansdale, Pa., to be effective Oct. 1. He and his wife plan to work with the Indians of the Shoshone tribe, in Nevada. They will work under the American Indian Crusade.

D. F. Friesen and Albert Schmidt, Altona, Man., were installed as lay ministers in the Bergthaler Church on June 12. Both men are teachers. They will preach on Sunday mornings and assist in the work of the church.

Erwin Rempel served as assistant pastor of Grace Church, Lansdale, Pa., this summer.

Kenneth Rupp, Mountain Lake, Minn., will assume the pastorate of Friedensfeld Church, Turpin, Okla., in September. He is a 1966 graduate of Mennonite Biblical Seminary, Elkhart, Ind. He graduated from Bethel College in 1963, and has served as a summer pastor in North Carolina and Montana.

Marriages

George Dean Arnold and *Janice Eileen Buller,* both of First Church, Newton, Kan., on Aug. 13.

Eugene R. Bergman, Willow Creek Church, Paso Robles, Calif., and *Willene Lynne Goering,* Eden Church, Moundridge, Kan., on Aug. 14.

Joe Birdwell, Friends Chapel, Wichita, Kan., and *Pamela G. Hildebrand,* Lorraine Avenue Church, Wichita, Kan., on Aug. 5.

Larry Brigg, Curran, Mich., and *Nancy Gusler,* Comins (Mich.) Church, on Aug. 20.

James Burkett, Hesston (Kan.) Church, and *Kay Ellen Smith,* First Church, Newton, Kan., on Aug. 6.

Weldon Paul Epp, Brudertal Church, Hillsboro, Kan., and *Bonnette Kae Franz,* Hebron Church, Buhler, Kan., on Aug. 23.

Murray Falconer, Presbyterian Church, Melford, Sask., and *Lois Klassen,* Zoar Church, Waldheim, Sask., on July 30.

Burton D. Fretz, Bethel College Church, North Newton, Kan., and *Anne Lewis Jordan,* Congregational Church, Northampton, Mass., Aug. 6.

Gary Lee Funk, Tabor Church, Newton, Kan., and *Mary Sue Hiebert,* Walton (Kan.) Church, on Aug. 21.

Vernon Goering, First Church, Pretty Prairie, Kan., and *Jane Harder,* First Church, Mountain Lake, Minn., on Aug. 13.

Guy D. Griffen, East Side Presbyterian Church, Omaha, Neb., and *Miriam Augsburger,* St. John Church, Pandora, Ohio, on July 15.

Roger Hofer, Freeman, S. D., and *Marlys Preheim,* Salem Church, Freeman, S. D., on Aug. 21.

Kenneth Junker, Freeman, S. D., and *Esther Preheim,* Markham (Ill.) Church, on Aug. 14.

Randall Keith Krehbiel and *Janeal Kay Crabb,* both of Eden Church, Moundridge, Kan., on Aug. 12.

Peter Loewen, Mennonite Brethren Church, Glenbush, Sask., and *Amy Ens,* Zoar Church, Waldheim, Sask., on July 16.

Lloyd Dale Musser, Zion Lutheran Church, Newton, Kan., and *Lois Pankratz,* Alexanderwohl Church, Goessel, Kan., on June 25.

George B. Neufeld and *Violet Mae Harder,* both of First Church, Mountain Lake, Minn., on Aug. 13.

Marvin J. Neufeld, Hebron Church, Buhler, Kan., and *Esther Schmidt,* Hoffnungsau Church, Inman, Kan., on Aug. 19.

Don Regier, Bethesda Church, Henderson, Neb., and *Donna Sue Doerksen,* Inman (Kan.) Church, on Aug. 19.

Lindley J. Reimer, First Church, Newton, Kan., and *Kathleen Mae Schultz,* Bethany Baptist Church, on Aug. 13.

Roger Reimer, Liberty Gardens Bible Church, Salem, Ore., and *Lois Hiebner,* First Church, Mountain

Derksen, Derksen, Fehr, Harder, Harder, Petkau (Workers).

Lake, Minn., on July 15.

Earl R. Rodenberger, Reformed Church, Trumbersville, Pa., and *Cheryl Heimbach*, West Swamp Church, Quakertown, Pa., on Aug. 6.

Max Schuessler, Baptist Church, Valley Center, Kan., and *Velma Reimer*, Alexanderwohl Church, Goessel, Kan., on Aug. 20.

Jerome Unruh, West Zion Church, Moundridge, Kan., and *Marjorie Stucky*, Eden Church, Moundridge, Kan., on Aug. 20.

William Lee Wormington, Baptist Church, and *Rachel Ruth Unruh*, Bethel College Church, North Newton, Kan., on Aug. 13.

Rudolph G. Warkentin, Lorraine Avenue Church, Wichita, Kan., and *Emma Kaufman Goering*, St. Luke's Methodist Church, Wichita, Kan., on Aug. 10.

Donald Weins, Bethel Church, Inman, Kan., and *Doris Ann Schmidt*, Hebron Church, Buhler, Kan., July 31.

Correction: *W. Harley King*, Spring Valley Church, Newport, Wash., and *Linda Swartz* were married on Aug. 7. This was incorrectly reported in our Aug. 16 issue.

Summer Service

Carol Bixler, Salem Church, Kidron, Ohio: Camp Friedenswald, Cassopolis, Mich.

Marjorie Friesen, First Church, Mountain Lake, Minn.: Northern Minnesota.

June Graber, Salem Church, Freeman, S. D.: Wichita, Kan.

Rebecca Harder, First Church, Mountain Lake, Minn.: Minneapolis.

Bonita Hofer, Hutterthal Church, Freeman, S. D.: Faith Church, Minneapolis, Minn.

Louise Huebert, Bethel Church, Lustre, Mont.: Cheyenne Mission, Lame Deer, Mont.

Carol Klassen, First Church, Mountain Lake, Minn.: Northern Minnesota.

Janette Kleinsasser, First Church, Mountain Lake, Minn.: Northern Minnesota.

Richard Neufeld, First Church, Mountain Lake, Minn.: McCossan's Boys Camp, Sioux Falls, S. D.

Lorene Nickel, First Church, Mountain Lake, Minn.: Minneapolis, Minn.

Gaylen Preheim, Salem Church, Freeman, S. D.: Oklahoma City, Okla.

Laurel Preheim, Salem Church, Freeman, S. D.: Lame Deer, Mont.

Lois Preheim, Salem Church, Freeman, S. D.: Lame Deer, Mont.

Susan Regier, First Church, Halstead, Kan.: Rocky Mountain Camp, Divide, Colo.

Norman Rempel, Bethel Church, Lustre, Mont.: Clydehurst Christian Ranch, McLeod, Mont.

Joyce Richert, Salem Church, Freeman, S. D.: Minneapolis, Minn.

Dennis Ries, Salem Church, Freeman, S. D.: Lame Deer, Mont.

Pauline Ries, Salem Church, Freeman S. D.: Lame Deer, Mont.

Sharon Ries, Salem Church, Freeman, S. D.: Rural Bible Crusade, Kan.

Allen Tiechroew, First Church, Mountain Lake, Minn.: Philadelphia, Pa.

Loren Waltner, Salem Church, Freeman, S. D.: Lame Deer, Mont.

Shirley Waltner, Salem Church, Freeman, S. D.: Bloomington, Ill.

Mrs. Ben V. Wedel and *Cynthia Wedel*, Eden Church, Moundridge, Kan.: Markham, Ill.

Lloyd Wiebe, Salem Church, Freeman, S. D.: Lame Deer, Mont.

Baptisms

Evanston (Ill.) Church, on August 7: Pearl Preheim, Lowell Nafziger, Romna Horst.

First Church, Clinton, Okla., on July 21: Joanie Schmidt, Lucy Heinrichs, Paulette Schmidt, Charlotte Dalke.

United Church, Wolf Point, Mont., on July 24: Lorraine Unruh, Ruth Ann Isle, Robert Carson, Leslie Heidner, Monte Nefzger.

Walton (Kan.) Church, on May 29: Donita Buller, Donna Hiebert, Merlin Eck.

Workers

Mary Ater (Mrs. James D.), Wichita, Kan., will teach part time in the music department at Bethel College. She will give private voice lessons. She received her Bachelor of Music degree from Manhattan School of Music, New York, in 1963.

Norman and Mary Bartel, who have served the Bethel Mennonite Church Hammon, Okla., for six years, returned to Hammon on August 15 following a year's furlough. They were first called to the Hammon congregation in 1958, and, with the exception of one year for studies, have been with the congregation since tha time. Before this, they spent two years teaching in a two-room elementary school in Cuauhtemoc, Mex. They both grew up in Waldheim, Sask., and attended Canadian Mennonite Bible College in Winnipeg, Man.

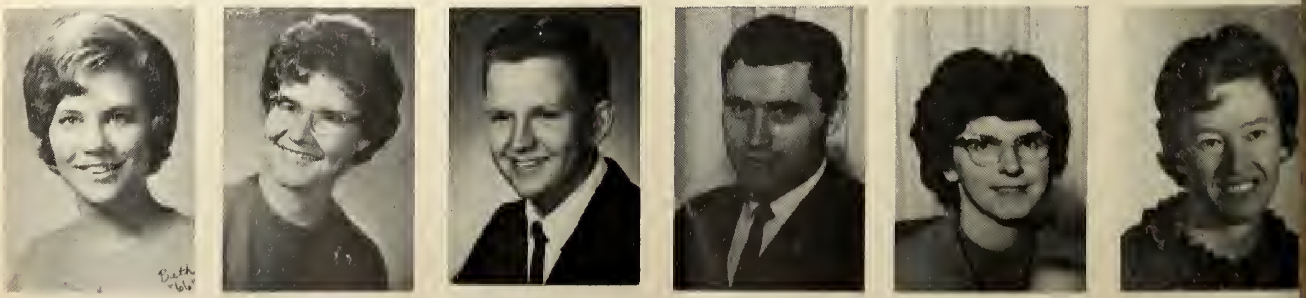
Dwight Beckham, instrumental music instructor in the Valley Center Kan., public schools since 1958, wil give brass instrumental lessons a Bethel College. He received his Bachelor of Music Education and Maste of Music Education degrees from Wichita (Kan.) State University.

Richard and Lena Boehr plan t make their home in Taichung, Taiwan, where he will teach at Morrison Academy, an interdenominationa school for children of missionarie and of American military and business personnel.

Arlin Buller, Alexanderwohl Church Goessel, Kan., has begun a two-yea voluntary service assignment at Frontier Boys' Camp, Divide, Colo.

Robert J. Carlson, will join th

Rupp, Schrag, Schroeder, Wiebe, Wiebe, Wiebe (Workers).



aff of Prairie View Mental Health enter, Newton, Kan., as chaplain in ctober. He received his B.D. degree om San Francisco (Calif.) Theo- gical Seminary, in 1959, and served associate pastor of Bethel College hurch, North Newton, Kan., 1960- 4. He is completing a chaplaincy pervisor's clinical training program St. Elizabeth's Hospital and a mas- r's degree in Systematic Theology Wesley Seminary, both in Washing- n, D.C.

Donald Deckert, First Church, New- n, Kan., is in 1-W service in a men- l hospital in Westville, Ind. His par- ts are the Harvey Deckerts.

Peter and Mary Derksen have re- rned to Hyuga, Japan, for their ird term of mission service. They an to do pioneer evangelistic work the mountains. First arriving in pan in 1954, they settled in Nichi- n, following two years of Japanese nguage study in Kobe. Nichinan is busy fishing harbor as well as indus- ial city. They have lived in Hyuga nce 1961. Huyga has a new indus- ial harbor which is transforming the ricultural town of forty-two thou- nd people into an international har- r.

Helen Fehr, Hague, Sask., has ac- epted a two-year voluntary service signment at the Mennonite Mission, raibi, Ariz., beginning in August. e will teach kindergarten and lower ades and assist with various other ties. A member of the Reinfeld rgthaler Church, Hague, she at- nded Rosthern Junior College and aduated from the University of Sas- tchewan, Saskatoon, in 1963 with a aching certificate. She is the daugh- r of the Peter Fehrs.

Dennis Friesen, First Church, Buh- r, Kan., is serving a two-year 1-W rm at Stormont Vail Hospital, To- ka, Kan.

Dean and DeLores Gugler, Eden hurch, Moundridge, Kan., will serve two-year term of voluntary service Hamilton, Ont., beginning Sept. 1. e is the son of the Donald P. Gug- rs, Woodbine, Kan., and she is the ughter of the Dan W. Goerings, cPherson, Kan.

Richard and Carol Jantz, First hurch, Buhler, Kan., are serving a o-year term of alternative service der the Social Welfare Board of the ennonite Brethren Church. They e stationed in Fullerton, Calif.

Dianne Sue Juhnke, Hopefield hurch, Moundridge, Kan., has ac- pted a one-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., beginning in September. She will work as a nurse aide. She is the daughter of the John E. Juhnkes.

Robert S. Klassen, First Church, Newton, Kan., is serving a two-year term in 1-W service at the Kansas University, Medical Center, Kansas City.

Delonna Peters (Mrs. Stan), Eden Church, Moundridge, Kan., has joined the staff of the Board of Christian Service as a secretary and assistant to the voluntary service worker in the General Conference offices, Newton, Kan.

Harold Petkau, Crystal City, Man., has accepted the position of manager of the Faith and Life Bookstore, Rosthern, Sask., filling the vacancy left by the resignation of David D. Reimer on June 1. Petkau began work Aug. 15 at the bookstore to become acquainted with its operations. He will begin work as manager on Sept. 1.

Charles Regier, First Church, Clinton, Okla., has entered into a voluntary service arrangement with MCC to do his alternative service in Corn, Okla. He will be instructor of music at Corn Bible Academy.

Dianna Regier, Halstead (Kan.) Church, is working as a secretary in the Board of Missions in the General Conference offices in Newton, Kan. She has attended Bethel College.

Ronald Rich, who has taught chemistry at Bethel College for twelve years is on a two or three-year leave to teach at International Christian University, Tokyo, Japan. He will be the only non-Japanese professor in the department. International Christian University with an office in New York, provides a portion of the University's budget, with many Protestant denominations cooperating.

Beth Ann Rupp, West Zion Church, Moundridge, Kan., has accepted a one-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., beginning in September. She will work as a nurse aide. She is the daughter of the Omer H. Rupps.

John Mark Schroeder, First Church, Reedley, Calif., has begun a 1-W assignment in the production rooms at the MCC offices, Akron, Pa. He is the son of Edna M. Schroeder.

Leona Jean Schrag, daughter of Mrs. Edward C. Schrag, Ritzville, Wash., will teach for one year at the Hopi Mission School in Oraibi, Ariz. A member of the Menno Church, she graduated from Grace Bible Institute in 1964 with a bachelor of arts in missions. She obtained her bachelor of arts in elementary education from Goshen College in 1966.

Peter and Claire Harder, Grace Church, Lansdale, Pa., have been commissioned as missionaries under the General Conference Mennonite Board of Missions. Following study at Language Institute, San Jose, they will replace Daniel and Dale Souder in maintenance work at Cachipay, Colombia, on a two-year assignment.

Stanley Stucky, Eden Church, Moundridge, Kan., is in 1-W service in Denver, Colo.

Wayne K. Vogt, Eden Church, Moundridge, Kan., is in 1-W service in Denver, Colo.

Donald Wiens, First Church, Newton, Kan., son of the Jacob W. Wienses is in 1-W service in Topeka, Kan.

Esther Wiens will spend a one-year sabbatical leave from Rosthern (Sask.) Junior College, teaching in the only liberal arts college in Taiwan. Christ's College is operated by the Free China Christian College Association and directed by its founder, James Graham. It is an interdenominational, evangelical college. The General Conference Board of Missions is considering a proposal to become an associate member of the college. A member of the General Conference committee on evangelism since 1956, Esther served as a member of the Board of Missions 1956-1965.

John and Elma Wiebe, Winnipeg, Man., have accepted a five-year assignment under the General Conference Mennonite Board of Missions. Following study at Spanish Language Institute, San Jose, Costa Rica, they will engage in evangelistic and church work under the General Conference Mennonite Church of Colombia. He is a graduate of Canadian Mennonite Bible College, Winnipeg, with a degree in Christian education. He attended Mennonite Biblical Seminary, Elkhart, Ind., last year and has served as pastor of the Carrot River (Sask.) Church.

Marie Wiebe, Bethany Church, Watrous, Sask., has accepted a two-year voluntary service assignment at the Mennonite Mission, Oraibi, Ariz. She will teach in the primary grades and assist with various other duties at the Mission. She graduated in 1961 from Winston High School and received her teaching certificate from the University of Saskatchewan, Sask., in 1965. She is the daughter of Mrs. Jacob Wiebe.

Football Shake-Up

atharine Brandt

HEN THE DISMISSAL bell rang, ayne Mattson clumped down the airs to the locker room where the gular players were already pulling shoulder pads and knee guards.

"You playing?" Bronco Knutsen ked, struggling into his sweat shirt. onco was a junior at South High, o, but had gone out for practice st year and was now a quarterback.

Wayne nodded. "Coach said I ould try it today."

"Keep tuned," Bronco said. "Main ing he's looking for is a runner." e fastened his shoe, then stopped. Iey! You can run, run faster than ybody on the team, except Spike."

It was true. Wayne's long legs and ick reactions had helped him win y race he had ever tried. If the ach was looking for a runner, perps he had a chance. Still, he only lfway expected to make the team—e B-squad, maybe, but not the first am. It was his father's idea that he out for football, but Wayne was etty sure the B-squad wasn't what had in mind.

Coach Benton banged open the or. "Mattson's going to practice toy," he told the team.

Then he turned to Wayne. "Get ur gear over there. Get Spike onsky to explain the plays."

He came close to Wayne. "Trying u out for your dad's sake. You ow that?" He waited for Wayne's d, then he walked across the room see about a pile of uniforms.

Ever since Wayne started to kick a otball around his own backyard, he d listened to how his father had ne to South High and played on the am and once carried the ball fifty rds for a winning touchdown. Someow Wayne got the message that this as what T. M. Mattson expected of s son.

"Greatest sport there is," the older lattson would say forcefully, and ayne would clam up. It wasn't easy talk to his father, a man in a hur-, loud, and positive. So Wayne kept ill and let the pressure rise inside m.

Only last week his father had said, You're getting too round-shouldered. lways studying and figuring. Leave e books alone and play football. earn to stand up for yourself."

His mother had tried to give him an out. "Maybe Wayne would rather study." She had been a bookkeeper when his father met and married her. She was still sharp at figuring. But, with a gentle smile, she knew how it was.

"It's what keeps him afraid to speak up," his father told her. "Always studying." Then he turned to Wayne. "Play football and you'll learn to stand on your own two feet."

"Everybody doesn't like sports as you do, Dear," his mother told his father gently.

"I don't care if he *likes* sports. Though I think he's missing a lot by not. Just want him to be a he-man, not a bookworm." Playfully, Wayne's father stabbed him in the chest with his finger. "Playing football with a team will shake you up, boy."

All the while the discussion was going on, Wayne kept still. His father was right. It wasn't easy for him to speak up. He'd rather keep still and stand his ground.

"Saw Coach Benton today," his father continued, "and he'll give you a try. Nothing to it. Get out and practice."

So here he was. Everything prearranged for him. Raging inwardly, but unable to express his feelings, Wayne was doing what he had been told to do.

Right now he wriggled into a sweat shirt, finding the sleeves too short for his long arms. The fact that he knew little about football made him uneasy. He was better at math than sports. Secretly, he thought it might be all right to get on the team. He might even move up a notch with Janice. He recalled that last year all the football players had dates, nothing to it. Janice was in his math class. She was slim, with a pointed chin, and a few freckles across her nose, and friendly, but Wayne could never before get up the courage to ask her for a date.

Letting his dad squeeze him into the team might not be so bad, after all, if he ended up dating Janice. Well, he could try it this year, and then, perhaps his father would let him alone.

Right now, he told himself, he'd better forget all this and find out about the plays. Over near the door, Spike, the captain, stood with one foot on the bench, his powerfully-built back toward Wayne. Wayne held his helmet in the crook of his arm and started toward Spike. In his haste, he tripped over a pile of unused equipment, lost his balance, and lunged against the bench where Spike was tying his shoe. One of Wayne's outflung arms struck Spike at the bend of his knee, knocking him to the floor. His helmet skittered along the floor.

"Like wow!" Spike exploded.

"Missile-dud," Bronco said cheerfully.

"Sorry," Wayne said awkwardly.

Spike stared at him. "You out for wrestling or football?" Then he flexed his knees, picked up his helmet, and spurted out the door.

"I wanted to ask him about the plays," Wayne said slowly.

"He has problems," Bronco explained. "Probably mad because he's having a rough time with higher algebra. In my class, you know. Purred through school but can't make math. This is his second try."

Math came hard to some people, Wayne knew. With him, it was just the opposite. He was a year ahead, taking senior math.

"You know about the T-formation and the single wing?" Bronco asked, on their way to the practice field. Wayne shook his head. Big deal. Not knowing the special plays! By watching Bronco and the others, he learned that the plays had sort of a mathematical sequence, and he caught on easier than he had expected. Football might not be so bad. He ran across the field with a confident set to his shoulders.

As Coach Benton shrilled his whistle, the players spread into a single wing. The quarterback called the signals. The team sprang to life. Wayne did what he thought was right, but found himself out of formation and some distance from the other players.

YOUTH

The coach called out, "What's the big idea, Mattson?"

Wayne, deflated, sprinted back to his place. If this kept up, he would never get to play in a real game.

He listened carefully as the coach explained the next practice play. The team squatted, the quarterback shouted the numbers, and Wayne found himself butted from all sides, and squeezed in a vise of leg guards and helmets and shoulder pads. The vise opened slightly, and he pulled his cleated foot off the face of Spike Plonsky. Spike did not move.

"He's hurt," the left tackle said. "What's the matter?" The coach came running.

"Mattson clouted him."

Panic-stricken, Wayne stooped over the injured Spike. "Hey!" he said fearfully. Coach Benton shouldered him aside and checked Spike.

"No bones broken," he said. Then, as Spike opened his eyes, he asked, "You okay?" Spike nodded and sat up. "Two of you fellows help him back to the lockers." Then the coach turned to Wayne.

"You're a fast runner, Mattson, but watch your feet if you want to make the team."

"Sure. Sorry," Wayne said. It wasn't going to be as easy to make the team as he had thought. He followed the others while they helped Spike inside to a bench.

On the way home Bronco said, "Coach thinks Spike is tops. Said he'll make a great halfback. Good runner."

"I would kick him in the face; my first practice," Wayne said glumly.

"If you'd kicked him any harder, he'd be out of the game for good."

They talked over some of the plays before they reached the corner where Bronco turned off. In the late afternoon sun, Wayne plodded toward home. Bronco had said Coach was looking for a runner.

"Is it that bad?" a girl's light voice asked. "You don't even see people."

Wayne looked up to see Janice. She wore a green sweater and a skirt to match, and the sun turned her red hair to copper.

"Well, it's pretty bad," Wayne said, wanting sympathy, and somehow loosening up inside. "First I don't get the plays to study. Then I goof the plays. Then I kick Spike Plonsky so he passes out."

Janice gasped. "Was he hurt? He's the best runner on the team."

"No. He walked away all right, but. . . ."

"This was your first practice, wasn't it?" Janice asked.

Wayne scowled. "I'm no good at football. All I'm good at is math."

Janice stood squarely on both feet "And what's the matter with that? A lot of boys good at football can't make the grade in math. I heard Spike is having trouble. You should stick to what you're good at."

Wayne shook his head. "My dad would never understand. He's dead set on my making the team."

"Well, then, I hope you do."

Wayne was silent because there didn't seem to be anything else to say

"I'm coming to the game nex week," Janice said, and waited.

Wayne straightened his shoulders Before he could think he had asked the question. "Would you . . . ." He gulped. "Let's get a malt afterwards?"

"Wayne, I'd love to," Janice said

He was surprised at his own boldness, but now that he had asked her a feeling of his own importance swep him. All evening he looked forward to the next day's practice.

The feeling was still with him a he approached the locker rooms the following day. The fellows were talking, and their voices drifted out o the open door.

"How come Coach is letting him try out?"

" 'Count of his dad. Used to be football-great at South High."

"Well, he didn't inherit it."

The fellows stopped talking quickly enough when Wayne soberly came in. In the lull that followed, Spike clattered down the hall, slammed the door shut, and shot his helmet along the bench. Then he sat down and held his head.

"You got a migraine?" asked Bronco innocently.

"Who's good at math around here?" Spike snapped.

"Wayne's taking senior math," Bronco said.

Spike looked at him. "Got a tes coming up Thursday. I got to hav help or I can't play." He looked a

Friendship

What is this strange quality whose chains
Bind man to man in sweetest concourse,
Not romantically with poet's sun and moons,
But simply day by day in drab tasks
Where sorrows, joys, and griefs are shared in common,
Passing from simple delights to deepest sorrows?
Language is no barrier between them
Who live in friendship though of different countries.
They understand and seek to learn,
To appreciate each other's culture by sharing—
By understanding the differences between them:
An understanding which shall last
As they stand together in all things
Respecting each other which brings
Understanding and companionship.

Judy Suderman

ayne again. "You give me a run-own?"

Wayne's mouth fell open. Spike lonsky, a senior, this year's football ero, asking him for help with math. e felt Bronco nudge him in the back. Spike flunked the math test he ould be kicked off the team. If pike was kicked off the team—like a ash Wayne shut his mind to the ought.

"Sure," he said cheerfully. "Come my house tonight?"

What Wayne had overheard the llows say about him still rankled as e trotted out to the field. He re-lved to show them that he could lay football, as well as work math roblems. He wanted to be accepted r what he could do, not what his ther had done years ago. Practice ent well, and in the final play, ayne found his opportunity. The all in his arm, he zigzagged his es-ape and his long legs carried him to thirty-yard gain.

Coach Benton let out a war whoop. Mattson, I'll make a player out of ou, yet!" When Wayne returned to e team, Coach Benton said. "Keep up. I'll use you in the next game."

Wayne grinned. Success was just round the corner.

After the showers, the coach thrust is head in the locker room. "Every-ody out tonight and the next two venings for extra practice. If we ant to get out of the cellar, we have have extra practice. Spike's the nly one excused. He needs help with ath. Anybody else fails to show up, ts on the bench for the big game." he door slammed shut.

Bronco tossed his helmet in the air nd caught it. "Right on the one-ard line!" he quipped with a sharp ok at Wayne.

Spike kicked one of the benches. Who else's good at math?" he asked arkly.

Wayne swallowed. Right when he as about to be put in the game and ow his father that he could play otball, as well as study, hard-hitting oach Benton laid it on the line. No ractice, no game. Indecision gripped im. What did he really want? Did e want to play football? Or did he ant to prove to his father that he ould make the team? Or was it mething else? Slowly, the fear of ilure left him. The fear of not pleas-g his father faded away and deep side he knew what was a new expe-ience to him—confidence in his ability to speak his own mind.

"Look, Spike. I'm not a football player. I'd rather help you with math than carry the ball at the big game."

"You kidding?" Spike asked.

Wayne looked at him steadily. "No."

"You mean you'll miss your chance to be in the game, just to help me with math?"

"Yes."

"Why?" persisted Spike.

"Because that's what I want to do." A thrill of pleasure slithered down his back. "Soon as I catch up to Coach Benton and tell him."

Wayne found the coach just getting into his car in the parking lot. "Coach—I've changed my mind. I'm not going out for football. Thanks for putting up with me—for my dad's sake."

"What happened with playing on the team?" Coach showed his surprise. "Didn't I just tell you I'd use you in the game? Good runner, Mattson, we need every player for that game."

Wayne squared his shoulders. "I'll stick with it until after the game, but math's my field, not football."

"How's your father going to take this? Sure set on getting you on the team."

"I have an idea he'll go for it—after I explain things to him."

Spike studied with Wayne the next three nights. Before he picked up his books after the final session he said, "I always thought math was a snap for some fellows, but I see you have to work at it, too." He hesitated. "Sort of like some fellows work at football." He gave Wayne a big grin and said, "Thanks for helping."

They won the game that Friday night. Spike carried the ball thirty yards for a winning touchdown, and Wayne was kept on the bench. Afterward, the whole school swarmed onto the field and surrounded the team and Coach Benton.

When it was all over, and he had showered and changed clothes, Wayne loped over to the corner where he was to meet Janice. He smiled down at her and steered her through the crowd, his shoulders back, with a confident note in his voice.

"What did your father say when you told him you weren't going to play football?" Janice asked.

"He just laughed and told me he knew football would be good for me, even as little as I played."

Wayne laughed, too. He couldn't have felt better if he had made a fifty-yard touchdown.

CONTENTS

*The Good Innkeeper 530
Plea 532
News 533
Church Record 537
Football Shake-up 540
Friendship 542
Editorial 544

*Supplemental reading for the Sunday school lesson of Sept. 11.

COVER

A prayer for Labor Sunday: "So take our minds, O God, and think through them: take our hearts and set them on fire, that we may set about our work determined to face fearlessly the things men so fear to face, determined to preserve this nation's fondest memories and to further its highest hopes" (William Sloane Coffin).

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William Klassen

PERIODICALLY, THE QUESTION is raised whether Mennonites are entitled to use the word "sacrament." It is vigorously contended at times that the word is absolutely foreign to our theology and our way of life and that it is only young ministers who have been trained in non-Mennonite seminaries or have a non-Mennonite view of the sacraments who use this term.

Careful research, however, demonstrates that this position is an error. For one thing, it ignores the fact that all prominent Anabaptists, including Menno Simons and Pilgram Marpeck, seriously evaluated whether or not the term could be used by Mennonites, and concluded that it was quite in order. While Menno does use the term "ordinances" to refer to baptism and the Lord's Supper, he also uses the term "sacrament" quite frequently. Marpeck and his associates debated the question at length and concluded that the use of the term itself was not wrong, but a biblical understanding of the sacrament was of major importance.

With respect to the use of the term "sacrament," it is clear that the Roman Catholics used the term because it denoted the concept of something happening. The traditional point of view was that something happens whether you experience it or not, whether you feel it or not. There is something good about this point of view but it can also be drastically overstated. We do not believe that something happens in the sacrament *regardless* of our attitude toward it, or regardless of the kind of life that the minister of the church leads. Nor do we believe that what makes the elements efficient in their work is the fact that they have been blessed by a duly ordained person. Rather, we believe that something happens because of the preparation of heart which the recipient of the sacrament brings to the experience, something happens because of the quality of life the congregation has, and because the sacrament is always attended by the preaching of God's Word. As we hear the Word and receive the sacrament and commit ourselves to living in fellowship with each other, God's spirit is at work.

It would be absolutely wrong to assume that the Anabaptists did not have a high view of the sacraments. They gave their lives for being baptized, and their communion services were high points in their life of fellowship. In Mennonite history, we have a recent background of depreciating the sacraments and this depreciation of the sacraments has made serious inroads into our spiritual life. For young people, baptism means very little, and they find it strange when they read Romans 6 to discover the importance that Paul places upon it. The Lord's Supper is even more formal and ritualistic in many places, and does not really bind the participant to living in the community.

Because our concept of the sacraments is so shallow, and the use of that term at least forces us to rethink what we mean by "sacrament," we ought, by all means, to continue to use the term. The use of the term "sacrament" not only is convenient for the two rites which the church continues to practice, namely the Lord's Supper and baptism, but, could also be expanded to refer to church discipline. The use of the term also joins us to that large body of believers which has always used it and which has a different view of the sacrament. We need not accept their view of the sacrament when we use the term, but the use of the term helps us to establish a point of contact with them. To discard a term that is used so widely makes discussion and communion with other groups that much more difficult. More is to be lost by discarding it than is gained.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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New Day of Witness

F. Pannabecker

NCE THERE WAS a clear distinction tween good people and bad. Once ere was a clear distinction between vilized and uncivilized. We judged od people by their likeness to us d their degree of civilization by eir attainment of Western standards.

So came the "white man's burden," th the geographical concept of mis- nary work, in which the mission- y represented Christendom's obliga- n to the world. Religious fervor d cultural confidence made him ef- tive. God used him.

Times are changing. Two world rs have lowered the esteem in which white men were held. A rash of lependent nations — forty to fifty them in the last twenty years— ve come into being by the over- ow of erstwhile colonial powers. A pposedly passive, subservient China s been transformed into a hard, ssionately-insistent militarist nation. d religions, thought to be dead or caying, have been given new vigor. home, impressive ecclesiastical or- nizations, sometimes called the urch, are ineffectively attempting to luence patterns of life. But life is lly being determined by a secular hnology and urbanization in ways at are unbelievable.

The church's mission is carried on this complex of change. A compar- ve failure of the church at home matched by a comparative success road, where there is a growing urch with capable leaders. The urch abroad resents the paternalism ce characteristic of the missionary, ile the church at home questions validity of a clerical ministry with cial rights, privileges, and author- . The average believers know that al Christianity is not something to put on and off with Sunday clothes; yet, too many are willing to relinquish their Christian responsibilities most of the time. The missionary, the minister, and the church are all caught in an old system that is a hangover from the past.

How do we live in this world that is now broken and misguided—nation against nation, have-nots against haves, black against white, East against West, even youth against adult—yet a world technically mature, with increasing intellectual demands, but lacking moral fiber, and apparently insanely bent on self-destruction?

God Works in the Church

It is trite to suggest that the world is changing. It is a part of our human limitation to think that God's creation could be static. God's world has always been dynamic and changing. In this changing world God's Spirit has always moved men in ways appropriate to the occasion as they yielded themselves to Him. Jesus said, "My Father is working still, and I am working" (John 5:17).

What is He doing?

God has been working, in creation and since, to raise up beings in His own image who will respond to Him in trust and fellowship. This is God's work and His problem is that, to be of any value, such response must be voluntary, not forced.

Defeated—if one may use the word —in creation, God has persisted unceasingly and in diverse ways to reconcile and redeem a willful race. This is the message of the Old Testament, the meaning of the call of Abraham, of Israel, the prophets, the captivity, the remnant, the suffering servant, and the Messiah. In the New Testament, Jesus as the Messiah validates by His very death and defeat the eternal purposes of God, and, resurrected, is reincarnated through the spirit in His disciples who are His body, the church.

The church, ineffectual and imperfect as it is, is yet the visible assurance of the promise of full reconciliation. It is as Paul says, "the earnest of our inheritance," or as we would say, the down payment on the final accomplishment of God's purposes.

At every step of the way God has fitted His working to the changing situations. He is still doing that. The Christian faith is that His will is being accomplished, that in Christ there has come a reconciliation that is overcoming and that His day, the Day of the Lord, will see the final realization of His purpose. Until that time, we, as the church, are in the hands of the Holy Spirit, witnessing to the reconciliation that has come in Christ and calling men—all men, everywhere —to be disciples and learn of Him.

As the Apostle Paul says, "He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation" (2 Cor. 5:18 NEB).

Beyond the Missionary

In the light of our understanding of the world in which we live and the purposes of God as revealed in Jesus Christ, how do we make a fitting response?

The vocation of the foreign missionary in its nineteenth century, traditional, geographical, and cultural dimension was once regarded as the most acceptable response to God's call. At an earlier age the martyr and then the monk were, in turn, re-

NEWS

War Compounds Problems in Vietnam

Frank H. Epp, editor of the Canadian Mennonite, *wrote the following article after a tour of Asia last spring.*

"THE CITY IS disintegrating," Paul Longacre had told me as on the first morning after my arrival he took me to see downtown Saigon.

"How do you know? How can you tell?" I asked.

"Just keep your eyes open and you will see," he said. A seminary graduate, Paul and his wife, Doris, have been in Vietnam two years as directors of the MCC program.

And beginning that very morning my eyes saw, my ears heard, and my nose smelled the consequences of a war, which broke out a generation ago when the Vietnamese began their present struggle for independence.

To begin with, there was the breakdown of public services. Water and electricity were frequently off. Traffic direction was poor. And mountains of garbage, constantly growing, covered boulevards and streets.

On that first morning, the newspapers also broadcast the sentence of death for a Saigon millionaire merchant (of Chinese racial descent) who had been found guilty of every conceivable form of economic corruption.

His trial and public execution were to be the beginning of an anticorruption campaign but as a scare tactic, at least on that same morning, its effect was minimal.

In the space of an hour I was accosted by no less than half a dozen money changers who sought to lead me through dark passageways to their illegal banks and associated businesses.

And that was only the beginning. Very soon I was to learn the meaning of a Vietnamese schoolteacher's words addressed to a foreign soldier in the city of Hue, "You turn our children into beggars, our women into prostitutes, our men into communists."

The foreigners, particularly, not knowing the value of currency and the value of services became the victims of the little beggars as they sold cokes or shined shoes and then squeezed the customers for all they were worth by calling them "No. 10" (meaning "bad man") if they didn't come across.

Worse than that, however, the beggars became the victims of the foreigners who by their generous presence contributed to the corruption of the younger generation.

The young ones learn from the older ones. "Up to 40 percent of the national budget ends up in the pockets of corrupt business and political officials," a U.S. AID representative told me.

"The first 10 to 20 percent is the tolerable level of corruption being built into the system by custom and tradition, but the second 10 to 20 percent is intolerable."

His may have been conservative estimates at that. So great is the corruption arising from the war that Americans here have strong suspicions that while they are financing one side of the war directly they are financing the other side indirectly.

Their suspicions are supported by the evidence, as large stocks of weapons, munitions, and other supplies captured from the Vietcong indicate an American source.

Prostitution is flourishing. A French journalist referred to Saigon as the "biggest whorehouse in Asia." A Vietnamese woman told me, "Ninety percent of our women are bad."

Her figure was probably exaggerated, but again a US AID official assured me that "conservatively estimated, foreigners average $50 a month on wine, women, and pleasure." For the month of March this meant, conservatively speaking, $10,000,000.

The human corruption is one side of the story. The other side is the desecration of the countryside.

It is impossible to go into detai
here concerning the effects of de
foliation, crop destruction, and chem
ical warfare in general as it is presen
ly being employed in Vietnam.

Literally, thousands of acres c
crops are being destroyed, hundred
of villages and hamlets are bein
leveled, and hundreds of thousands c
people are being driven from thei
homes.

A lesser form of desecration I er
countered outside of Pleiku, wher
many acres of countryside were li
tered with beer cans from the nearb
military bases, with children searchin
them for valuables.

"Ninety cans per week is the p
capita consumption at the base," m
informant advised me. I responde
with skepticism. At the same time
remembered that in the darkness
the night before, my feet had bumpe
into at least two soldiers, who in the
drunken stupor had fallen asleep alo
the walk to their bunks at the arm
headquarters of Corps II where
also was to spend the night.

Where have the million or mo
refugees, driven from their hom
partly by Vietcong terror and most
by American bombings, gone? Ma
of them have subsequently return
to their homes. Others have been r
settled elsewhere.

Over five hundred thousand r
mained in crowded camps, tempora
shelters set up by the governme
and by US AID.

"Don't walk around it. Cra
through it to get the feel of refug
life," Longacre had told me as
suggested my activities for the coas
town of Quang Ngai.

Because of canceled flights I nev
got to Quang Ngai, but the ca
of three thousand refugees on a sa
bar at Danang may have resembled

You didn't approach this camp
cept through a field of human du

l of this is but the consequence of war.

cause the great outdoors was the ly toilet available for the refugees.

The final impressions of war's con-quences were provided by a visit to civilian hospital and the Saigon orgue to see war's casualties.

"Our best information is that ten nes as many civilians as military n are killed and injured," said the nerican medical doctor.

Then in a tour through the hos-al—more than two hundred patients one hundred beds—he showed me ne typical napalm victims, the ny child amputees, and those with ere head, chest, or abdominal in-ies.

How many civilians die? Estimates the 1961 to 1964 period range the way from two hundred thou-d to two million six hundred thou-d. No one knows for sure. Some rnalists have used the word geno-e.

The military casualties in 1965 to-d more than forty-five thousand reported by American authorities. e 1966 figures will probably be her.

All of this, it is said, are but the sequences of war. The destruc-n, corruption, and desecration are be expected as in any war, hence of this is no special revelation.

That, of course, is exactly our point. If war is that way why do we continue to assume that it is a legitimate method of solving problems? Does it not compound all the problems it is meant to solve, including the growth of communism?

More Civilians Are Dying Hospitals Hit in Vietnam

Truth is elusive, especially in times of war. U.S. officials in Vietnam have consistently stated that their bombing targets in the North are military only, and that civilian casualties are unlikely in such strikes.

Radio Hanoi, however, alleges that from December 1965 to July 1966, U.S. war planes bombed seventy-five hospitals in thirteen provinces. The English-language broadcast of Radio Hanoi's International Service which made these claims was heard in Saigon, August 10.

The station claimed that the Huong Khe hospital was bombed eight times, that Dong Hoi hospital was bombed eleven times, and that Ha Tinh hospital was bombed seventeen times.

No elaboration was made as to what constituted a hospital. Generally, hospitals here are what would be termed clinics in the U.S. and it can be safely surmised that at least some of the hospitals would be classified as dispensaries or first aid stations.

Vietnam Christian Service personnel say that their experience in observing the effects of air strikes in South Vietnam leads them to believe that the casualty rate among civilians in the North could well be high. Thus, it would appear that the number of civilian casualties is rising on both sides of the seventeenth parallel.

Army Drives Food Prices Up As Vietnamese Suffer

Paul Longacre, assistant director of Vietnam Christian Service, has written to General William C. Westmoreland, Commander of the U.S. forces in Vietnam, protesting the military forces' large-scale purchase of vegetables in Vietnam. The army's heavy buying has sent vegetable prices, which were already high because of inflation, spiraling even higher, pushing this essential dietary commodity far beyond the reach of most Vietnamese householders.

The text of Longacre's letter follows:

"I have just returned from a four-day field visit to Tayen Duc and Lam Dong provinces. While waiting at the Dalat airport for transportation, I noticed the great quantities of vegetables being airlifted from there. I discovered from the person in charge that between twenty and thirty tons a day are being shipped to the various U.S. military units in Vietnam.

"Our medical personnel working in Nhatrang, Pleiku, Quang Ngai, and Saigon, report that one of the most serious dietary needs of the Vietnamese people is fresh vegetables. Their high cost and widespread unavailability makes them prohibitive for most families. The military's purchase of these vegetables at a time when food prices are continuing to inflate will add to the difficulty of the Vietnamese people in securing an adequate diet. Undoubtedly, this problem was taken into consideration before the decision was made to purchase vegetables. Whatever such a study indicated, my acquaintances who are currently purchasing vegetables in the Dalat and Saigon markets report a sharp increase in cost.

"Upon my return I read in the *Saigon Post* of August 21, a report of this action. The article stated, 'Efforts to improve troop morale have a number one priority, particularly in the area of messing.' The action to purchase fresh vegetables locally is cited as an effort to fulfill this directive.

"I feel this action to be very shortsighted and is another instance of the U.S. military's failure to consider the real needs of the Vietnamese people. It appears in this instance, as in many others, that U.S. troop morale is given priority over more important considerations."

War Hinders Mission

Probably the greatest hindrance to mission efforts today in Japan is the American military presence in Vietnam. This is the view of Charles Shenk, Old Mennonite missionary to Japan.

He said that the Japanese are not interested in a religion that suppresses a certain class, bombs, maims, and ruins a culture. He said that conversations with persons in that country almost invariably turn to questions of race discrimination, the war in Vietnam, and how a Christian nation can be involved in these.

Shenk works in Shibecha on the northern island of Hokkaido and is returning for his third term of mission service.

He noted that the American involvement in Vietnam doesn't make much sense from the Asian point of view. Non-Christians, too, have lost a good deal of respect for American missionary efforts since the war.

Comments directed against United States policy in Vietnam that Shenk made from the pulpit were appreciated by the Japanese people. He said that the explanation that Americans are "Christian" in much the same sense that Japanese are "Buddhists" also helped. Most of the Buddhists in that country belong to the faith in only a nominal way.

Meeting Vietnam Needs

Atlee Beechy, Goshen, Ind., writes the following report. He is director of Vietnam Christian Service.

A recent press release stated that U.S. B52s dropped seventy thousand tons of explosives on Vietnam during the past year. I tried to comprehend how many persons—men, women, and children, military and civilian—were maimed or killed in this action. I could not, but I know the number is substantial.

Neil Sheehan, writing about civilian casualties in the June 6 New York Times, says, "They are not listed in the battle statistics published by Hanoi, Saigon, or Washington as evidence of alleged military success. These are the Vietnamese both sides exploit but neither consults. Since there is nothing to be gained by boasting of the wounds inflicted on them, they are officially ignored."

In my last report I summarized five needs found in this battered and torn country. In this report I want to indicate how Vietnam Christian Service is attempting to meet these needs.

1) *Emergency-type needs — food, clothing, housing.* The government of South Vietnam and USAID are distributing large quantities of these basic supplies. Vietnam Christian Service is operating a selective material aid program stressing special items which are particularly needed and which are not a part of government programs. These include selected food items such as meat, certain types of clothing, blankets, sheets, towels, soap, cloth and health kits, water and sanitation supplies, and tools. These items are distributed to refugees and other needy people as they are available.

The school bread-feeding program now covers seven large schools located in the poorest sections of Saigon. It benefits an estimated thirty-two thousand pupils. Plans are made for a pilot maternal and child feeding program through the schools, in a heavy refugee concentration area, with the possibility of expansion of the program if it seems advisable. Assistance also is given to selected institutions which are visited regularly. This is done on the basis of need and to stimulate self-improvement. Our material assistance program serves needs discovered by our medical and community development teams.

2) *Medical and health needs.* Vietnam Christian Service, in cooperatio with the Evangelical Church, operate a clinic-hospital at Nhatrang. Las year more than forty-eight thousan patients used the clinic services. Gen eral medical services, with some spe cial emphasis on TB treatment an eye surgery, make up the Nhatran program. A second medical servic program is beginning in Pleiku. Thi project is to serve both the tribes people and Vietnamese, with priorit given to the tribes. Three additiona medical and public health project are in various stages of planning an development. These will suppleme existing inadequate district healt services where the needs are greate at this time.

3) *Emotional needs caused by cu tural and community dislocation.* Mi istry to the suffering human spiri the individual caught in the disint grating impact of the breakup of fa ily and community structures, d mands the highest type of personn Living in fear creates distrust a leads to a dwarfing of the hum spirit. Vietnam Christian Service as its personnel to relate to those need with sensitivity and compassic This approach is central to all that do. Quality relationship in service the primary vehicle. This requi competent and dedicated perso There can be no shortcut here. He ing is fostered through acceptan and understanding, without und sentiment, pity, or condescension. T need for a sense of hope and secur must be met on the personal le through caring persons.

4) *Family and community nee* Continued warfare over the past d ades has weakened existing fan and community structures and prevented needed resources from ing available for the rebuilding extension of these services. Help persons achieve a better life for the selves and their neighbors—thro improved family and community s ices, leads to an awakening of h

Specifically, Vietnam Christ Service is doing everything poss to strengthen the family. Day- centers are being supported with terial assistance, and plans call our own teams to operate some s centers. Assistance to mothers planned. A family-child assist program is projected along with o family strengthening projects. social workers are in the field, our are currently in language study. These and some child welfare workrs will give leadership to this area.

Vietnam Christian Service has beun community development projects t Quang Ngai and Pleiku. When ully developed, these teams will inlude public health personnel, an agiculturalist, a home economist, and child-welfare worker. We are also making personnel available to the World Relief Commission for a community development and vocational raining program at Hue. Three other raining centers are being planned by WRC, while Vietnam Christian Service is planning for an additional two r three community development eams. The emphasis in this facet of he program is for team members to identify with the people, to help them eview their needs, and to assist them s they seek to meet needs.

5) *Need for educational opportuity and trained personnel.* We plan o meet needs in these areas by a) roviding informal educational expeiences through our public health and ommunity development teams, b) assisting in a limited way in establishing schools in refugee camps, c) providing several persons to relate to the formal educational program of the communities where we are working, and d) by organizing a small nursing education program. In-service training for Vietnamese personnel is going on at various levels. Consideration is being given to a possible small short-term training program for assistant welfare workers.

The foregoing summaries represent our program, as well as our hopes and plans. In some instances the programs are under way. But we are still waiting to see if the hopes and plans can be translated into action and program. Forty workers are ready to be expended for this purpose. The fifteen persons scheduled to arrive in the coming few months will bring additional competence and dedication to the work.

In the final analysis this is a work of faith. We invite your continued prayers that this effort will remain under the discipline and direction of God's Spirit.

Crete Gets Cattle Gift

The thirty-three animals—eleven Holtein heifers, one cow, one bull, and wenty pigs—shipped to Crete recenty to serve as foundation breeding tock have aroused widespread interst among local farmers. They learned bout the arrival of the livestock hrough the radio and newspapers.

The Mennonite Central Committee's current program on Crete was egun in 1965 at the invitation of Greek Orthodox Bishop Ireneos. He sked for help to feed seven hundred tudents living in his diocese. The relate had built seven hostels near chools to house youngsters who lived ar from educational centers. Mennonite Central Committee responded o this request and developed a demonstration farm in Kolymbari.

In addition to providing food for he students, the farm serves as a raining place for farmers who are nterested in learning about the proper nethods of planting and caring for heir animals. The farm is also used o raise purebred livestock and poultry for sale and distribution.

Farmers are very much interested in obtaining better livestock from the farm since good breeding stock is not readily available elsewhere on the island. The experimental farm's hog and heifer programs consist of selling weanlings to farmers and to the Ministry of Agriculture department as breeding stock.

The newly-arrived cows will be kept on the farm as part of the student-feeding program. The cows will provide milk for the production of butter, cheese, and other dairy products.

In accepting the livestock shipment, Bishop Ireneos explained to his people that these animals came from American people who have a Christian concern for the needs of others. He thanked the MCC workers for the "gift of love from your people."

The U.S. Agency for International Development paid the cost of the air freight. The shipment was coordinated by the Mennonite Central Committee and Heifer Project, Inc.

Six Weeks in Taiwan Doctor's Working Vacation

"It was unbelievable to my wife and me what one person can do in such an impoverished land," said Paul R. Gregory, Holyoke, Colo. He was commenting on his five-week experience at Mennonite Christian Hospital, Hwalien, Taiwan.

Financing his own trip, he went to Taiwan at the request of a medical school chum, Dr. Virgil Peters, who is serving a short-term assignment at the Mennonite Christian Hospital under the General Conference Board of Missions. Peters made the request in the face of a medical staff shortage for the summer at Hwalien caused by leaving of two national doctors to enter private practice and the furlough of Dr. Roland Brown.

"Sue [Martens] and Helen [Willms], the nurses from Canada," continued Gregory, "literally eat, sleep, and live for the patients at the hospital. Friesen and Peters work harder than four doctors could in the states.

"The fine national people at the hospital — nurses, administrator, and other employees — are beginning to catch the sense of dedication and love for fellowmen exemplified by the missionaries. These Christians gave more than anyone could possibly give back.

"I was impressed, also, with the fine facilities at the hospital, however, the hospital certainly is not fancy. As in most foreign countries, I understand, the Hwalien hospital sometimes lacks reliable drugs. Many times we used outdated or impotent drugs!"

The Gregorys left Denver on May 31, with their three children, and returned from Taiwan on July 18.

Words and Deeds

Hiroshima Union Church has sent money to aid war victims in South Vietnam. Acknowledging the gift, Atlee Beechy, director of the Vietnam Christian Service program, wrote to the church from Saigon: "Your contribution symbolizes the universal concern of Christians for the suffering here and carries a special significance because of the suffering which the people of Hiroshima endured during World War II." The congregation includes Americans, Canadians, and some Japanese. Denominations represented are Canadian Anglican, Episcopal, Lutheran, Methodist, Presbyterian, and Southern Baptist.

War and peace will be the theme of next spring's fine arts-folk festival at Bethel College, April 13 to 15.

Calvary Church, Washington, Ill., celebrated its one hundredth anniversary on Aug. 27 and 28 with a historical pageant written by Verna Belsly and services at the site of the first meeting of the congregation. Ward W. Shelly is the pastor.

An international meeting for peace was held in the International Peace Gardens on the North Dakota-Manitoba border for four hours on Labor Day. Addresses were given by A. J. Muste, New York, and Hugo Jantz, Winnipeg. Frank H. Epp, Winnipeg, and John A. Esau, Minneapolis, were cochairman of the event.

Vietnam Christian Service joined other relief agencies recently to provide food for Hue, Vietnam, when disorders in the city caused hardship to several thousand families who were unable to get normal food supplies. Among the forty-five tons of supplies were: six hundred bags of bulgar wheat, four hundred cartons of vegetable oil, fifty cartons of laundry soap, forty bales of clothing, and ten cartons of textiles.

Christmas bundles packed by the Mennonite Central Committee total over 44,500. The gift packages will go to children in Burundi, Haiti, Honduras, India, Indonesia, Paraguay, Tanzania, Algeria, Congo, Hong Kong, Korea, Taiwan, and Vietnam.

CHURCH RECORD

Calendar

General

Sept. 25-Oct. 2—Christian Education Week.

Oct. 2 — Worldwide Communion Sunday.

Oct. 7-12—Missionary Conference, Champa, India.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Sept. 18—Rosthern (Sask.) Junior College, youth evening.

Oct. 15—Rosthern (Sask.) Junior College, annual corporation meeting.

Northern

Sept. 11-18—Avon, S. D., Friedensberg Church, special meetings, Vernon Duerksen, speaker.

Sept. 18—Freeman, S. D., Salem Church, mission rally, Edward Senner, speaker.

Sept. 25-Oct. 1 — Lustre, Mont., Bethel Church, missionary conference.

Western

Sept. 18—Beatrice (Neb.) Church, annual mission festival, Lawrence Hart, speaker.

Baptisms

Hoffnungsau Church, Inman, Kan., on July 24: Mrs. Jay Dennis Wiens.

Marriages

Jimmy Buller, Buhler (Kan.) Church, and *Betty Jane Stremel,* St. Teresa's Catholic Church, Hutchinson, Kan., Aug. 12.

Allen Eicher and *Carolyn Schroeder,* both of Alexanderwohl Church, on Sept. 10.

Gordon Funk, Trinity Church, Hillsboro, Kan., and *Delores Schmidt,* Hoffnungsau Church, Inman, Kan., on Aug. 16.

Warren Gene Gering, Menno Church, Ritzville, Wash., and *Dian Lorene Stucky,* Eden Church, Moundridge, Kan., on Aug. 18.

Leroy Green, Dallas, Ore., and *DeAnn Shellenberg,* Grace Church, Dallas, Ore., on Aug. 26.

Lowell Hanson, Bethany Church, Freeman, S. D., and *Diane Eubandt,* First Congregational Church, Redfield, S. D., on Aug. 27.

Benjamin H. Kroeker, E.M.B. Church, Janzen, Neb., and *Sharon Louise Franz,* Menno Church, Ritzville, Wash., on Aug. 20.

Dennis L. Kroeker, First Church, Hutchinson, Kan., and *Sondra Sue Epp,* Buhler (Kan.) Church, June 5.

Larry Raymond Mattheis, Olympia, Wash., and *Linda Elaine Kirkendall,* Menno Church, Ritzville, Wash., on June 25.

Marvin J. Neufeldt, Hebron Church, Buhler, Kan., and *Esther Schmidt,* Hoffnungsau Church, on Aug. 19.

Gerald Ratzlaff, Hoffnungsau Church, Inman, Kan., and *LaDonna Seachris,* Buhler (Kan.) Church, on June 12.

Arthur V. Regier, Hoffnungsau Church, Inman, Kan., and *Elva Dyck,* Buhler (Kan.) Church, on May 21.

Eldon T. Schierling, Inman (Kan.) Church, and *Karen Bene Fiel,* First Presbyterian, Lyons, Kan., Aug. 28.

Menno Schmidt, Hoffnungsau Church, Inman, Kan., and *Doris Nikkel,* Bethel College Church, North Newton, Kan., on Aug. 27.

Robert L. Schmidt, Alexanderwohl Church, Goessel, Kan., and *Sylvia Regier,* Buhler (Kan.) Church, on July 1.

Larry Schrag, Eden Church, Moundridge, Kan., and *Teresa Ediger,* Buhler (Kan.) Church, on Aug. 7.

Harry Siemens, Buhler (Kan.) Church, and *Alice Karyl Welborn,* First Presbyterian, Hutchinson, Kan., on July 16.

Jerome Sommer and *Norma Jean Bucher,* both of Grace Church, Pandora, Ohio, on July 23.

Robert Allen Sutherland, Waynesfield, Ohio, and *Connie Basinger,* Grace Church, Pandora, Ohio, on July 22.

Glenn D. Watts, Burns Memorial Methodist, Aurora, Colo., and *Delores Kay Dick,* Buhler (Kan.) Church, on June 12.

Gifts

Bethel College has received a grant of $5000 for library materials from the federal government under Title II of the Higher Education Act of 1965. Requirement for the grant is that it has to be matched by college funds. The matching requirement is met if the college spends $5000 more for total library purpose expenditures than the average spent during the two previous years.

Workers

Helena Andres has been appointed instructor in German for 1966-67 at Bethel and Hesston colleges. She has taught at the United Mennonite Educational Institute, Leamington,

)nt., and was on the faculty of Ros-hern (Sask.) Junior College, the last wo years. She is a graduate of Men-onite Bible College, Winnipeg, and ne University of Saskatchewan.

John Sutherland Bonnell, minister meritus of Fifth Avenue Presbyterian 'hurch, New York, became the presi-ent of New York Theological Semi-ary on Sept. 1. The school was for-ierly known as the Biblical Seminary ı New York.

Helmut Doerksen, Abbotsford, .C., has accepted a two-year teaching ssignment at the European Menno-ite Bible School (Bienenberg) in .iestal, Switzerland. He received his . A. degree in education from the Jniversity of B. C. in Vancouver in 963 and a Th.B. degree from Water-o University and the Mennonite rethren Bible College, Winnipeg, in 966. Previously, he taught at the Iission Senior Secondary School, Iission City, B. C.

Chi Dong-Yel, an assistant to the irector of MCC's Christian child-care-aining program in Taegu, Korea, ill be attending Bluffton College this ıll and will undertake graduate work : the University of Michigan next ear. She will return to Korea after ıe two years of study and continue er work with the Christian child-ıre-training program now directed y Helen H. Tieszen, Marion, S. D. he Mennonite Central Committee as made available $1500 for Miss hi's round trip travel and graduate udies' expenses. This loan will be ritten off at the rate of $750 per ear of service with MCC in Korea.

Duane Duerksen, Alexanderwohl hurch, Goessel, Kan., is in 1-W rvice at Downey (Calif.) Hospital.

Max Graeber, businessman from owling Green, Ohio, has been ap-pinted part-time instructor in speech ıd debate at Bluffton College. In ldition he will serve as novice and ırsity debate coach.

Marguerite Kehres, Lima, Ohio, has been appointed home economics instructor at Bluffton College. She is a graduate of Miami University and has five years of teaching experience.

Mr. and Mrs. Virgil Miller have joined the Bluffton College faculty in the English and German departments. He is a graduate of Smithville High School and Goshen College with his M.A. from the University of Michigan in 1953. She is a graduate of Mennonite Collegiate Institute in Gretna, Man., and of the University of Manitoba in English and German, and has an M.A. from the University of Michigan. They have both taught in Turkey for eight years.

Gayle Preheim, Salem Church, Freeman, S. D., is serving in Pax in Vietnam.

David Prok has been appointed to teach sociology at Bluffton College. He earned his B. A. at Kent State University with a major in history. After graduation he entered Concordia Theological Seminary, planning to enter the ministry. The summer after his second year at seminary he served as interim at Sts. Peter and Paul Lutheran Church, Lakewood, Ohio, and came to realize that better understanding of society was needed. Thus, he entered Bowling Green State University in the spring of 1964 and, with a graduate research and teaching assistantship, earned his M.A. in sociology in June.

Bertha Mae Reiff, Collegeville, Pa., has been assigned by the Board of Missions to a two-year term in Colombia where she will work in the elementary school at La Mesa. She is a member of the Eden Church, Schwenksville, Pa.

Lois Rodabaugh, Bluffton, has been named director of nursing at Bluffton College for the coming year. She will be assisted by Madge L. Moser, who will serve as part-time college nurse.

Tejbhan Singh Saini, a citizen of India, has a doctor's degree in forestry from Duke University in forestry economics and is currently a Ph.D. candidate in economics at New School for Social Research in New York. He will be associate professor of economics at Bluffton College this fall.

Dr. and Mrs. Hector Valencia, who served on the Bluffton College faculty for the past two years, have returned to Bogota, where he will be rector of the Escuela Normal Presbiterianna for three years. His wife, the former Mary Becker, will also teach at this school, which is an interdenominational teacher-training center, sponsored and administered by the Synod of the Presbyterian Church of Colombia with the cooperation of the Mennonite General Conference Mission, the Cumberland Presbyterian Church, the Latin American Mission, and the Mennonite Brethren Mission.

Reinhard Walther, Berg-Neustadt, Germany, will serve as assistant instructor in French at Bluffton College this year. During the past year he was a trainee-instructor at Iowa Mennonite School.

Published

Published jointly by Faith and Life Press, Newton, Kan., and Herald Press, Scottdale, Pa., are the 1966 Adult Mission Study, *Becoming God's People Today*, and the 1966 Children's Mission Study, *Our City Neighbors.* Both guides focus on the mission of the church in urban situations.

Written by Alice and Willard Roth, *Becoming God's People Today* has three objectives: to understand the effect of urbanization upon the church, to accept the challenge of witness and serve in an urban society, and to improve the quality of our witness and service. Ten lessons develop the theme of motivating witness in the city. Some of these are: Facing a New Frontier, Encountering Urbanization, Joining God in His World, Reviewing Our Heritage, and Looking Toward the City of God.

Our City Neighbors, written by

Ediger, Ediger, Jackson, Kehres, Reiff, (Workers).

Esther Eby Glass, is the latest in the series of annual mission study courses for children. It deals with the Christian witness of the General Conference Mennonite Church and the Mennonite Church in some of the large cities of the United States and Canada. It aims at probing briefly into some aspects of the urbanization of our culture. Attempting to help children to understand the city, *Our City Neighbors* is also divided into ten chapters. Some of the topics discussed are: Home Life in the Inner City, Going to School in the City, Moving to the Suburbs, and Prejudice in the Church.

Copies may be ordered from Faith and Life Bookstores.

Deaths

Margaretha Schmidt Bergman was born Dec. 22, 1892, and died Aug. 16. She was a charter member of the Lorraine Avenue Church, Wichita, Kan.

Mrs. Gilbert Betts, First Church, Reedley, Calif., was born Feb. 6, 1904 in Moundridge, Kan., and died Aug. 3.

Elmer Boese, Walton (Kan.) Church, was born Dec. 19, 1906, and died Aug. 19. He was a deacon in the church.

Tina Dyck (Mrs. John), Clearbrook (B. C.) Church, was born Oct. 6, 1912 in Langham, Sask., and died July 23.

J. E. Ediger, Hoffnungsau Church, Inman, Kan., died Aug. 12.

Mrs. George Fast, Whitewater Church, Boissevain, Man., was born Dec. 18, 1888 in Lindenau, South Russia, and died July 21.

John H. Frantz, Saron Church, Orienta, Okla., was born in Hillsboro, Kan., and died Aug. 6.

Peter G. Friesen, Bethesda Church, Henderson, Neb., was born Mar. 4, 1892, and died June 29.

Elizabeth Garber Hilty, Grace Church, Pandora, Ohio, was born Oct. 9, 1894, in Versailles, Mo., and died July 29.

Julius J. Graber, Salem-Zion Church, Freeman, S. D., was born Dec. 27, 1884, and died July 23.

Mrs. Ben C. Graber, Salem-Zion Church, Freeman, S. D., was born Oct. 10, 1880 in Marion, S. D., and died July 30.

Emmanuel Gascho, Stirling Avenue Church, Kitchener, Ont., was born Mar. 26, 1892, and died July 27.

Andrew J. C. Gross, Hutterthal Church, Freeman, S. D., was born Oct. 24, 1890 in Hutchinson County, S. D., and died Aug. 1.

Mrs. William J. Heer, Stirling Avenue Church, Kitchener, Ont., was born Apr. 18, 1907, and died July 27.

Agnes Hiebert, Clearbrook (B. C.) Church, was born June 11, 1894 in Alexanderthal, Russia, died July 23.

Ernest J. Jaehde, First Church, Ransom, Kan., was born May 15, 1886 in Buhlsville, Mo., and died July 21.

Caroline E. Kaufman, Bethany Church, Freeman, S. D., was born in Hutchinson County, S. D., on Nov. 2, 1886, and died Aug. 8.

Pauline Mudge, Comins Church, Fairview, Mich., was born May 28, 1906 in Flint, Mich., and died July 25.

Elizabeth Dick Peters, Bethesda Church, Henderson, Neb., was born Oct. 4, 1890 in Mountain Lake, Minn., and died July 16.

Henry Peters, Menno Church, Ritzville, Wash., was born Oct. 5, 1886, in Henderson, Neb., and died Aug. 16.

Henry T. Ratzlaff, Buhler (Kan.) Church, was born Aug. 14, 1879, in Alexander, South Russia, and died July 8. He was a charter member of the church.

Rufus J. Rich, Calvary Church, Washington, Ill., was born Jan. 28, 1898, and died Aug. 8.

Marie E. Schmidt (Mrs. J. U.), Bethel College Church, North Newton, Kan., was born Nov. 9, 1891, and died July 28.

Richard Wayne Schmidt, son of the David Leroy Schmidts, Lehigh (Kan.) Church, was born July 27, 1966, and died July 28, in Frankfort, Germany.

Mrs. John A. Schrag, Salem-Zion Church, Freeman, S. D., was born Nov. 1, 1887 in Turner County, S. D., and died July 21.

Shawn Michael, son of the Delmar Schrags, First Church, Pretty Prairie, Kan., was born May 22, 1966 and died July 29.

John J. Schroeder, Alexanderwohl Church, Goessel, Kan., was born Aug. 20, 1879, and died Aug. 6.

Susie Toews, Grace Church, Dallas, Ore., was born Nov. 13, 1898, in Mountain Lake, Minn., and died Aug. 16.

Margareth Rempel Unger, Cedar Hills Church, North Surrey, B. C., was born May 30, 1877, in Schloenhorst, Russia, and died July 29.

Robert Lee Waltner, Eden Church, Moundridge, Kan., was born Nov. 26, 1943 in Halstead, Kan., and died in an automobile accident Aug. 15.

Harvey Weber, Grace Church, Pandora, Ohio, was born Dec. 15, 1895, and died Aug. 10.

Paul E. Whitmer, First Church, Bluffton, Ohio, was born Jan. 2, 1876, at North Lima, Ohio, died Aug. 12.

Lillie Yost, First Church, Ransom, Kan., was born Apr. 11, 1878 in Andrew County, Mo., and died May 19

New Addresses

Mrs. G. Charles Bruzas, 9674 NW 10
Ave. E536, Miami, Fla. 33150 [52
Ronald Collins, 1148 Manon Dr.
Bronx, N. Y. 10472 [282
Herbert M. Dalke, Casey, Iowa 5004
Elmer James Friesen, 3128 Notting
ham, Markham, Ill. 60426 [21
Olin A. Krehbiel, 505 E. Salem Rd.
Dallas, Ore. 97338 [36
Stanley Schmidt, Route 1, Box 211
Custer, Wash. 98240 [45
Melvin Smith, 3012 Butternut, Love
land, Colo. 80537 [6
Orville L. Voth, Box 339, North New
ton, Kan. 67117 [18
Frank G. Ward, 611 East 6 St., New
ton, Kan. 67114 [196
Esther Wiens, Christ's College, Kuan
tu, Tanshui, Taipei, Taiwan [134
Judith Zimmerman, 409 Capri Rd.
Lancaster, Pa. 17603 [139
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Vista, Calif. 91312 [10
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Orlin Frey, 311 E. Center St., M
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Mrs. Roger Gossman, 211 John St
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Virgil B. Graves, 3220 S. Louisvill
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Gerhard Klaassen, 214 Ellesmere Rd
Scarborough, Ont. [24
Jacob Klaassen, Hague, Sask. [18
Dr. A. E. Ratzlaff, 296 Smithfiel
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Homer Wood, 208 Ewell Ave., Getty
burg, Pa. 17325 [19
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Jacobs, Ont. [7
William Zuereher, 2721 Brown Ave
22C, Durham, N. C. 27705 [24

LETTERS

udent Contacts

ie following extract is from a letter om Marietta Landis, Bowmansville, ., a worker at Mennonite Chris- n Hospital, Hwalien, Taiwan.

Ve're in trouble," said one high hool student, as he learned that I uld be gone from Hwalien for a w weeks. Several students have fre- ently been visiting us to practice nglish with a foreigner.

We are happy to make these friend- ips with Taiwanese young people, us affording opportunities for shar- g the gospel. At the request of one ident, I gave him an English-Chinese ew Testament.

We can never tell the far-reaching sults of such contacts. Teaching two nglish classes at church prior to rvices, and inviting the young peo- e to our house for games and tea, s helped to become better acquaint- with them. Remember to pray for idents who are seeking to know the uth and find answers to problems.

Week in Japan

he following is an extract from a tter from Agnes Dueck, 5330 Kami- wa Higashimachi, Miyakonojo, iyazaki, Japan, who is serving in pan.

ur voluntary service unit consists the houseparents, Fritz and Ellen runger, and the teacher, Agnes, of e Miyazaki Christian School, in Mi- konojo City, Japan.

Monday through Friday each one us is very busy. Fritz teaches Eng- h in a number of Japanese high hools, and Ellen cooks, bakes, wash- , and cleans throughout the day; d much time is spent in the eve- ng with the children at games, de- tions, or simply relaxing.

I am kept busy with lesson prepa- tion and teaching the fifteen chil- en in grades three through eight.

On Friday night all the children go home for the weekend, while we relax at home or perhaps at a roadside cafe.

During the weekend, Fritz and Ellen have their Japanese language class, and also teach several English language classes. Fritz might also be found mowing the lawn or doing maintenance work at school or at the dormitory. Ellen takes time for flower arranging lessons, and so on, while I do housecleaning, laundry, shopping, and studying for the next week's classes.

On Sundays, after teaching our English Bible classes, we attend Japanese church service. The afternoon is free for visiting, reading, and letter writing. We relax before we begin our new week of work.

Black Power and Nonviolence

The following letter was sent to Floyd McKissick, Congress of Racial Equality, 38 Park Row, New York 10038, by the Board of Christian Service of the General Conference.

DEAR FRIENDS IN CORE: Only a handful of our membership belongs to CORE and has walked the picket line with their fellow CORE members. Those of us who have, appreciate the decision we were forced to make about taking an unpopular position and the discoveries we made about the courage to stand for what is right. Many of us who have not participated in CORE-sponsored activities, nevertheless, appreciate the pressure CORE has put on all citizens to admit some unpleasant facts about injustice and to work for equality. We have especially appreciated the power in the nonviolent methods CORE has practiced so heroically in the face of brutality and violence. We share your desire to work for a change now, before more unnecessary damage is done to the next generation, and encourage you to keep up this pursuit of justice.

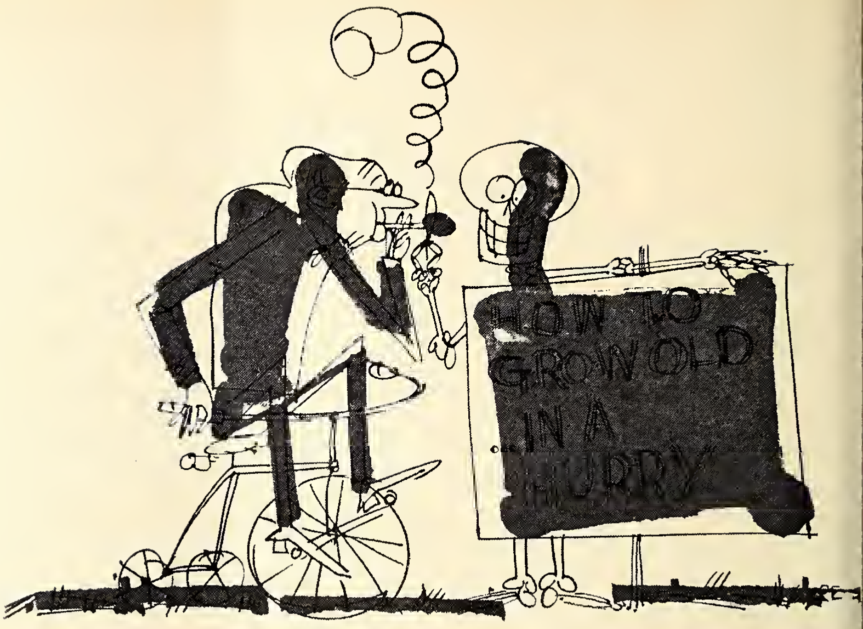
At the close of your National Convention the newspaper reports featured your Vietnam war and "black power" statements. We, too, are concerned about the misery and suffering visited upon the Vietnamese people by the military power of our nation. Mennonites and other Christian workers have gone to Vietnam to help those our own nation causes to suffer. These workers report a complicated task and we continue to work at all levels for less destructive solutions.

Knowing that newspaper reporting is not completely accurate we believe that the statements about "black power" have not replaced your concern for all people, regardless of color, nor your faith in the power of nonviolence to effect badly needed changes. This nation badly needs CORE's contribution of unflinching courage to press demands in a more creative way than have been used by power groups in the past. We look to you to continue to provide a new kind of moral leadership that does not stoop to the methods of the oppressors. From somewhere must come the kind of leaders needed to courageously seek necessary change in a way different from the present misery-causing methods used in Vietnam. Our Board of Christian Service joins you in the search for this new kind of leadership.

You may well ask what right any group which is primarily white has to encourage CORE to remain nonviolent. We remember how often this nation has felt it needed to use force to show enemies we "meant business" and we can hardly criticize CORE for taking the "American way." Because Mennonites historically have relied on nonivolence in dealing with persecution they faced in Europe and Russia, we may have some right to encourage you to do the same.

However, we are not appealing to you to search for justice in nonviolent ways on the basis of whatever our successes and failures in history might have been. We would, instead, say as sincerely as we can that we believe that truth and justice do not need a violent defense, and become untruth and injustice when they are established by violence. We believe injustice begets more injustice unless there are those whose faith in the power of moral truth, as seen in the life and death of Jesus Christ, enables them to understand and absorb the acts of unjust and brutal men, without giving up their pursuit of justice and truth.

Realizing that this kind of communication encouraging you to continue your courageous nonviolent way opens us to requests to show our good faith by standing with you in nonviolent actions, we do not write in a casual way. We wish you well in the year ahead and hope that more frequent contacts can benefit us even more than has been true in the past. *Stanley Bohn, for the Board of Christian Service, General Conference Mennonite Church.*



Ward L. Kaiser

"Whether or not you smoke, you're going to die."

The man behind the words was Dr. E. Cuyler Hammond, a research scientist with the American Cancer Society. He was on a national TV hookup at the time.

Hammond's statement sounded like an echo of the attitude taken by many smokers these days. Report after gloomy report points up the harmful effects of smoking, especially cigarettes, yet millions, habit-ridden, continue. "Since I'm going to die anyway," the question keeps coming, "why shouldn't I choose one of the tobacco-linked diseases?"

So smokers, while they joke about "cancer sticks" and "coffin nails," keep on puffing. Their cash has pushed the tobacco industry in many countries to an all-time high in sales: some $7.8 billion in 1965 in the United States, according to the Department of Agriculture. That's 550 billion cigarettes, by the way .

During the period that produced the scientific warnings about smoking and the death rate—the last seven years—cigarette consumption has increased every year, without exception, in the United States and Canada.

But Dr. Hammond wasn't finished. He really wanted to say something about the process of aging. "As we get older our bodies tend to deteriorate and certain very unpleasant things happen. We tend to get short o breath, we tend to fatigue. We are much more likely to have to go t the hospital. That is, the older we get the more this occurs."

Then he made his point. Sharp and clean it was.

"Now, the difference between th cigarette smoker and the nonsmoke is that all these things which unfortunately occur, that we associate wit old age and deterioration, occur ver much sooner in the smoker . . . tha in the nonsmoker. The more heavil he smokes and the earlier he begins the quicker these things happen t him."

Yeah?

Yeah. You heard what the ma said.

Hammond is not alone. Dr. Hardi Jones, a physiologist at the Universit of California's Donner Laboratory said in a symposium that the majo effect of smoking appears to be "premature old age."

In case you wonder whether you eyes deceive you, read those statements again. That's right: there's n *one word* in them about lung cance

Yet, some young people I know :e more influenced, it seems, by such atements than by all the reports on ıng cancer ever compiled. Cancer ıd heart disease they can take—after l, griefs like that are years away—ıt growing old, beginning now, that's ifferent. That hits where it hurts.

Another acquaintance, a man of iiddle years and a smoker, says that ammond's words reminded him of picture out of Hamlet. Polonius has ıst asked Hamlet what he's reading, ıd Hamlet replies:

"Slanders, sir: for the satirical ıgue says here that old men have ·ay beards, that their faces are rinkled, their eyes purging thick nber and plum-tree gum and that ıey have a most plentiful lack of it, together with most weak hams."

One could go on with the descripon. Corrugated forehead, motheaten airline, a hand cupped hopefully bend the ear, bridges, bulges, bifocals. Wouldn't you rather be young?

he Malady Lingers On

Advertisers, meanwhile, are working ght and day to sell tobacco. With ıe biggest budgets they've ever had, ıey're trying to set up a link in ıur mind and mine between cigattes and running brooks, cigarettes ıd romantic love, cigarettes and vi:ant health, cigarettes and good ving.

If researchers like Hammond and Jones are correct, all such advertising is a downright lie. It deliberately portrays the very opposite of the product's normal result.

For reasons like that, Great Britain now outlaws cigarette ads that associate smoking with health or manliness or romance, or that feature prominent athletes or other popular heroes.

LeRoy Collins, former governor of Florida and now president of the National Association of Broadcasters, has urged American TV and radio networks to join in similar action. They have the suggestion under consideration.

So far, the idea has met with something less than spectacular success.

As it looks now, you're going to continue to face a barrage of cigarette commercials and social pressures to smoke. Regardless of what others do, you'll have to make up your own mind.

One factor at least can work for you: by the time you're in your middle teens, your brain has reached full size. Your mental capacity is as great as it will ever be. What you don't yet have in full measure, of course, is experience, and the wisdom that comes only with experience. But you do have a brain—bigger and better than it has ever been before.

Make sure you use it when you decide how fast you want to grow old. After all, it's not the same as growing up.

Refugee Returns Favor

erhard Neufeld of Vancouver, has ılunteered to serve with the Menınite Central Committee near Cooch ehar in northeast India for the next ıree years.

Neufeld, who fled with his parents ıd five brothers and sisters from ochfeld, Ukraine, in 1943, was one the many Mennonite refugees hom MCC helped after World War to resettle in South America.

The Mennonite Central Commit:e first came in contact with the Neuıld family at the Barbaraheim refu:e camp in 1947. It arranged for ıe Neufelds and other families to nmigrate to the Chaco in Paraguay ıd helped them establish a colony.

In 1956 the Neufelds immigrated to Canada. Gerhard has since been working in a boat factory. He was active in choir and youth work and taught Sunday school at the First United Mennonite church in Vancouver before leaving for India in July.

One day he heard a minister read a list of Mennonite service opportunties and admonish: "Brethren, how can we account for one of these openings remaining vacant?"

Neufeld remembered the help his family received from MCC and accepted its invitation to serve with the Swedish Mission agricultural program at the resettlement and rehabilitation camp near Cooch Behar.

CONTENTS

New Day of Witness 546
The Teacher's Prayer 549
News 550
Church Record 554
Letters 557
*How to Grow Old in a Hurry 558
Refugee Returns Favor 559
Editorial 560

*Supplemental reading for the Sunday school lesson of Sept. 18.

COVER

The witness looks to the Holy Spirit to guide him in daily contacts. See "New Day of Witness" by S. F. Pannabecker.

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S. F. Pannabecker, 2828 Benham Ave., Elkhart, Ind., is president emeritus of Mennonite Biblical Seminary where he continues to serve as registrar and professor of missions. His article has been adapted from an address he delivered to the 1965 Estes Park General Conference.

Gabiela Mistral was born in Chile and died only a few years ago. She began her teaching career in the traditional one-room schoolhouse. She eventually became her country's Minister of Education, and later was consul from Chile to the United States. She was accorded the Nobel Prize for her work in literature and in the humanities in general. Dale Avery, who translated her work into English and into poetic form, is a some-time instructor in English in the Los Angeles city schools, and is working toward the Ph.D. degree in linguistics at UCLA. Reprinted by permission from The Living Church, April 19, 1964.

Arnold Nickel, Maundridge, and now personnel secretary for the General Conference, discusses the minister's continuing education. One example of such education is the one-week seminar for ministers which will be held at the Mennonite Biblical Seminary, Oct. 26 to Nov 2. This annual event is available to all Conference ministers on a rotation basis. The seminar deals with biblical studies, counseling, and the role of the pastor.

Ward L. Kaiser, 251 Diane Place, Paramus, N. J. 07652, is youth director for Friendship Press.

CREDITS

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Arnold Nickel

MANY PASTORS ARE calling for help. They feel ill-equipped to grapple with the theological-ethical issues of our time. Some are leaving the pastoral ministry because they feel unsupported by their congregations in facing the sociological changes of today.

Continuing education is an assumed essential for most professional careers. Many forward-moving institutions and industries also assume the future as a way of life and plan to meet the changing times with updated insights, methods, and programs.

One question haunts dedicated pastors and churchmen. Can the church do as much as other institutions to help its leaders remain intellectually and socially alive? Will ministers be as well trained as persons in other professions?

Mennonites used to measure a pastor by his experience. Once the pastor had mastered the implications of biblical and theological norms for daily living, he depended on experience to give him the needed competence. His ability to guide people into time-honored expressions of faith would grow with practice.

But today's church leader faces a different situation, one which demands set-apart periods of intensive study. He needs to explore with other pastors and church leaders the primary issues of today. The Mennonite church desperately needs leaders who are not only dedicated to grapple continuously with issues of the present, but who also have the opportunity and encouragement to become more qualified in finding solutions to these issues. If the church fails in calling men to be pastors and does not help these leaders to carry on this growing, inquiring, learning ministry, it will fall tragically short of its mission in today's world. To deal repeatedly with the questions which have clear answers and to neglect those that press desperately for solution is to suggest that the gospel is irrelevant.

For too long a pastor has been regarded as educ ed because he received several years of formal ec ciation. Today, a pastor is a learned man only if he continually learning. His most vital biblical and th logical education will be what he learns in the c tinuing present for all his mature years. Further quiry will be for him a career, a way of life.

This may mean that the older concept of the pas as the representative of the people of God, who speaks their faith to the world, will have to be placed. Instead, the pastor will need to give large blo of time to seek to understand the issues at hand a to train the members for their ministry in, and to, world. No less than before, pastors are required know "the faith once delivered to the saints," but t must also be prepared to be continually discover their world—because their world is always changi

The pastor's normative studies must probe changeless nature of the religious values which Ch tian faith tries to express in each generation with changing conditions. The pastor who carries on stu in the midst of his duties leaving his charge for peri of research and reflection, the pastor who inquires i matters vital to the work he and his church are ca ing on—that man's study is important to the chu Every church that engages a pastor is under obliga to encourage him to continue his search and his quiry, including formal studies at definite periods his ministry, and to free him from many of the du which usurp his study hours.

Churches call on pastors to serve them. Now chu es are called upon to help pastors in further pers growth and pastoral competence. Why? The words the Apostle Paul give us the answer: ". . . for a door for effective work has opened to me, and t are many adversaries" (1 Cor. 16:9).

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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THE CHURCH -- *People Who Care*

Atlee Beechy

The following article has been adapted from a sermon delivered this summer in the Episcopal Church of Saigon.

The dominant note in the life of Jesus was His authentic caring.

He was moved to compassion by those caught in the grinding economic, social, and political forces of His day.

He cared in a personal way.

He reached for the individual imprisoned in the agony of the human situation.

His eyes and His heart were responsive to the bruised, the fearful, the lonely, the angry, the hungry, the despairing.

He apparently never asked many questions about origins, social and economic class, national, religious, or political affiliations.

But even as He responded to men in their need, He was concerned about the causes of the Jericho Road tragedies. Jesus set ablaze in the hearts of His followers this concern for persons, their total welfare, their need for reconciliation and wholeness.

Ralph Morton and Mark Gibbs, in a little book, *God's Frozen People,* put it this way: "For the people of God are meant to show God's love to His world, not to enjoy it quietly in a cozy group of their own. They are meant to be the body of Christ—the embodiment of Christ's love and compassion toward the world; and He had terrifying things to say about people who cared for their own comforts—and the welfare of their precious little souls—before the desperate needs of people outside the church community.

Perhaps some of you are thinking that this idea of caring—compassion—is all right for old women and children but it's too idealistic for our advanced, civilized, rough and tough, power-dominated age. Yes, our advances have been tremendous; we live in comfort undreamed of a half century ago. We seem about ready to send a man to the moon. Our achievements are fulfilling the science fiction of yesterday and go beyond.

But man can be lonely and frightened in the midst of all of this. Deep within, he desperately needs to be cared for, and, in turn to care for others. Our mass industrial, social, and military patterns tend to depersonalize and dehumanize life. Man stands restless and anxious behind a facade of sophistication and artificial gaiety. A sense of belonging and meaning evades him.

Most of us gathered here live and work in Vietnam. We are part of God's people in this place. What does this mean? What would God have us be, and do, in this troubled land?

Needs for the basic essentials of life are obvious: food, clothing, housing. Medical and health needs are serious, particularly at the hamlet and district level. In addition to the military casualties, the large number of civilian war casualties have stretched medical facilities far beyond their capacities. Large needs in health education, nutrition, and child care remain. Trained persons are needed in a large variety of fields.

Crucial are the needs for more adequate services to families and communities. The war years have had a disintegrating impact on these basic institutions. Needed resources have not been available. The large-scale civilian and military invasion is having a serious disruptive influence on the social and moral fabric of the family.

Serious emotional and spiritual needs arise out of the shock of cultural and community dislocation. The breakup of family and community patterns leaves its psychological scars. To have one's life arranged for, or manipulated for any length of time, cripples self-respect. Camp life (approximately five hundred thousand live in temporary shelters) may become depressing and confining. The nice-sounding social, economic, and political goals often seem far away for those who suffer most from the war. And, as a soldier said recently, "The villagers remember better those who drop the bombs than they do those who put on the bandages."

All these combine to create a sense of bewilderment and disconnectedness. This may express itself in idleness, a vacant withdrawnness, or in overt hostility. This sense of despondency and despair represents a crucial need and calls for relationships, services, and programs which make possible the restoration of hope.

If the church belongs where human need is, surely it belongs in Vietnam. An escalation of concern appears to be awakening for what is happening

Shortly after my arrival early in February I received a letter from a friend whose family had decided to make the plight of the Vietnam refugees a family project. Their daily devotions and their giving would cente on this problem. The six-year-old bo had printed painstakingly, "Do yo get enough food? We wish you succes in your work. We will send you . . dollars each month."

And the thirteen-year-old added "I am enclosing with the family' money $2.20 which I earned on m paper route. . . . I plan to send monthly contribution. Wish you an your associates luck."

Perhaps this symbolizes this escalation of concern for sharing in th suffering caused by this conflict. Othe letters, many from unexpected source gave assurance of strong prayer an other support for the Christian presence here. This week, a letter and check came from the Hiroshim Union Church of Japan and substantial checks from a Vietnamese bus nessman and an American editor.

Some letters express concern tha the program retain a distinctive an clear identity as church sponsored an that the universal message of the gospel not be compromised in this complex situation. Others give their blessing to this visible evidence of th church's concern, but state clearl that the church must continue to pu forth every effort to move the conflict to the conference table. I shar this position.

It is my deep personal convictio however, that in the meantime God people must stand among the di ocated and despairing—whether in efugee camps, in the hospitals and linics, in the hamlets and cities—and ind up the wounds.

This, of course, is a massive under-aking. Government agencies carry large responsibility and some of you re at work through this channel. ome of you are working in one of ie eighteen voluntary agencies now n Vietnam, and some of you in pri-ate business and other activities. The inistry to the suffering human spirit, ie individual hurt by the breakup f family and community structures emands competent, dedicated, and aring personnel.

Living in constant fear and hate reates distrust and leads to a dimin-hed human spirit. The challenge for iembers of the community of com-assion is to relate to those in need ithout manipulation and with sensi-vity, thus, making a recovery of elf-respect possible.

Healing is fostered through accept-nce and understanding, without un-ue sentiment, pity, or condescension. he need for personal security must e met on the personal level through aring persons. More hardware, bales, r cartons are not enough to remove espair and awaken hope.

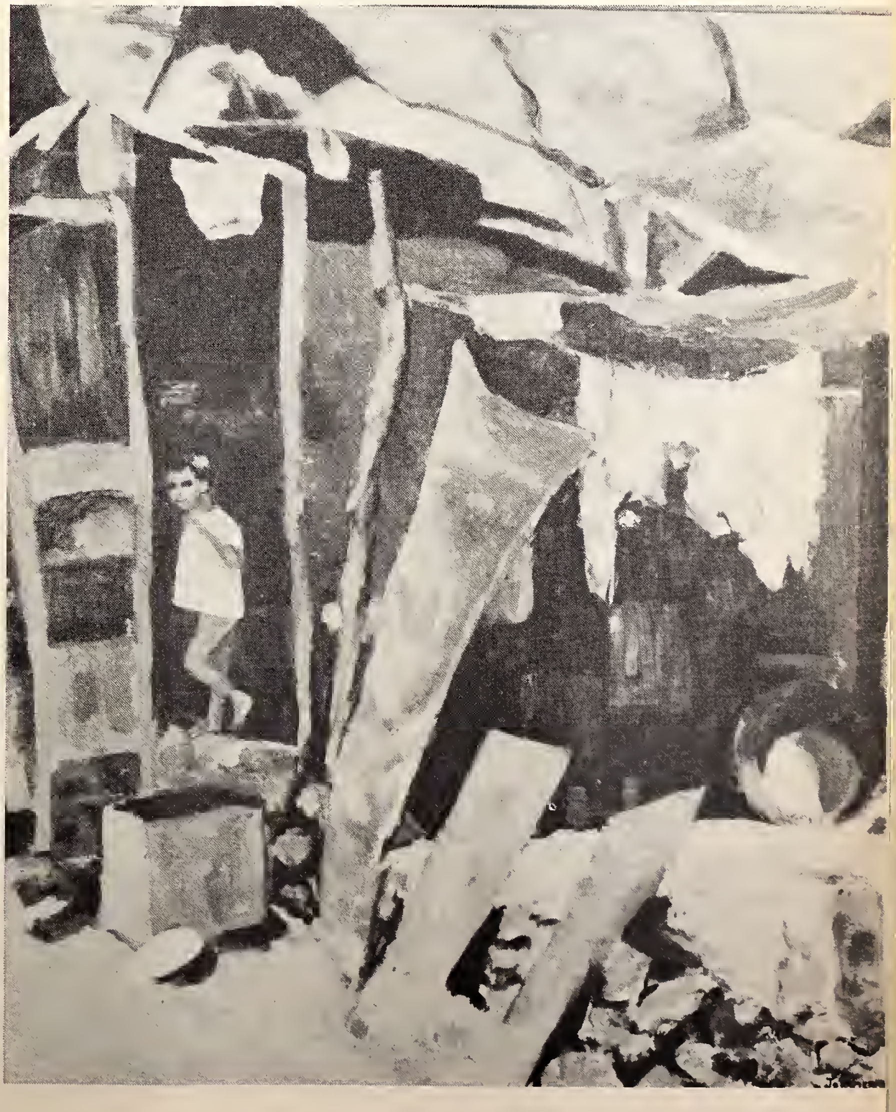
William Faulkner has a character in ne of his novels, a grandmother who, fter thirty years, discovered her randdaughter. In describing the randmother's feelings he says, "She ist didn't hope. Didn't know how to egin to hope. I imagine that after iirty years the machinery for hoping quires more than twenty-four hours get started, to get into motion gain." A ministry of compassion is ssential for the recovery of hope nd the rebuilding of life in its larger imensions, and it takes time.

"Great ideas," said Camus, "come ito the world as gently as doves. erhaps, then, if we listen attentively e shall hear amidst the uproar a iint flutter of wings, the gentle stir-ng of life and hope."

Perhaps the day will come in our vilized and advanced age when prejudice, hate, fear, violence, and war will not only seem illogical and wasteful, but also unnecessary—a day when chariots of iron become the plowshares of the paddy fields. In the meantime, God's people must seek to eliminate those things which cause prejudice, hate, fear, and violence. They must, in reality, be the compassionate community—translating into their relationships something of the healing, eternal caring Spirit of God.

An inscription placed in an English chapel during the disorder of the Cromwellian period says: "In the year 1653 when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley Baronet founded this church: whose singular praise it is to have done the best things in the worst times and hoped in the most calamitous."

"The Least of These" by Jan Lange



I Found The Hands of God

Grace Pearson Everson

When I got out of bed that morning in May, I had no idea what was to happen before the rising of another sun. Spring had stretched its wings over the land and was settling down to wait comfortably for the arrival of summer. I was knee-bent with the activities of spring housecleaning. With the children off to school, I turned my thoughts to the day's work ahead.

My husband's mother had made her home with us for the past seven years. Those were up-and-down years, I admit. She had come to us at a time when the rest of her children thought they had done their share, and at a time, also, when we were in the midst of building a new house, payday by payday. The financial and emotional worries were now heightened by another person in the home who was family, yet not quite family. There had been many days of which I had not been proud, because to bed with me at night went the memory of my sharp words and impatience with her. On those days, I prayed harder for strength and the ability to put myself in her place—eighty-four years of age, unneeded, and living in a borrowed home.

Today, as usual, she busied herself with the dishes, a prized task solely her own, and such small duties as I could find in keeping with the strength of her years. With great pride, she told everyone that she had not had a sick day in her life. Now, only a stiffening in her knees and faltering in her steps reminded her of the advancing years.

About 1:30 in the morning, I was jolted awake by a terrible strangling sound coming from the hallway. As one person, my husband and I struggled out of bed and ran to her bedroom. She was sitting on the edge of the bed, gasping violently for every breath. Her face was the color of putty, and she was unable to speak to us.

While my husband held her upright, I called the ambulance, praying with all my heart that she would live until it arrived. The minutes moved with cruel slowness while we watched what we feared were her dying moments. Neither my husband nor I remember the trip to the hospital, but somehow we were there, standing at the foot of the oxygen-tented bed while she continued her fierce struggle for life.

Sometime during that waiting period, I recall wondering if the minister should be called. She loved her church and counted a Sunday away as an unaccountable loss. I glanced at my watch. Four o'clock in the morning seemed a cruel time to rout our minister from his bed when morning was approaching.

Still—I looked at the bed—suppose she passed away before he came, before any consoling words of faith could be said to her? How could I live with that? The answer came back! You are a Christian. You have gone to church all your life. Your faith has been built up for emergencies such as this. The words in the Bible are not meant to be spoken by ministers alone. How many times have you told others that Christianity is in the living of it and the giving of i

Then, what would I say to her Upset as I was, no spontaneous words of assurance would come to mind Little fragments of Scripture floated up into my confused stream o thought. "If ye have faith as a grain of mustard seed . . . I will lift u mine eyes unto the hills." Then I re called the reassuring Psalm, familia since childhood. I took a deep breat and unzipped her oxygen tent for a brief moment.

"Mother, would you like me to sa the Twenty-third Psalm?" I aske softly.

"Oh, yes, I would," she gasped Impulsively, I reached for her hand

"The Lord is my shepherd, I shal not want. He leadeth me," and continued through the age-old word of unshakable faith. This night, the had a new meaning to me.

"Yea, though I walk through th valley of the shadow of death. . . . This, I knew, meant not only thos who walked through the valley bu also those who walked beside them.

"Mother," I searched for the prope words, "just think about these word and remember you are in the best c hands—those of God. There are n

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of th Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publica tion of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States or Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

etter ones," I said quietly.

"Yes, I know," she replied, still ripping my hand tightly.

We waited on, my husband and I, ntil the first streaks of dawn apeared over the city. The hospital oused from its half-sleep, and anther busy day began. This day lengthned into another and another until week had passed. Still she clung to er slim thread of life. We didn't look head because we thought it was just matter of days before she would be raduated into a greater, more-lasting ealm.

How great my amazement, then, hen the doctor met me at the door f her room one morning and told me ne could go home. They had done ll they could for her, and if she ould do without the oxygen, it was seless to detain her any longer. Anther heart attack could very well appen again, he said, but there was no nowing when. It could be a matter f days or a period of months. I lisned dumbly, without comprehension, efore I could ask him any questions, e had gone his busy way.

When I entered her room, she niled weakly up at me, free now of ne restricting tent.

"Mother, did he tell you?" I said nakily. "The doctor said you can o home."

"Oh, yes," she replied. "Isn't it vely? I don't know what I am doing ere anyway."

Already, her lagging memory had otted out the events of the precedg days.

I was too involved that day, setting o a temporary hospital, borrowing ecessary sickroom equipment, and lding to my sheet supply to think of e days to come.

The ambulance arrived the next orning, and only when the door losed on the attendants did the nmensity of my responsibility come me. We lived in the country, eight iles from the nearest hospital. My usband's job kept him away from ome fourteen hours a day. My venteen-year-old son and ten-year-old daughter attended a rural school for eight of those same hours. My aloneness almost threatened to overwhelm me. It was something I had to face, and somehow, I would have to find the answer to my panic.

The first few days I was initiated into the newness of baths, meal trays, and countless embarrassing little tasks necessary for the care of the bedridden. Her breathing fluctuated hourly, and my tension kept pace with it. I alternated between the coldness of panic and the weakness of relief. At night, I made a dozen trips to her room to make certain she was still breathing. During the day, I left reassuring notes to myself all over the house. "Pray for one hour's strength at a time. . . . You are never alone . . . . When in doubt, look up."

Before I could move my feet from the shifting sands of my own panic to the solid rock of faith, a friend stopped by for a visit. Her job as a practical nurse had kept her from seeing me for some time. She was a rather disturbing person, how disturbing I was to find out in that hour. When I told her that mother was home from the hospital, she was horrified. Did I know what could happen with no equipment, no oxygen tank, no reviving hypos? Did I realize the foolishness of caring for her alone —a responsibility that, with all her training, she would in nowise think of assuming? Did I know the various things that could happen to her in a few brief moments, ranging from insanity to strokes to sudden death? Her professional knowledge, thrust upon me just then, opened a dark abyss of fear into which I could feel myself falling headlong.

When she left, I paced the living room floor in mounting desperation. Yes, I realized my responsibility, but not in quite the light she had shed on it. I had a human life in my hands whose continuation depended solely on me and my alertness to all the danger signals. Her words hung over me like a shroud.

It was true. I had no equipment, very little know-how beyond common sense, and the awful realization that it could happen again at any time. These terrible facts I had been hiding from since the day she came home. Now, it was there, and what was I going to do about it? How was I going to live with it? My panic increased alarmingly as I paced, trying to find something to reassure me. God must be here, I thought. He always is. Yet, at that moment, the room seemed devoid of everything but my own sinking spirit.

Finally, I went to my bedroom and reached blindly for one of my daily devotional books. Unguided, the book fell open beneath my limp hands. I looked down at the pale blue page, desperately searching. Suddenly, as if written in shining gold, the words stood out before me:

"Peace I leave with you; my peace I give to you; not as the world gives do I give you. Let not your hearts be troubled, neither let them be afraid" (John 14:27).

I stood there with the book in my hands, and I read it over and over again. I absorbed the words until their peace seeped through every part of me. Peace was mine, it said. Not as my friend had given to me, not as the hospital had given to me, not even as the doctor was able to give to me. Only His peace, as He could give it to me. This was mine.

How foolish I had been. Who was I to think the life down the hall was in my hands? It was in the hands of God, and as long as He saw fit to trust me in caring for her, I would not betray that trust. When her call came, it would not be my mortal lack that would bring it about, but the fulfillment of a heavenly will in calling a child of His home to stay. Suddenly, the room seemed full of His presence, and I was filled with His peace upon which I myself had shut the door by my own doubt.

I left the book open on my dresser and with renewed faith in my heart, I went down the hall to answer her bell.

NEWS

Wide Response to India's Famine Needs

Nations and voluntary agencies from many parts of the globe have pitched in to give assistance to India during its current famine.

The United States has promised eight million tons of grain, and Canada, the second biggest donor, has shipped one million tons. Thirty-seven other countries have contributed $170 million in aid.

Despite these sizable allocations, it appears that India's total food supply this year will be about ten million tons less than the total amount consumed by the Indian people last year. Furthermore, this year there are nearly ten million more mouths to feed than a year ago. Thus the belts which were already drawn tight against the stabbing pangs of hunger will have to be pulled tighter still.

The President and Congress of the United States have been urged to support a more generous program of aid to India. Two serious obstacles to an increased allocation are the shortage of boxcars in the United States and the antiquated port facilities in India. It is doubtful if India's ports can handle any more supplies.

Yet, as the executive of one voluntary agency observed, "The United States has previously shown itself capable of overcoming such bottlenecks." The transportation achievement in Vietnam, where Congress approved expenditures of $1.2 billion for the construction of a port and other facilities for the support of the Vietnamese war, show what can be done.

Church and other relief and service agencies have also been actively engaged in giving assistance to the famine victims and in plotting pilot programs which will enable at least some of India's five hundred thousand villages to avoid a recurrence of such serious food shortages.

Following a special appeal by Pope Paul, Roman Catholics around the world contributed $3.2 million for the India famine. The World Council of Churches has appealed for $3 million to enable the Committee on Relief and Gift Supplies [CORAGS] of the National Christian Council of India to carry out a three-year antifamine campaign. Part of the $3,000,000 will be used for emergency food for work projects but the greater part will be spent on long-term programs designed to strike at the root causes of hunger—irrigation projects, family planning, land reclamation, and vocational training. CORAGS is giving emergency feeding daily to one million people.

Representatives of Catholic, Protestant, and other relief agencies in India attended a consultation in March 1966, to discuss the best way to attack the hunger problem. They agreed to set up a joint organization to help the country produce more food by coordinating and extending their present programs. This new body will be known as Action for Food Production Organization AFPO.

The Mennonite churches and missions in India are not members of either CORAGS or AFPO, but they are maintaining close touch with these organizations. Vernon Reimer, MCC director in South Asia, attended the consultation which saw the formation of the Action for Food Production Organization. The food for work projects in Mennonite mission and relief areas are being supplied by CORAGS.

The Mennonite mission boards and MCC have decided to coordinate their famine-relief efforts rather than to work separately, each in its own area. MCC has made $10,000 in emergency funds available to the Mennonite Christian Service Fellowship of India, an inter-Mennonite relief, peace, and service agency. The money will be used primarily for food for work projects in the state of Madhya Pradesh, where two mission boards have programs.

The General Conference Mennonites at Jagdeeshpur are operating a food-for-work effort which is assisting six thousand persons, and the Mennonite Church at Dhamtari has a similar project approved for four thousand. Only one person per family is allowed to work under these programs. Each worker receives som wheat, plus 21 cents per day.

MCC is similarly employing sevent people in the construction of a fis tank near Calcutta. A school has a ready been completed under this typ of arrangement.

The Mennonite Central Committe recently purchased one thousan pounds of rice, one thousand eigh pounds of split beans, and thirty-si thousand pounds of pork/mutton f shipment to India. The total valu of these food items was $28,500. Th food will be used by the Jagdeeshpu and Dhamtari hospitals, Shantipu leprosy homes, the MCC feeding pr gram in Calcutta, and in several smal er feeding projects. Twelve hundre women and children in the Calcutt area are receiving one meal a day.

Andrew Shelly, executive secretar of the General Conference Board Missions, reported in an interview r cently that the Indian church has r sponded well to the emergency.

"Our church . . . did not wait f somebody to come in from outsid When it was evident that there woul be a crop failure, with the inevitab famine, church leaders, at once, m to lay plans for the future. A reli committee was formed. . . . Thirt eight villages were selected as k places for work projects. . . . Pla were made to dig wells, other wel were to be deepened, ponds create roads built, and bridges made. . . Thus, the self-respect of the peop could be maintained and a vital spiri ual ministry could be fostered."

Shelly told of a further inspiring e perience. "Even in the midst of th crisis, in one area they have report four families coming to Christ. Th does not mean that everything rosy, but it does mean that the cris has its inspiring side. One pastor r ported that although the people we poor their faith is staunch.

Special contributions for Indi famine relief should be sent to a of the conference offices which ha programs in India or to the Mennoni Central Committee.

ENTRAL DISTRICT REPORTER

ptember 20, 1966 CENTRAL DISTRICT EDITION

Calvary Marks a Century of Faith

ne centennial and homecoming serv-es of the Calvary congregation, ashington, Ill., were held Aug. 27 d 28.

The celebration opened with a sup-r prepared in a large tent erected on e church grounds. In the evening historical pageant, under the direc-n of Verna Belsly, was presented, picting both the first years and ter years of the congregation. In the st part was an old-fashioned living om scene at which time Peter uckey and Peter Guengerich were lected as the first two ministers. ose in the scene were dressed in e attire of that time, and sang in erman to the accompaniment of an d pump organ.

The first church was erected in 69 at a cost of $2000. Sunday hool was organized in 1873 with classes. In 1890 meetings were held ar Pekin, which later became the thel Church. In 1894 the first Eng-h Sunday school class was permitted. 1923 German classes were dis-

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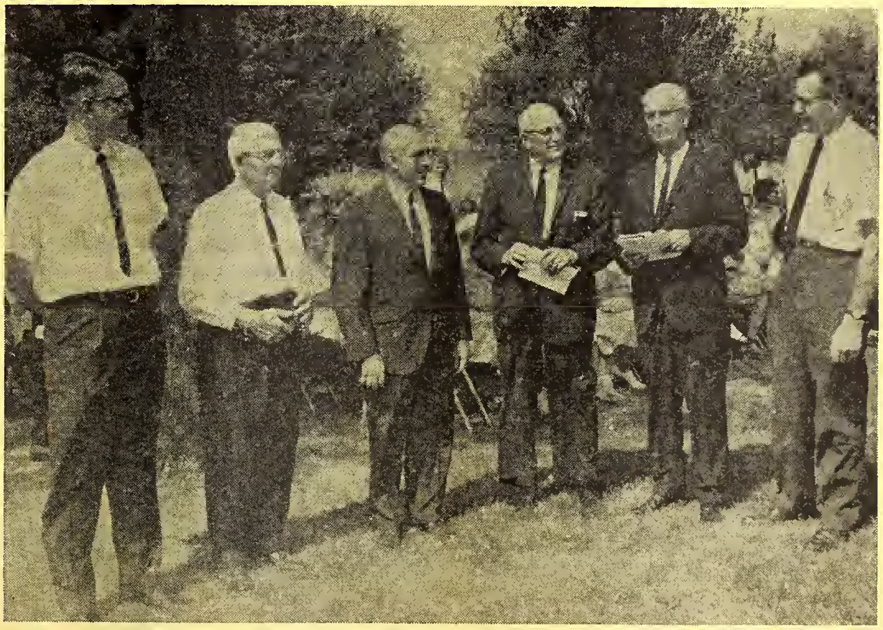
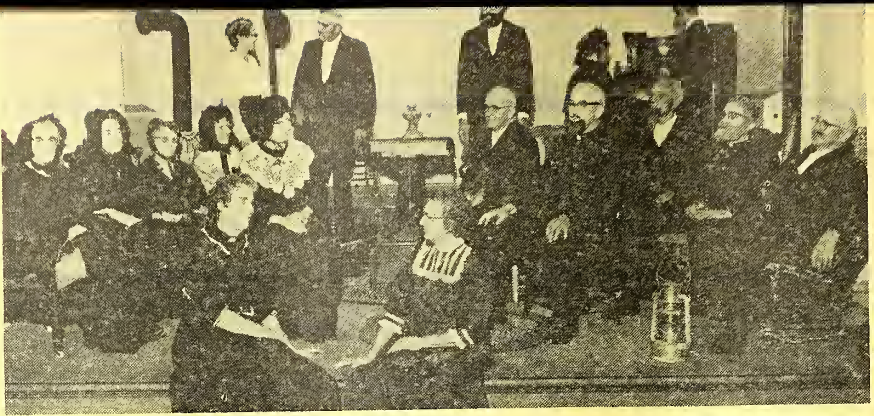


Former pastors and church leaders gather with the Calvary congregation, Sunday afternoon, Aug. 28, on the Ralph Vercler lawn, site where East Washington Church (now Calvary) was founded in 1866. Pictured are five pastors of the Calvary Church, Heinz Janzen (1956-63), Ben Esch (1911-51), Harry Yoder (1951-56), Samuel Ummel (1963-65), Ward Shelly (1965-), and Loris Habegger, president of the Central District. (Photo by Habegger.)

ansportation is a lot better today than it was in yesteryear ıen preachers drove miles to meet their congregations! emories may also be better than realities as Ward Shelly and n Esch reminisce. Central Conference sessions of yesteryear were trademarked by steam engines which provided the steam for cooking the roasting ears and wieners to feed delegates. Centennial was complete with this kind of supper Aug. 27, at Calvary Church, Washington, Ill.



This is the cast of the historical pageant at the Calvary Centennial, "Birth of an Idea." In this scene Bishop Joseph Stuckey is conducting the election in 1868 of the first two ministers for the congregation. The meeting was held in the home of Daniel Naffziger. Elected were Peter Stuckey and Peter Guengerich. Back row: Mr. and Mrs. Ralph Vercler, Harold Vercler, Miss Joan Gross, and Keith Schrock. Middle row: Mrs. Roy Ingold, Mrs. Rae Guth, Mrs. Bryson Roth, Mrs. Claude Esch, Mrs. Don Rider, Gilbert Gross, Rae Guth, Ralph Gross, Bryson Roth, Lester Smith. Front row: Miss Verna Belsly, director; Mrs. John Voelker, narrator.

Continued from A-1

continued. The Women's Missionary Society was formed in 1906. Bertha Kennel was the first president. In 1895 the South Church was organized. Services were discontinued in South Church in 1937. The building was sold and the proceeds used to build a chapel on the Congo Mission field. Most members united with Calvary.

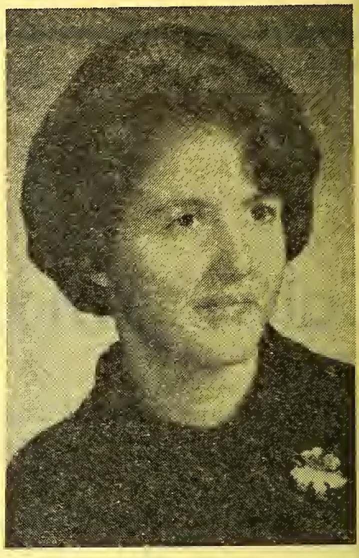
Harry Yoder, Heinz Janzen, and Frieda Streid participated in the Sunday morning service. The sermon was given by Loris Habegger. The local choir sang "O God, Our Help In Ages Past" by Price, and "The King of Love My Shepherd Is" by Shelley.

A Sunday afternoon service was held on the Ralph Vercler farm, where the first service was held in 1866 and Joseph Stuckey preached for two hours. Remarks were made by former pastors Ben Esch and Harry Yoder. A prayer of rededication was offered from the same spot where Joseph Stuckey stood to preach.

In the evening service, remarks were made by Samuel Ummel. The closing message, "Looking Forward" was given by Walter Gering. Also in the service the Adelphian Male Choir of twenty-five presented a series of anthems. This is an area Mennonite choir which sang forty years ago and was revived for this occasion. During the weekend, old pictures, records, and clothing were displayed. The Women's Organization also had a display showing their work.

All these have been baptized members of Calvary Church for more than seventy years. They still attend regularly. Left to right: Miss Mattie Sweitzer, Peter Streid, Mrs. John Kennel, Amiel Ingold, Mrs. Ida Guth, Mrs. Lorena Wagner.

YOUTH PAGE



Libby Rumer

Rumer Is Treasurer

In May Libby Rumer was elected as Central District YPU treasurer for a two-year term. She is a member of First Church, Lima, Ohio. A junior a Bluffton College, she is majoring in elementary education and minoring in English. She is a floor counselor and is treasurer of the women's house council. After graduation she plans to join the Peace Corps and teach in the fourth or fifth grade in the Philippines.

Register Now

The fall work camp for seventh through twelfth - graders at Camp Friedenswald will be Oct. 14-16. The dean of the camp will be Loris Ha begger, Elkhart, Ind. The cost is $6.50 The camp begins Friday evening, and closes Sunday noon.

Send in the registration below:

Registration for YPU Fall Work Camp

Oct. 14-16—Camp Friedenswald

Name . . . .

Address . . . .

Church . . . .

Advance deposit enclosed: $5.00

Send in before Oct. 1 to: Cam Friedenswald, R.R. 3, Cassopolis Mich.

Teen-Age Workcamp

At Toronto

Toronto, in the Indian tongue, means the place of meeting." This became rue for sixteen teen-agers, one cook, nd two unit leaders as a work camp was established in the heart of this ustling metropolis.

It was the first time for a Toronto enior high work camp. It was held uly 7-29. The group worked in the Alexandra Park community which is ndergoing an urban redevelopment roject. Many houses of the community have been expropriated by the ity and have been, or will be, torn own for the building of public-ousing facilities. The work campers worked on the houses which the city ound adequate for housing if they are epaired.

There were many painting projects, both large and small. Other jobs included: building a fence around a children's rooftop playground; cleaning out a man's cupboard, which had not been cleaned for twenty years; and similar projects which needed no aversion to getting dirty.

The work campers worked with St. Christopher House, a community settlement house serving Alexandra Park and the neighboring area. St. Chris is sponsored mainly by the United Appeal of Toronto. The group ate their meals there while living in a nearby house, which was donated rent free by the city.

The campers received much assistance from the two unit leaders, Darrell Fast and Betty Tiessen. Darrell is working full time with the Board of Christian Service in their summer service programs. Betty has been a public health nurse in Scarborough, a suburb of Toronto. Next fall she plans to go to Vietnam as a volunteer. The cook for the group was Annie Janzen who is the head cook at Canadian Mennonite Bible College.

Special thanks should be given to John Haddad, director of St. Christopher House, and his staff, who organized and aided the work campers in many ways and to Nick Dick and the members of the congregation of the Toronto Church, who provided transportation for group outings and organizational help. *Rick Emmert, Bluffton, Ohio.*

Marsha Bartlett, Wadsworth, Ohio.

Search for Meaning

At Atlanta, Too

Working in Atlanta this summer has been a challenging and enlightening experience. It is hard now to accept a life of semiaffluence without feeling guilty, and it is hard to realize that there is still a place for us in our small midwestern towns.

We worked in the NASH area, a large part of northwestern and central Atlanta. It is almost entirely Negro, and it is a poverty and semipoverty area. The letters in the word NASH stand for the first letters in the names of the streets surrounding the area. There are several general divisions and we worked with three of them: Vine City, which is a sort of shanty slum; University Homes, and Eagan Homes, the latter two being low-rent housing developments. Our work consisted almost wholly of playground activities, which we planned and carried out completely on our own. We also painted a house for a woman who had been threatened with eviction by the Health Council of Atlanta.

Our group consisted of two unit leaders, a cook, and eleven work campers, three of whom were from Atlanta. We lived in a large old house on the edge of the poverty area. The woman who owns the house treated us as though she were our mother. The house was near one of the small downtown areas which are scattered throughout every city; it was also near a Negro swimming pool, where we found we were always welcome to swim. Needless to say, the Negroes of Atlanta are not particularly welcome in the white swimming pools of the city.

We were fortunate in being able to meet different kinds and classes of people during our three weeks;

29 District Young People in Summer Service

Northern Cheyenne (Mont.) voluntary service

Barbara Fretz, Goshen, Ind.
Martha Plank, Goshen, Ind.

Minneapolis (Minn.) voluntary service

Suzanne Hilty, Bluffton, Ohio

Markham (Ill.) Work Camp

Delbert J. Gratz, Bluffton, Ohio
James Lehman, Berne, Ind.
John Pannabecker, Bluffton, Ohio
Margaret Purves, Bluffton, Ohio
Pam Neff, Donnellson, Iowa
Mr. and Mrs. Keith Kingsley, Markham, (unit leaders).

Rosthern (Canada) Work Camp

Suzette Graber, Iowa City, Iowa
Laura Yoder, Bluffton, Ohio (unit leader).

Toronto (Canada) Work Camp

Jean Flueckiger, Berne, Ind.
Pamela Graber, Iowa City, Iowa
Nancy Marie Grimm, Holgate, Ohio
Timothy Hartzell, Pandora, Ohio
Marsha Sprunger, Berne, Ind.

Minneapolis (Minn.) Work Camp

James Heiks, Bluffton, Ohio

Atlanta (Ga.) Work Camp

Beth Moser, Berne, Ind.
Dean Ogan, Berne, Ind.
David Smucker, Bluffton, Ohio
Sara Templin, Bluffton, Ohio

Waveland (Miss.) Work Camp

Priscilla Friesen, Bluffton, Ohio
Mitchell Kingsley, Pemberville, Ohio
Dean Lautzenheizer, Berne, Ind.
Sara Jo Lehman, Berne, Ind.
Sueann Kay Von Gunten, Berne, Ind.
Karl Kingsley, Pemberville, Ohio (unit leader).

everyone we met and talked with gave us, in some way, a new insight into the problems of the Negro ghetto and of racial segregation in both the North and the South.

Among other activities, we met other Atlanta young people at parties, saw a professional baseball game, visited a monastery at Conyers, Ga., visited Koinonia Farm near Americus, and attended concerts and lectures at the colleges and universities in Atlanta.

Now that we are home again and are trying to fit back into the lives that we once lived, or perhaps fighting against getting back into our old ruts, we realize that we have come back much wiser, and yet with so much more to learn than we ever have had before. We have come back with friendships almost more meaningful, it seems, than any we have ever formed before, and we also feel a new understanding of the people we love at home. We have come to realize how strong little children are, and how strong the will to live is, and how weak and inexperienced we ourselves are.

Because of our experiences working with people of poverty and oppression, our values have changed considerably, and perhaps there is some hope of our helping to fulfill the dreams of the common and the beautiful people. *Sara Templin, Bluffton, Ohio.*

C·E·E·P CORNER

Then whose shall these things be. . . ?

Have a Will? You'll Have One!

It has been well said, "You can't die without a will. If you don't have one of your own, the state will make one for you after you're gone." True—arrestingly true. The state has definite and fixed laws relating to estates, which have to be followed when there is no properly-drawn statement of the wishes or intentions of the deceased. Such laws are based on situations or considerations in the main, and must be observed despite whatever costs, complications, or personal hardships they may entail in any given case. Whatever the deceased may have had in mind, or even orally expressed otherwise, his intents can avail nothing when once his voice is stilled.

But he can avoid all that if he uses the time of opportunity by having drawn a legally valid statement of just how he wishes his holdings to be allocated. This obviously means a will drawn by an attorney who is familiar with the legal provisions regarding the proper formulation of such document in the state in question. No one can know the untold amount of added economic exactions and personal hardships which have been incurred, but might have been avoided by the fact of a properly-executed will. Moreover, by so doing he can also provide for some portion of his accumulated possessions to keep on serving the Lord's cause in ways of his choosing, long after his day of earthly opportunity is over.

An authentic booklet, "Making Your Will—What You Should Know Before Seeing Your Lawyer," will be sent free upon request, addressed to Committee for Encouragement of Estate Planning, 809 N. Evans St., Bloomington, Ill. 61701. *R. L. Hartzler*

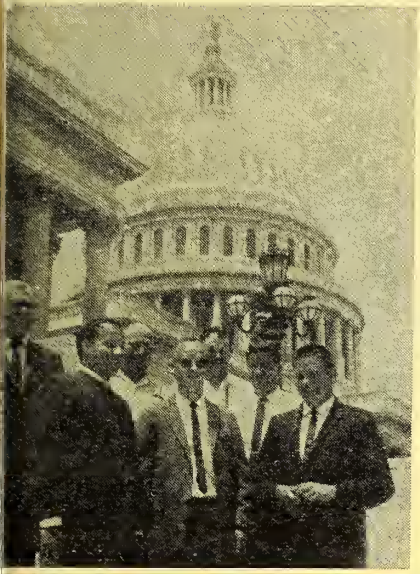
Frank H. Epp

Reports on Vietnam

Frank H. Epp, editor of the *Canadia Mennonite*, visited Mennonite com munities in Chicago, Indiana, an Ohio September 11-16; and will b speaking in churches of central Illino and Iowa, October 16-20. These tw trips through our district are spor sored by the district peace and servic committee, and in cooperation wit the Illinois OM Conference on th later date.

Epp spent five weeks in Vietna and other Asian countries this sprin and now shares his observations ar deep concerns. Those who hear hi will remember his fearless reportin and his devastating critique of Ame can policy in Vietnam.

One Day on Capitol Hill



. to r.: Alvin Voth, Aberdeen, Idaho; elvin Nisley, Hutchinson, Kan.; Allen eyer, Wayland, Iowa; Donald Nester, lanagan, Ill.; Walter Neufeld, Wayland, owa; Stanley Bohn, Newton, Kan.; Larry oth, Markham, Ill.

alter Neufeld, pastor of the Wayland Iowa) Church and a member of the eace and service committee, reports:

The Central District peace and ervice committee recently decided to ttempt a witness against the tragic nd immoral American military acon in Vietnam with a personal visit Washington, D.C. Those who reponded to a conference-wide invitaon to go, were Alvin Voth, Melvin isley, and Lawrence Voth, Markam, Ill.; Donald Nestor, Flanagan, l.; Allen Meyer and Walter Neufeld, ayland, Iowa; and Stanley Bohn, ewton, Kan. The date chosen for is visit was Wednesday, July 13. fter a helpful briefing and orientaon session on Tuesday, the members the delegation made their appointents with the respective senators and ngressmen for the following day.

All of Wednesday was spent visiting e offices of the congressmen and nators, to convey to them our deep isappointment with our country's stematic destruction of the people, e homes, and the poverty-stricken untry of Vietnam. The main thrust the testimony was a moral concern, ven in the context of the love and eace we as Christian people have und in Christ our Lord. About velve or thirteen congressmen and nators were contacted in face-toce conversations.

While a few of the officials were sympathetic to our concerns, the larger majority of them rejected it categorically, giving rather wholehearted and unquestioned support of our country's present policy and course of action. The group was generally impressed by the adamant atmosphere prevailing over the capitol city in the pursuit of our present war, and was greatly discouraged by the apparent hopelessness in changing this feeling.

When confronted by the questions —"Was the trip worthwhile? Did you do any good?" the first reaction was to reply rather feebly—"Well, frankly, we just do not know whether we did any good or not — only God knows." And I suppose this is true of this attempted witness, or any other Christian witness.

Irrespective of the impact made upon our officials, the greater value came, perhaps, in the influence of the trip upon ourselves. For those who had in the past been asking, "What can we do?" now had been granted the privilege to make a witness, in the confidence that God will use it and make it effective through the power of His Holy Spirit. So, while results cannot be tabulated on a scoreboard, or by a headcount, the concensus of the group was that the trip was very much worthwhile. While mountains of change may remain unmoved, a witness was made. And finally, this is what God does require of a man—to make his witness in the name of Christ. We would invite you to help make this trip more effective by adding your witness to ours. Get an envelope and a stamp, put your testimony on a piece of paper, and send it to Capitol Hill now!

Peter and Paul Return To Adams County Ministry

Peter and Paul Stucky, sons of Gerald Stucky, associate pastor of First Church, Berne, Ind., have spent their summer as workers for the Indiana State Migrant Committee in Adams County. They returned home from Indiana University and Goshen College for this summer ministry. Since both were born in Colombia, S. A., they speak Spanish very well, which was a great asset in their work.

LIECHTY MOTOR
CHEVY
BUICK

Paul, left, and Peter, center, Stucky receive the keys from Roman Liechty for the car donated to the migrant ministry by Liechty Motors, Berne.

Liechty Motors of Berne donated a car to the migrant committee for the summer's work. This migrant ministry is sponsored by the churches of Adams County through their ministerial association. A migrant clothing center was established, with local people donating clothing. The summer program also included two weeks of Bible school, as well as a five week Day-Care Center. First Church again offered its facilities for many of these services to the area migrant workers. Peter and Paul also provided leadership in taking many kinds of spiritual and recreational services to the various migrant camps.

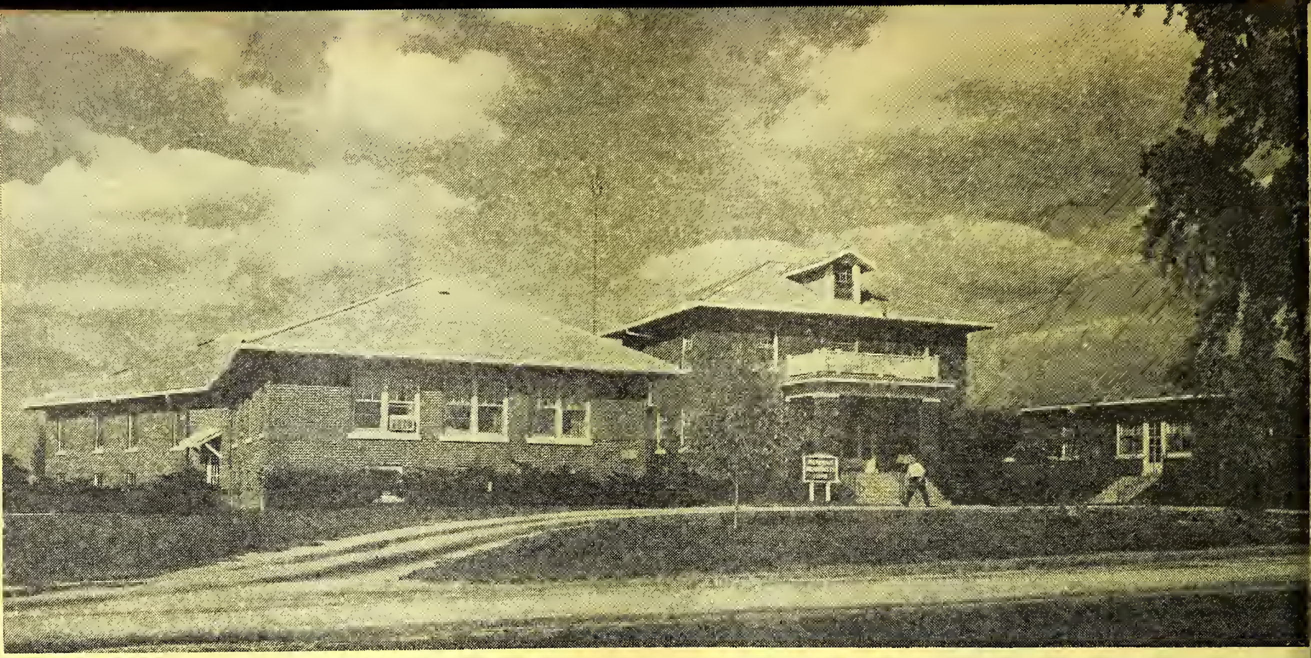
The Adams County Migrant Committee consists of the following people, many of whom are members of the First Church, Berne: Mrs. Kenneth Lambert, Howard Baumgartner, H. E. Dester, Gordon M. Liechty, Roger Fleuckiger, Vidal Villagomez, Mrs. E. Gordon Liechty, Robert Hegnauer, Gerald Stucky, all of Berne; Charles Elam, Monroe; and Roger Singgleton, Decatur.

Iowa Teacher Training

The four Iowa churches, Donnellson, Eicher, Wayland, and Pulaski, are planning for an Oct. 14-15 teacher-training workshop.

The Friday session will be led by Leonard Wiebe, chairman of the committee and pastor of the Maplewood Church, Fort Wayne, Ind. Friday's evening meeting will be at Donnellson.

On Saturday from 10 to 12 A.M., and from 1:00 to 3:00 P.M. at Pulaski Church, the group will divide into departmental groups. The following groups will meet, with their leaders: adults, Marion Franz; junior and senior high, Frank Ward, Newton, Kan.; primary and junior, Kathleen Kindle; nursery and kindergarten, Martha Graber, and "The Sweep of the Bible" by Ernest Porzelius.



Meadows (Ill.) Home. Meadows is located on highway 24, a few miles west of interstate 55. The new nursing addition is on the north, not visible from the front entrance. The center section was built in 1922, the west wing, left, in 1952.

Meadows Home Opens New Wing

Formerly a home for aged was thought of simply as a place of residence or refuge. With the passage of time, and as a result of a fast-changing society, homes for aged have altered in their social character, their function in society, and their services. Since the founding of Meadows Mennonite Home forty-three years ago, the home has undergone steady change, keeping the welfare of its residents, and the needs of aging, at heart. The purpose of the home always has been, and continues to be, to provide Christian care, physically and spiritually, with care to be given on a nonprofit basis.

The latest addition to the physical facilities of Meadows (Ill.) Home was dedicated July 17. More than five hundred people attended the open house. The $225,000 addition was built to fill a need of nursing care for sheltered-care residents and others in need of nursing care. A new and modern kitchen to meet state requirements was also included in this expansion. The new wing provides fourteen nursing-care beds, plus one emergency bed. The garden-level section, with four double and two single rooms gives ten additional shelter-care beds making a total of fifty-nine beds in the home.

The all-steel and concrete building has all the nursing-care-patient rooms built around a nurse's station. Each room has its own stool and lavatory thermostat, and TV connection. Lo cated in the garden-level section is large living room with attractive garden-type furniture. Another room on the same level is being equipped with refrigerator, stove, sink, and table for snacks and small family gatherings.

The attractive Danish walnut furniture and colorful drapes give

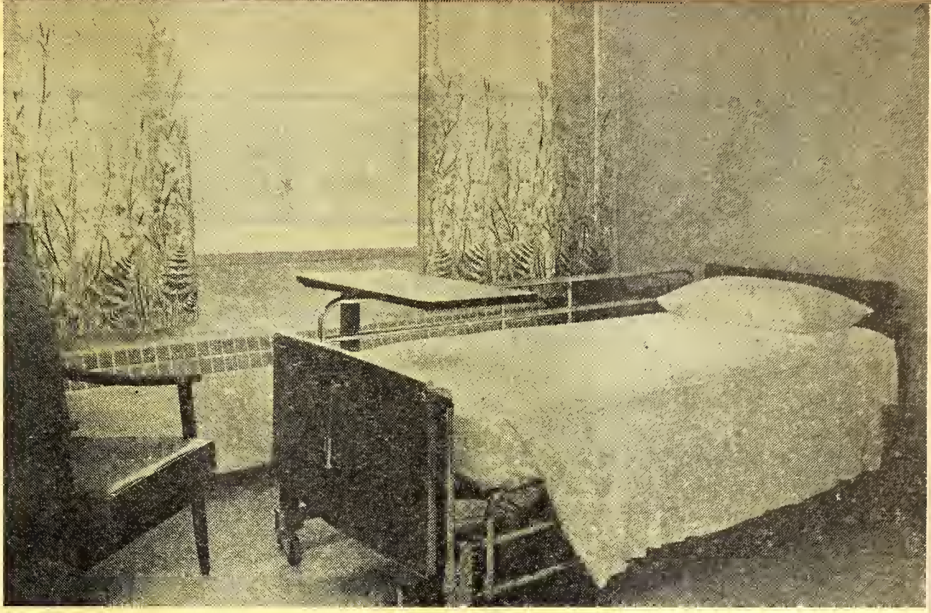
The upper floor of the new wing has fifteen nursing-care rooms built around this central nurses' station.

The new wing provides four double an
living room with garden-type furniture.

melike atmosphere to all the rooms. dding a new kitchen has made it ssible to enlarge the dining room ving 25' x 50' area for dining and sembly activities.

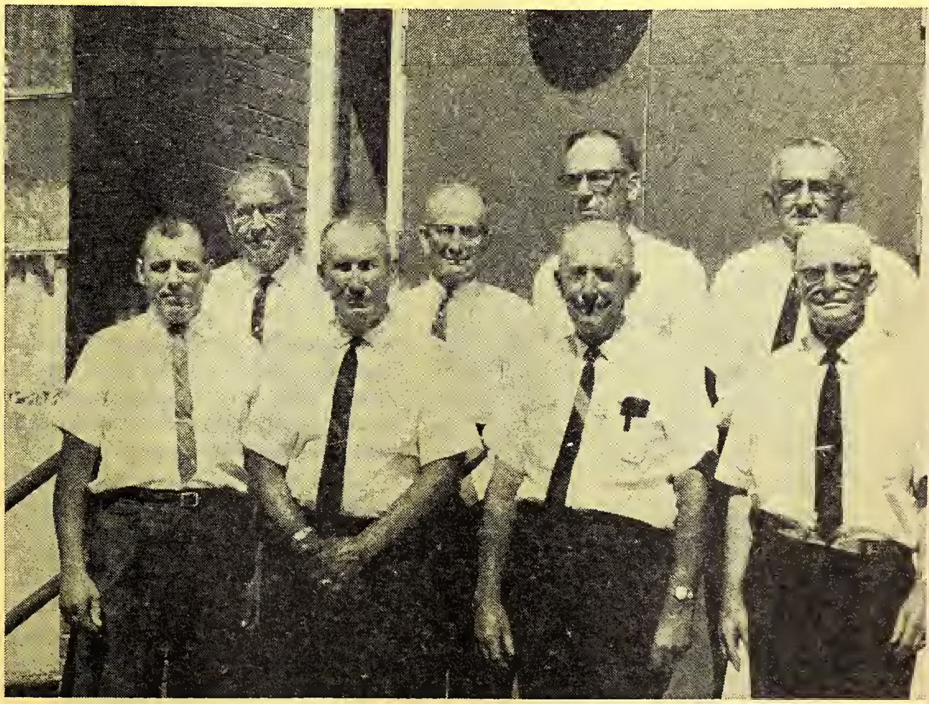
The nursing-care section adds a w dimension to the program. Em- asis will still be upon sheltered care, inking of a more fully-organized ac- ity program. Plans are to have one ployee in charge of this phase with lunteers assisting. Hopes are also incorporate a limited volunteer aplaincy program.

Such an expanded program provides ier benefits, such as additional em- oyment. A number of individuals retirement age find part-time em- oyment an added source of income, is a continuing sense of contribu- n to society. As a church institution, has been possible to be an outlet r various service programs of the urch. Two young girls help under e MCC trainee program. Under the c voluntary service program a li- nsed practical nurse from Canada sists.

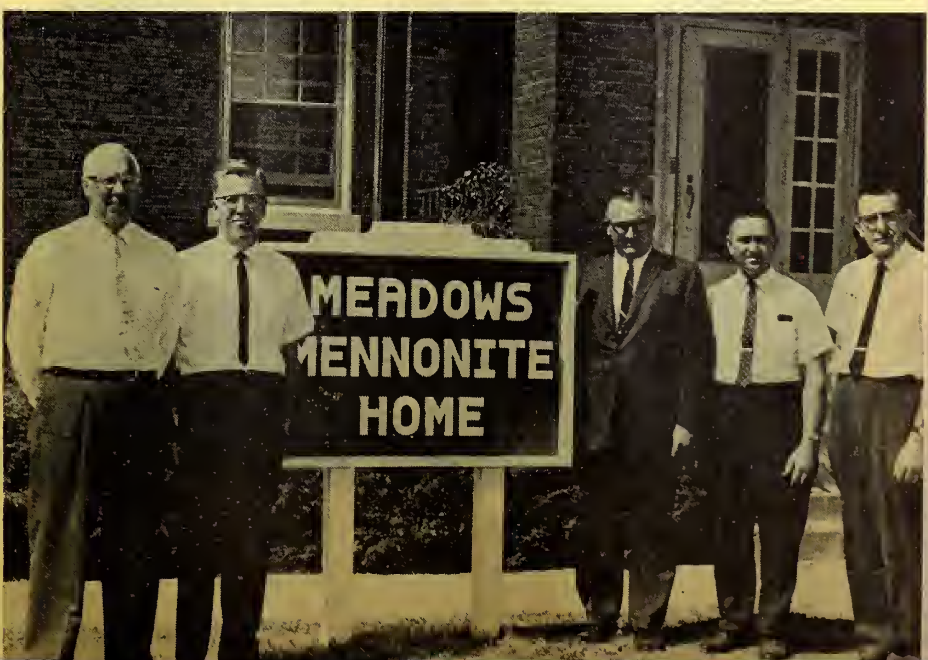


The new nursing-care rooms are furnished with Danish walnut furniture and colorful drapes.

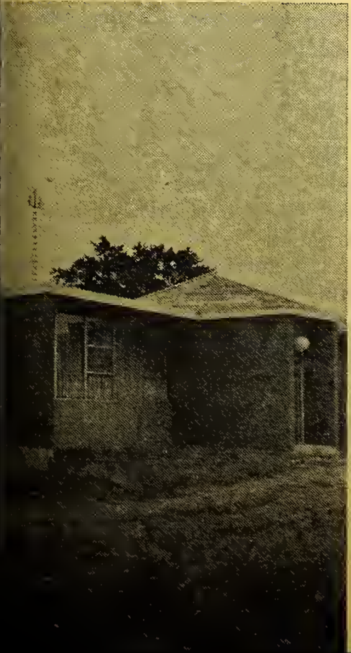
e Meadows Home board of directors: ck row, Albert Frey, Eli Zimmerman, s Suter, Ralph Vercler. Front row, erlo Zimmerman, Ralph Forney, Pete pp, Arthur Bertsche, chairman.



aders of the dedication service, July , l. to r., Lotus Troyer, pastor of Oak ove Church, Smithville, Ohio, former stor at Meadows; Milo Nussbaum, stor of Evangelical Mennonite Church, orton, Ill.; John Lehman, pastor of lem Evangelical Mennonite Church, eadows; David Schrag, administrator the home; Loris Habegger, president the Central District, who presented address, "Sharing Our Love." (He o took the pictures.)



on the garden level, also a large



CONSIDERATION

A forum for the sharing of Christian insight and concern among the lay men and women of the Central District. While certain individuals are invited to respond to each month's "consideration," any reader is encouraged to send his comment on next month's "consideration" which appears at the end of this section. Responses in 200 words or less should be sent to the editor, 1729 Frances Ave., Elkhart, Ind.

Questions for "consideration" are also welcome. The ideas expressed in this column do not necessarily reflect the position of the Central District Reporter, because we stand for the free discussion of anyone's sincere Christian concern.

CONSIDER . . .

In most of our churches, September ends the Sunday school year, and we look forward to the new year beginning the first Sunday of October. As you look back over the last Sunday school year, what do you think were the most significant things that happened in your church in Christian education? Your friends in our oth
churches are interested in knowing-
and planning for 1966-67.

SOME NEW TEACHERS

As I look back over our Sunday scho
year, I can't point out any one pr
gram or event that I think would l
of particular interest to other churche
or any new ideas that are guarante
to cure what seem to be our univers
Sunday school ills. The most signi
cant thing that I believe happened
our Sunday school this year was
have a few of our people accept t
call to serve their Lord by teaching
Sunday school class. I'm speaki
particularly of those who have nev
taught before.

This seems, on the surface, to l
such a small thing to write abou
but our Sunday school teachers ne
to spend many hours studying, lear
ing, and witnessing, and get sma
recognition for it—at least from u
They have to be dedicated and willi
to give up many things that most
us are not willing to give up—eve
for our Lord's work. I hope eve
Sunday school has had at least o
new teacher this past year. If
weren't for these new teachers o
Christian education would end.

I believe that this is where o
strength lies—in finding and traini
individuals who are willing to p
Christ first in their sense of value
I hope that at the beginning of th
coming year every Sunday school c
find at least several more who w
come to learn what a rewarding e
perience teaching a Sunday scho
class can be. *James L. Boshart, Eigh*
St. Church, Goshen, Ind.

PLANS FOR NEW CLASSROOMS

Our Sunday school classrooms we
built in the late twenties for t
membership probabilities for the ne
twenty years; now, nearly forty yea
have passed.

We have completed a new sanctua
and are making preparations to r
model the old one into new clas
rooms for our Christian educatio
department.

Architectural plans have been draw
for this first phase, which will co
about ten thousand dollars.

We have set up a building fu
committee to work out financing d
tails for the project. Through i
efforts we are using special buildi
fund envelopes the last Sunday of ea

Ernest Porzelius Attends Pastoral Care Institute

Where do people go for help with personal problems that cannot be solved by their own resources? The largest number, 42 percent, seek out a clergyman, according to the Joint Commissions on Mental Illness and Health.

This summer, a number of clergymen spent six weeks at the The University of Iowa studying ways in which they can be most helpful to these people. The participants gained practical experience by working with patients at University Hospitals in conjunction with the hospital staff.

"The hospital is obviously a place of crisis for many people who face suffering, surgery, and possible death," explained David Belgum, associate professor of religion. "The course lets pastors learn how to work with other professions as a part of the healing team."

Among the clergymen who participated in the U of I Pastoral Care Institute, and who received certificates of completion was Ernest Porzelius, Zion church, Donnellson.

Charles Ledin, left, Keokuk, and Ernest Porzelius, Donnellson, are congratulated by David Belgum, University of Iowa School of Religion after they completed a six-week institute in pastoral care. The course, which offered graduate credit at the University, was designed to help clergymen in dealing with people having great personal problems. Ledin is affiliated with the First Lutheran Church, and Porzelius, with Zion Church, Donnellson, Iowa.

nth in our regular church service
erings. It is the aim of the com-
ttee to raise an average of $800
month. Thus far we have been
lding that average.
Construction will start late this
l, Thus, the first phase of our
ristian education renovating plans
l be under way. Ultimately the old
nday school rooms will be removed
l a new area constructed to com-
te the needed space for our church
l its total activities. *Eugene Raber,*
st Church, Sugarcreek, Ohio.

WEEK OF CAMPING

valuable experience for the past
r has been the week of camping
l Bible study with grade young
ple, with our pastor in charge.
is experience made our youth better
uainted with each other, with the
tor, and, certainly, with the part
the Bible they studied intensively.
this took some sacrifice, the results
tainly made the effort worthwhile.
Camp Friedenswald also provided
uable Christian education, and the
nday school paid part of our camp-
' expenses, to encourage greater
ticipation.
Though we have no magic formula, our Bible school has proved a successful and valuable part of Christian education. Its success is due in part to our excellent materials, and willingness of the teachers to work in the Bible school.

Although much of this does not reflect the accomplishments of our local Sunday school, the most skilled workman without tools is helpless. One of our needs is teacher training. While our teachers are devoted and committed to their job, we need to broaden their base. More teachers should be available to fill the need supplied now by the few. This is one of our ever-present problems. Any solutions? *Lyle Messner, First Church, Wadsworth, Ohio.*

LEADER TRAINING

The past three years Zion Church, Donnellson, has held Christian service training classes, using the books "Learning to Lead," "Learning to Teach," and "Learning to Understand People."

During March, five two-hour classes were held weekly on "Learning to Understand People." Sessions were led by the pastor. We were fortunate in having Charles Lind, psychologist at the Iowa State Penitentiary lecture and lead some of the discussions. He was a dynamic speaker. We must understand people if we are to teach or help. Parents, the home, teachers, and day-to-day contacts exert a powerful influence in shaping character. Several members of the class were from other churches in the area. *Mrs. Reuben Neff, Zion Church, Donnellson, Iowa.*

HOME BIBLE STUDY GROUPS

I feel one of the best experiences in our church was the home Bible study groups started last fall. "The Reluctant Missionary," a study on Jonah, and "Live as Free Men," a study of Galatians, were used. Pastor Janzen's challenging sermons each Sunday, previous to the chapter studied, were stimulating to discussion as we sought to apply these lessons to everyday life. I feel these small group meetings were very helpful.

Mrs. Janzen conducted a ten-week course on "Learning To Teach." This was very challenging to both young and old in helping to evaluate our own teaching methods.

Another big step was our combined Bible school with Kidron Church.

Our newest project is the education wing to our present church which should be ready for use early next year. We trust the facilities which are badly needed will not only enhance our teaching, but will truly be an outreach to the unchurched. *Vernon Lehman, Salem Church Kidron, Ohio.*

DISCUSSION ACROSS GENERATIONS

One significant experience of the past year has been a series of Sunday evening sessions where each member was invited to participate in a discussion group which met in homes of participating members. Twenty-eight groups met each scheduled Sunday evening to discuss their Christian responsibility in the community and in the world. The book *Salty Christians* was used as the discussion guide.

Many people felt this was a way of continuing Sunday school class discussions. However, these groups had the new and interesting dimension of crossing generation lines. An effort was made to include all ages, from high school young people to senior citizens, in each group.

The other area of thrust has been to take a careful look at traditional Sunday school departments. Teachers in departments from nursery to senior high have been examining goals, methods, and materials in each of these departments. We are hoping a careful evaluation of what is, and has been, will help us set a more helpful course for the coming Sunday school year. *Mrs. Herbert Kindle, First Church, Bluffton, Ohio.*

STUDY CURRENT BOOKS

Subject matter of the uniform Sunday school lessons is not always relevant. This accounts for the lack of interest that is often shown. When the Christian is up against so many challenges from society, he wants answers and help. The Sunday school hour is one time in the week when some of these challenges should be met. An option was given members to choose the study material: Sunday school lessons, or stated books which were of interest.

The study guide on "Christian Discipline" was discussed for five months. The teacher each week was a different member of the class. Members chose their chapter early, so ample time for study was allowed.

The interest of the group held very well. Another group was formed and they are studying the book "Your Child" by Anna Mow. *Albert S. Bauman, Neil Ave. Church, Columbus, Ohio.*

CONSIDERATION FOR NOVEMBER

(Please send your replies to the editor by Oct. 15.)

As she dried the silver platter which Grandmother received as a wedding gift fifty-seven years ago, Julia spoke. Quite a stack of dirty dishes was still to be done, so with Mother's hands in the dishwater, Julia thought this was her opportunity.

"Mother, last Sunday in our Sunday school class we had a hot argument. Jane started it off by saying, 'Dancing is a sin! I'm not coming to the sophomore class party!' Jerry, you know, he is president of the sophomore class, called her an old puritan fossil. Then we practically chose up sides. I didn't know what to say, Mom. I can't figure out why we all got so steamed up about it. Do you think dancing is so bad, Mom? May I go to the class party?"

Mother straightens up and replies:

FOR DISTRICT WOMEN

Theme . . . "Go out to the highways . . . that my house may be filled." The call to follow Christ and become fishers of men does not permit us to remain on the sidelines and become a sterile, passive witness. To be effective in the world today, one needs to realize that Christ did not call us to follow. He called us to be emissaries. . . . Confrontation, involvement—action are called for, and how can we witness effectively if we have not prepared ourselves adequately? Guide to Mission Study 1966-67.

New Study Guide

The theme and quotation above are from the foreword of the new *Guide to Mission Study 1966-67* prepared for use in our mission organizations by the MWA literature committee, consisting of Mrs. Lotus Troyer, Mrs. Gerhard Buhler and Mrs. Earl Salzman.

A program of Bible study is one of the features outlined for us this year in the guide to help us prepare ourselves adequately for witness. The authors point out, "We need to study to be able to sustain our Christian faith in our encounter with the world."

Another reason for this emphasis is stated: "This year marks the one hundred-fiftieth anniversary of the American Bible Society. As we seek to send Bibles around the world, we are alarmed at the lack of Bible knowledge in our own country. Having a Bible doesn't always mean that it is used." Let us remember that we are encouraged to give "plus" gifts, as individuals and groups, to the work of the American Bible Society, in addition to our regular WMA budget giving.

President's Corner

As we enter our final quarter of the year we set for ourselves new goals within our larger goal of serving Christ. How do we evaluate our first three-quarters? How do we measure up to His calling of being branches of the True Vine?

Presidents of local societies have received the new WMA Guide to Mission Study for 1966-67, giving a glimpse into the new year's program of witness through WMA. Our appreciation to the literature committee (more directly to those in our district) who have given sacrificially of their time in planning this study of outreach for societies throughout the conference.

Just as soon as your officers for 1967 have been elected, be sure to pass this Guide on. Only through careful thought, planning, and prayer can the new officers lead us effectively forward in growth and service for Christ. *Mrs. Russell Oyer, president.*

District WMA Projects

Our page this month shares information from one of the projects we support within our own district through section IV of our CDWMA budget. In 1966 our goals for district projects are $360 for Meadows Home, $360 for Mennonite Hospital, $900 for Camp Friedenswald, $900 for missions and newly established churches and $1080 for Bluffton College. Societies, send the contributions for these to ou district treasurer, Mrs. Leland Dille Bluffton, Ohio.

District Women Aid Meadows Home

The new nursing wing dedicated c July 17 at the Meadows Home co tains fourteen nursing-care beds ar one emergency bed. Ten addition shelter-care beds are located in tl new garden-level section. Providi draperies for these new rooms is tl 1966 project of the Meadows Auxi iary. The east sunroom is also to b redecorated and receive new draperie Contributions from the Central Di trict societies are used for these au iliary projects.

In 1965 the project completed w the redecoration of the office ar reception room, including paintin new carpeting, and new draperie Previous projects have supplied a electric cleaner, Corning dinner war stainless steel flatware and many oth items. A subscription to the Nation Geographic is given to the Meadov Home by the auxiliary each year, ar members donate cookies, jellies, ar jams. The ladies also help with free ing, canning, and housecleaning ea year.

Birthday parties for the residen are planned each month by the soci ties from various churches. Work da are held at the home every tv weeks, at which time auxiliary mer bers crochet pot holders, weave dis cloths, make patch quilt tops, r

Meadows Home auxiliary members examine materials for the new nursi wing. Pictured are: Mrs. Alpha Bachman, Normal; Mrs. Ralph Forney, Gra mont; Mrs. Ralph Streid, Meadows; Mrs. Merle Zimmerman, Flanagan; M J. E. Atherton, Congerville.

ındages, stuff toys, and also provide reading and music appreciation time.

Maximum capacity of the older part ; the home was thirty-four, and has been filled most of the time ıring recent years. Residents average ound eighty years in age, and about o-thirds are Mennonite.

Meadows Home has been a district oject of our WMA ever since the entral District was organized. At at time, it was the only Mennonite ıme for the aged. Since that time, number of other homes have been, are being, built within the district. ıe WMA executive council recom-ends that societies in the various eas where these homes are located ke a real interest in the residents d their needs for encouragement, ancial support and prayer.

David Schrag, superintendent of eadows Home, reported last year at among the aged are "those who el rejected, lonely, defeated, and ıstrated. The spiritual ills of some our aging people are very acute. fe becomes a tragedy when there both physical deterioration and iritual bankruptcy. We would like have the evening of life be a time spiritual growth and fulfillment."

An hour or two spent in chatting th, or reading to, elderly persons ıo may be lonely can help meet ese needs. Perhaps they could be en handwork which would help em feel needed and useful, or taken brief outings for a change of scen- /. Tape recordings of interesting ograms or worship services can be ıde as we find things of interest to ıre with those whose bodily infirmi-s limit their physical activity.

eminders

district societies are asked to send .50 per member for leprosy bundles Taiwan to the North Newton an.) cutting room Sept. 1 and t. 15.

Central District women's retreat will at Camp Friedenswald, Sept. 16 :00 p.m.) to Sept. 18 (1:00 p.m.). eakers will be the Gerald Stuckys. e cost is $6.25. Plan to attend.

rs. Ramseyer Is Editor

e L. L. Ramseyers returned from rea Aug. 22, and she will resume editing of this women's page with October edition. Send materials publication and ideas to share to s. L. L. Ramseyer, 488 W. Elm, ıffton, Ohio 45817.

YOUNG MISSION WORKERS

Junior mission girls, Salem Church, Kidron, Ohio, are in grades 3 to 7. Their leaders are Mrs. Vernon Gerber and Mrs. Leroy Lehman. They recently went on an overnight camp and enjoyed singing outdoors in a circle, a wiener roast, and games. One of their recent projects was making scratch pads.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

Woodlawn, Chicago, Ill.: to the Edward Kirks, Catherine Eunice, June 14.

First, Sugarcreek, Ohio: to the Richard Hershbergers, Brian Kelly, June 9.

Maplewood, Fort Wayne, Ind.: to the Joe Zehrs, Lisa Jo, May 15; to the Leonard Wiebes, Jan Marie, Aug. 9.

Salem, Kidron, Ohio: to the Rodney Hewitts, Anita Faye, June 13.

Grace, Pandora, Ohio: to the Paul Fikes, Paul III, May 26; to the David Orens, Bethanie Dawn, June 7.

First, Berne, Ind.: to the Ken Neuenschwanders, Sheryl Ann, June 24; to the Arlan Balsigers, Von Lee, July 3; to the Frederick Wullimans, Phoebe Yvonne, July 13; to the Dean Beers, a daughter, July 20; to the Terry Augsbergers, Gregory Scott, Aug. 13.

First, Wadsworth, Ohio: to the Richard Molnars, Timothy Michael, June 11; to the Thomas Swigers, Rene Elizabeth, Aug. 1.

Congerville (Ill.) Church: to the Larry Reels, Jeffrey William, June 24.

Community, Markham, Ill.: to the Larry Voths, Linda Marie, May 25.

Apostolic, Trenton, Ohio: to the Thomas Theobalds, Kelly Lynn, June 11; to the Martin Arnolds, David Eugene, June 8.

Ebenezer, Bluffton, Ohio: to the Larry Mosers, Julee Mae.

Calvary, Washington, Ill.: to the Donald Seamans, Emma Christine,

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

Salem, Kidron, Ohio: George Gerber, 65, June 20; Wilson Hofstetter, July 9.

Congerville, Ill.: Frank Roudenbush, 65, June 30.

Eighth Street, Goshen, Ind.: Dalton Watson, 65, July 1; John A. Hilty, 88, June 3.

First, Bluffton, Ohio: Mary Diller, 87, July 13.

Calvary, Washington, Ill.: Rufus Rich, 68, Aug. 8.
July 21; to the James Winds, a son, Aug. 11.

North Danvers (Ill.) Church: to Roger Rissers, Mark Allen, June 12.

First, Lima, Ohio: to the Butch Hatchers, Charles Eugene, June 15.

St. John, Pandora, Ohio: to the Ronnie Mosers, twins, Lisa Kay and Teresa Ann, June 25.

Hively Ave., Elkhart, Ind.: to the Jack Hertigs, Stephanie Jo, Aug. 17.

NEW MEMBERS

"Ye are . . . fellow citizens with the saints."

Meadows, Ill.: Elmer Gerig, the Bruno Penners.

First, Lima, Ohio: Debbie Brown, Brice Brenneman, Carolyn Neufeld, the Elmer Neufelds.

Carlock (Ill.) Church: Cathy Tobias, Daniel Miller, Mrs. Raymond Waller.

Hively Ave., Elkhart, Ind.: the Paul Rotens.

First, Wadsworth, Ohio: Phillip Croyle, Susan Halterman, John Klassen.

Salem, Kidron, Ohio: the Lester Bixlers.

McKinely, Mio, Mich.: Margaret Farthing.

Calvary, Washington, Ill.: James Guth, Randy Harnish, Douglas Schertz, Dennis Schertz, Peter Bachman, Connie Bachman, Ruth Ann Bachman, Roger Bachman, Kurt Ehling, Philip Flanagan, Juanita Herbst, Jan Ulrich, Larry Yoder, Nancy Jenks, Sheila Aschenbrenner, Keith Naffziger.

WEDDINGS

"That theirs may be a love that has no ending."

First, Sugarcreek, Ohio: Mary Pauli and Henry Kaufman, June 4.

Bethel, Fortuna, Mo.: Carol Jean Davis, Glenn James Milburn, June 4.

Grace, Pandora, Ohio: Judy Basinger and Mark Stall, June 18; Carolyn Luginbill and Rodney McDaniel, July 9.

First, Berne, Ind.: Paul D. Habegger and Phyllis Anne Hinkle, June 19; Judith Stucky and Lewis Sprunger, July 16; Philip Sprunger and Janice Smith, July 23; Janet Graber and Richard McKean, July 30.

First, Wadsworth, Ohio: Homer Beery and Carrie Jackson, June 5; Adele Friedt and Tom Sailors, June 6.

Silver Street, Goshen, Ind.: Norma Shaum and Lyle Peters, June 25.

Salem, Kidron, Ohio: Jack Norr and Nettie Klassen, June 24; Myron Nussbaum and Kaylee Heck, July 16.

Zion, Donnellson, Iowa: Leron Krebill and Anita Vermazen, June 18.

Ebenezer, Bluffton, Ohio: Ladine Diller and Gary Herr, June 26; Carol Basinger and Mike Connell, Aug. 13; Donna Basinger and Leon Lehman, Aug. 20; Cheryl Ann Dalke and Stan Epp, Aug. 26.

Eighth Street, Goshen, Ind.: Jerry Risser and Donna Rose Van Hoy, July 9; Barbara Swartley and Jerry Miller, Aug. 6.

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

EDITORIAL

For Christians Only

Recently, answering a long-distance telephone call, my wife told the inquiring operator, "He is in the Michigan City prison." While there—for one day—I learned something about a Christian ministry to prisoners, and, upon reflection, something about the ministry of the church "outside," and about myself. "What was it?" you ask.

The chaplain told me about the three small Christian therapy groups he leads, which meet every week.

"Of course, they are for Christians only," he said.

I felt very critical—imagine twenty-two hundred men within those walls, and only three small therapy groups, and these open to Christians only.

On the ride home, I vented my criticism. "Only for Christians! But what about the others? Doesn't anyone care? Doesn't Christ's circle of concern include those, especially, who are most broken and lost?"

Then the trap sprung. "Is your church really any different?" my rider asked.

It was then I experienced one o those moments of realization!

"My Sunday school class is fo Christians only." This *Reporter* is fo Central District Christians only. Th jet charter for the 1967 Mennonit World Conference is for Central Dis trict Christians only. "Coming to thin of it, 90% of our local church's ener gies are directed to Christians only, I said.

Maybe your church is different Maybe your church has within it th spirit of Jesus, who chose the ol text from Isaiah 61:1, 2, as the mode for His ministry:

"The Spirit of the Lord God i upon me, because the Lord ha anointed me to bring good tidings t the afflicted; he has sent me to bin up the brokenhearted, to proclai liberty to captives, and the openin of the prisons to those who are boun to proclaim the year of the Lord favor."

Jet to Europe in 1967

Plans are being made for membe of Central District churches to cha ter a jet plane to Europe in July 196

The cost is estimated as being co siderably below conventional fare and the trip will allow freedom t use the approximately three weeks i Europe in any way desired. It wi leave Chicago about July 20 so th people can attend Mennonite Wor Conference Sessions in Amsterda and will return to Chicago abo Aug. 11. Special tours in Euro and/or the Holy Land can be o ganized by Menno Travel Service.

Complete the coupon below a mail it, if you are interested.

— — — — — — — — — — — — — — — —

We are very much interested in the jet trip to Europe in 1967.

Name. . . . .

Address . . . .

Church. . . . . Number of persons. . . . .

Mail to: Gordon Dyck, 3003 Benham Avenue, Elkhart, Ind. 46514

ews and Negroes Clash

he following analysis was written by 'illiam Stringfellow, New York at- rney and Episcopal layman.

erhaps the most poignant dimension the American racial crisis, especial- in the northern cities, is the surfac- g of anti-Semitism among some egro citizens.

Negro anti-Semitism is not of re- nt origin. It is not a new or sudden enomenon. It has been latent in e urban black ghettoes for a very ng time, but only lately has become nspicuous.

Pickets have denounced Jewish in- stment in slum tenements. Some wish merchants have been boycotted d many stores owned by Jews in e ghettoes have suffered looting dur- g the race riots. At least one, though t all, of the black nationalist sects enly preaches anti-Semitism, and is frequently rumored that it re- ives financial support from other ti-Semites, like the American Nazi rty. In one community, a furor was used by an anti-Semitic remark of prominent Negro in a public meeting though the press generally over- oked the fact that the speaker was ovoked by an anti-Negro slur ut- ed by a Jew. Anti-Semitic epitaphs n be found splashed across signs and ces and the sides of buildings the black slums. Certain celebrity egroes are ridiculed openly by their vn people as "black Jews" or ought Negroes." Sammy Davis, Jr., example, as one Negro said to not long ago, "may be the most pular Negro among the Jews but he the most unpopular Jew among the egroes."

There is a terrible irony in Negro ti-Semitism, since both the Jews d the American Negroes have in- ritances of rejection and exile. Each s long endured, and still does, both ious and vulgar discrimination and otle de facto separation in many tors of American life. The irony is mpounded, too, by the truth that nerican Jews have been more gen- ous in their concern for, and support of, civil rights than any other single group, religious or ethnic, within the white community in America. Moreover, unlike so many other whites, the Jews exercised a social witness on behalf of American Negroes decades before the Negro revolution gained organic significance and its present prominence.

If many American Jews are astonished and hurt because Negro anti-Semites are not duly appreciative of the pioneering role of Jews in civil rights for Negroes and for all citizens, there is a partial explanation in the peril of whites acting paternalistically while advocating equality for Negroes.

Moreover, there are some facts which help explain, if not condone, Negro anti-Semitism. In New York City, for example, where there are about two and a half million Jews and approximately a million Negroes, the Jews were long retarded in their political emergence because of the hostility of other white immigrants and natives. But now that they have received some political recognition and achieved some significant political power, Negro New Yorkers have begun to stir and organize and assert their own claim to political attention and tribute. Thus, Jews and Negroes become direct competitors in city politics, a circumstance unlikely to endear one to the other.

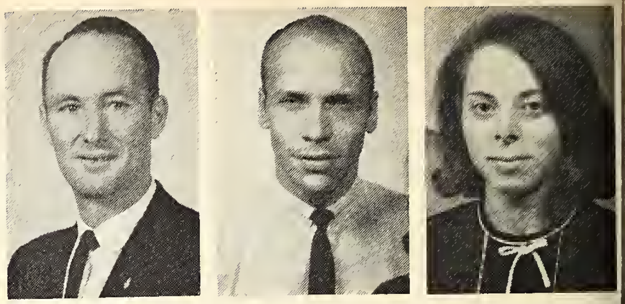
Another facet to the issue is the legacy of discrimination against Jews in the business and investment communities which restricted the areas in which they could purchase property or the enterprises which they could undertake. Hence, there are numerous stores and many slum tenements in the black ghettoes owned and controlled by Jews, though let it be emphasized that there is plenty of slum real estate owned by other white people, as well as by banks, insurance companies, universities, unions, churches, and other institutional powers.

White Protestants and white Catholics may find it easy to behold the outbreak of Negro anti-Semitism as a matter of concern only to Negroes and Jews as something which, if it is to be absolved, is the exclusive responsibility of Negroes and Jews.

If white Christians embrace that escape, they will be both dishonest and stupid. Dishonest because it has been white Christians, historically, in America as in some other countries, who have made anti-Semitism a badge of the establishment in society, a status

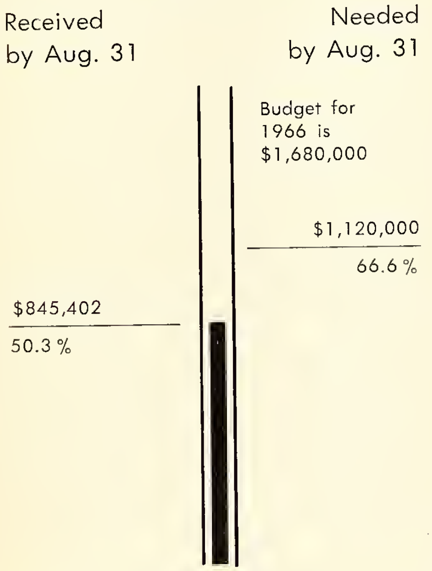
A ROUND SANCTUARY is being planned for the Mennonite congregation in Bogota. In the center will be the communion table to symbolize to the gathered congregation that they are the family of God. A model of the proposed building shows a Christian education wing with four classrooms and a pastor's house. Raising part of the cost of the building itself, the congregation has asked American churches for assistance in completing the $30,000 structure by 1967. Howard Habegger is the pastor of the church.

CHURCH RECORD



Krahn (Ministers); Buller, Buller, Ediger, Ediger, Jackson, Rappold, Ratzlaff, Ratzlaff, (Workers).

Half of Budget Raised



Support for the General Conference and its program is running somewhat ahead of last year at this time. By the end of August 50.3% of the budgeted amount had been received as compared with 46.1% in 1965. The Board of Christian Service has shown the biggest gain thus far, probably because of the Vietnam conflict. The Board of Education and Publication, on the other hand, has received only 28.8% of its budget. Last year at this time this board had received 32.7% of its budget. A total of $21,767 has thus far been received earmarked "where most needed." Last year at this time $18,568 had been received thus designated. This, of course, will help to equalize board receipts. The accompanying table provides more detailed information.

A number of donors are taking advantage of the "double" credit allowed by Internal Revenue Service in the United States by giving wheat or some other commodity. This is not limited to farmers. If you would like information on this possibility, please write the Conference office and ask for it. *Wm. L. Friesen, Conference Treasurer.*

	Budget	January to August Receipts 1965		1966	
Missions	$1,137,650	$504,959	(45.3%)	$549,481	(48.3%)
Christian Service	269,500	138,844	(52.8%)	169,151	(62.8%)
Educ. & Publ.	108,500	33,200	(32.7%)	31,257	(28.8%)
Menn. Biblical Seminary	164,350	60,641	(37.6%)	73,746	(44.9%)
*Where-Most-Needed Gifts		18,568		21,767	
	$1,680,000	$756,212	(46.1%)	$845,402	(50.3%)

*These gifts will be distributed at the end of the year.

Calendar

General

Sept. 25-Oct. 2—Christian Education Week.

Oct. 2 — Worldwide Communion Sunday.

Oct. 7-12—Missionary Conference, Champa, India.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Oct. 15—Rosthern (Sask.) Junior College, annual corporation meeting.

Eastern

Sept. 24—Quakertown, Pa., Bethany Church, Sunday school workshop, Gilbert Peterson and the Paul Waltons, speakers.

Northern

Sept. 25 - Oct. 1 — Lustre, Mont., Bethel Church, missionary conference.

Oct. 2-9—Wolf Point, Mont. United Church, harvest mission festival, Peter Unrau, speaker.

New Addresses

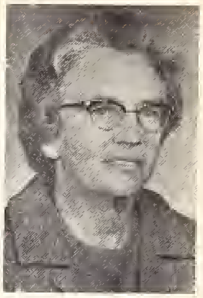
Anton Buhr, Route 1, Kings Rd., Abbotsford, B.C.
Kenneth Cross, 4900 Claycut Rd., Baton Rouge, La. 70806 [260]
Galen Eash, Casseltown, N.D. 58012
Menno Ediger, 428 James St. North, Hamilton, Ont. [55]
Theodore Franz, 1222 Melvina Way, Eugene, Ore. 97401 [31]
Robert Geiger, 2700 N. Hayden Rd. No. 62, Scottsdale, Ariz. 85257 [34]
J. Randall Goering, 431 Highland Dr. Bartelsville, Okla. 74003 [53]
Leonard Kingsley, 4243 Whiteford Rd., Toledo 43623 [181]
Aaron Klassen, 174 Lydia St., Kitchener, Ont. [214]
Herman Konrad, Rossmere Manor 365 Edison Ave., North Kildonan Winnipeg, Man.

Workers

Arlin and Maretta Buller, Archbold Ohio, have begun a two-year ter as craft instructors at Frontier Boy Village, Woodland Park, Colo. Th camp for emotionally disturbed boy is sponsored by the Mennonite Boar of Missions, Elkhart, Ind. Arlin is th son of the Alvin Bullers, Lehigh Kan., and is a member of the Alexanderwohl Church, Goessel, Kar Maretta is a member of the Zio Church, Archbold. Her parents ar Mr. and Mrs. Olen L. Britsch.

Galen Dyck, Tabor Church, Carton, Kan., is serving two years in 1-V service at Rancho Los Amigos Count Hospital, Downey, Calif.

Mr. and Mrs. Byron Ediger, Moundridge, Kan., will serve as host an hostess of the Union Mission Hon in Kinshasa, formerly Leopoldvill Congo. During their two and one-ha year term they will handle reserva tions, purchase supplies, and do bool keeping and supervisory work. The both graduated from Bethel Colleg



orth Newton, Kan., in May 1966. yron is a member of the Hoffnung- u Church, Inman, Kan., and Mrs. diger belongs to the Eden Church, oundridge. Their parents are Mr. ıd Mrs. Orlin W. Goering and Mr. ıd Mrs. Albert Ediger, all of Mound- dge.

David Gerber, Salem Church, Kid- n, Ohio, has begun a two-year term voluntary service at Brook Lane ırm Hospital, Hagerstown, Md.

Henry Jackson, a member of the oodlawn Church, Chicago, will ıch at the Kijabe Boys Secondary hool in Kenya as a volunteer in the achers Abroad Program. He gradu- ed from Bluffton College, Bluffton, ıio, in 1966. His mother is Mrs. ary Jackson, Chicago.

David and Joanne Janzen have vol- teered for the Teachers Abroad Pro- am. They will go first to Brussels r a year of French study and then the Congo for two years of teach- g in a secondary school. Mr. and rs. Janzen graduated from Bethel ollege, North Newton, Kan., and at esent are both working toward an A. degree at the University of Kan- . Their parents are Mr. and Mrs. uis A. Janzen, Newton, Kan., and . and Mrs. Paul Zerger, McPher- ı, Kan. Mrs. Janzen is a member of Eden Church, Moundridge, Kan., d David belongs to the Zion Church, bing, Kan.

Richard Minck, Bluffton, Ohio, l teach in the Bluffton College art partment this year. He is a special- in ceramics.

Dennis and Carolyn Peters, Hen- son, Neb., began a two-year volun- y service assignment on Sept. 12 Oklahoma City. He is employed as cashier's clerk at St. Anthony's spital, and she will work in the gical ward of the Oklahoma City dical Center. Both have attended hel College, North Newton, Kan., l she completed her RN requirements at Bethel Deaconess Hospital, Newton, Kan.

William Rappold, a 1966 graduate of Bluffton College, Bluffton, Ohio, will teach at the Crowther Memorial Secondary School in Lokoja, Nigeria, in the Teachers Abroad Program. He is a member of the Zion Church, Souderton, Pa. His parents are Mr. and Mrs. Henry Rappold, Telford, Pa.

David W. Schmidt, Tabor Church, is in 1-W service at General Hospital, Denver, Colo.

John J. Schmidt, Hillsboro, Kan., has accepted a one-month voluntary service assignment at Camp Landon, Gulfport, Miss. Beginning Sept. 15, his senior-citizen project will be to give help where it is needed. He is a member of the Alexanderwohl Church, Goessel, Kan.

Harold and Ruth Ratzlaff, North Newton, Kan., left Sept. 12 for Korba, India, on a five-year assignment under the General Conference Board of Missions. They will continue to work with evangelism through a reading room and by conducting church-in-the-house meetings of Christians who find it difficult to attend the local church because of distance or language problems. The Ratzlaffs first went to India in 1940. Harold has served in evangelistic work in Champa and Jagdeeshpur and has been area supervisor of mission primary schools in the past. Ruth served in medical work in Champa for several years, and has spent much time helping in literature work of all kinds. Ruth served as treasurer of the Mennonite Mission in India during the past term.

Carolyn Urick, Bluffton, Ohio, has joined the art department of Bluffton College to teach elementary design.

Evelyn Wohlgemuth, Niverville, Man., has accepted a one-year assignment at the Mennonite Church Center in Oklahoma City. She began on Aug. 29 as a detached community worker. A member of the Niverville Mennonite Brethren Church, she had one year of teacher's training.

Correction: *Richard and Carol Jantz* are members of First Church and Parkside Church, both in Hillsboro, Kan. *Dennis Friesen* is a member of First Church, Hillsboro, Kan. (See Workers, Sept. 6.)

Ministers

George Ediger, missionary to Colombia, was ordained to the ministry by Mennonite Churches of Colombia on April 29.

Lester Hostetler is serving as interim pastor of First Church, Wadsworth, Ohio. *Roy W. Henry* has ended his term of service with the congregation.

J. P. Krahn of Niverville, Man., has accepted the position of interim pastor of the Rosemary (Alta.) Church. Installed on Aug. 14, he will serve the Rosemary church for one year.

Curt Siemens has resigned as pastor of the Hebron Mennonite Church, Buhler, Kan. He will continue teaching in Buhler High School where he has been on the faculty for several years. His resignation will be effective after Jan. 1.

The Olivet Mission Church, Clearbrook, B.C., is looking for a pastor. Interested persons should contact B. D. Hildebrand, 33286 Bourquin Crescent, Abbotsford, B. C.

Marriages

Kermit Bauman, Goessel (Kan.) Church, and *Delores Ruth Klassen,* Zion Church, Elbing, Kan., Aug. 18.

Donald E. Von Boxel, St. Frances Xavier Church, Medina, Ohio, and *Rollene Martin,* First Church, Wadsworth, Ohio, on July 30.

Geoffrey Owen Deckert, Freeman, S.D., and *Verda Elaine Epp,* Trinity

Church, Hillsboro, Kan., on July 8.

Weldon Epp, Trinity Church, Hillsboro, Kan., and *Donnetta Franz,* Hebron Church, Buhler, Kan., Aug. 23.

Don R. Ernst, Moniteau United Church of Christ, Prairie Home, Mo., and *Elaine Joy Aeschbacher,* Bethel Church, Fortuna, Mo., on Aug. 28.

Gordon Funk, Trinity Church, Hillsboro, Kan., and *Delores Schmidt,* Hoffnungsau Church, Inman, Kan., on Aug. 16.

Gene Graber, Salem Church, Kidron, Ohio, and *Nicole Stone,* Shady Lane Presbyterian Church, Columbus, Ohio, on July 30.

Robert Kaufman and *JoLene Flickinger,* both of Eden Church, Moundridge, Kan., on Sept. 4.

Walter G. Martin and *Faye Louise Landis,* both of Pine Grove Church, Bowmansville, Pa., on Aug. 13.

Larry Mast, Martin's Church, Orrville, Ohio, and *Kathie Sue Brown,* Salem Church, Kidron, Ohio, Aug. 20.

Stanley Schrag, First Church, Pretty Prairie, Kan., and *Carol Moody,* Horace Baptist Church, Scotia, Neb., on Sept. 2.

Glenn Strader, Baptist Church, Sabetha, Kan., and *Maxine Joyce Toavs,* United Church, Wolf Point, Mont., on Aug. 20.

Kenneth Stucky, Eden Church, Moundridge, Kan., and *Judy Levier,* St. Paul Catholic Church, Marty, S.D., on Aug. 27.

Richard Voth, Tabor Church, Newton, Kan., and *Betty Sue Goates,* Missionary Baptist Church, Marlton, Ark., on June 25.

Rodney Wilson, Salem Church, Kidron, Ohio, and *Gloria Peterson,* Escondido, Calif., on Aug. 19.

John Zerger, Zion Church, Kingman, Kan., and *Sandra Dee Schrag,* Eden Church, Moundridge, Kan., on Aug. 27.

Baptisms

Trinity Church, Hillsboro, Kan., on May 29: Teresa Enns, Morris Ewert, Miriam Funk, Rosann Funk, Barbara Guhr, Ronald Guhr, Lila Nickel, Ronald Penner, Stuart Penner, Donald Peters, Janice Schattak, Vernon Unruh.

Warden (Wash.) Church: Joyce Dorsing, Jody Unruh, Martin Unruh, Sandra Nachtigal, Michael Karber.

WHAT IS A GIFT ANNUITY AGREEMENT?

A gift annuity agreement is a legal contract between a donor and the General Conference Mennonite Church. In return for a gift the conference agrees to pay to the donor, or other designated beneficiary, a fixed amount every year for the lifetime of the annuitant.

The rate to be paid each year is determined by the age(s) of the person(s) named in the agreement at the time the gift is made. Rates paid are those recommended by the Conference on Gift Annuities, and agreements are written to cover one or two lives.

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LETTERS

The Sin of Omission

DEAR EDITOR: The Bible teaches tha
possibly the greatest sins that can b
committed are those of omission. Thi
message deals with the sin of omis
sion or the sin of negative living
Nothing could please Satan more tha
for Christians to fall into the rut o
negation. Hundreds of Christians ar
continually talking about the thing
they do not do.

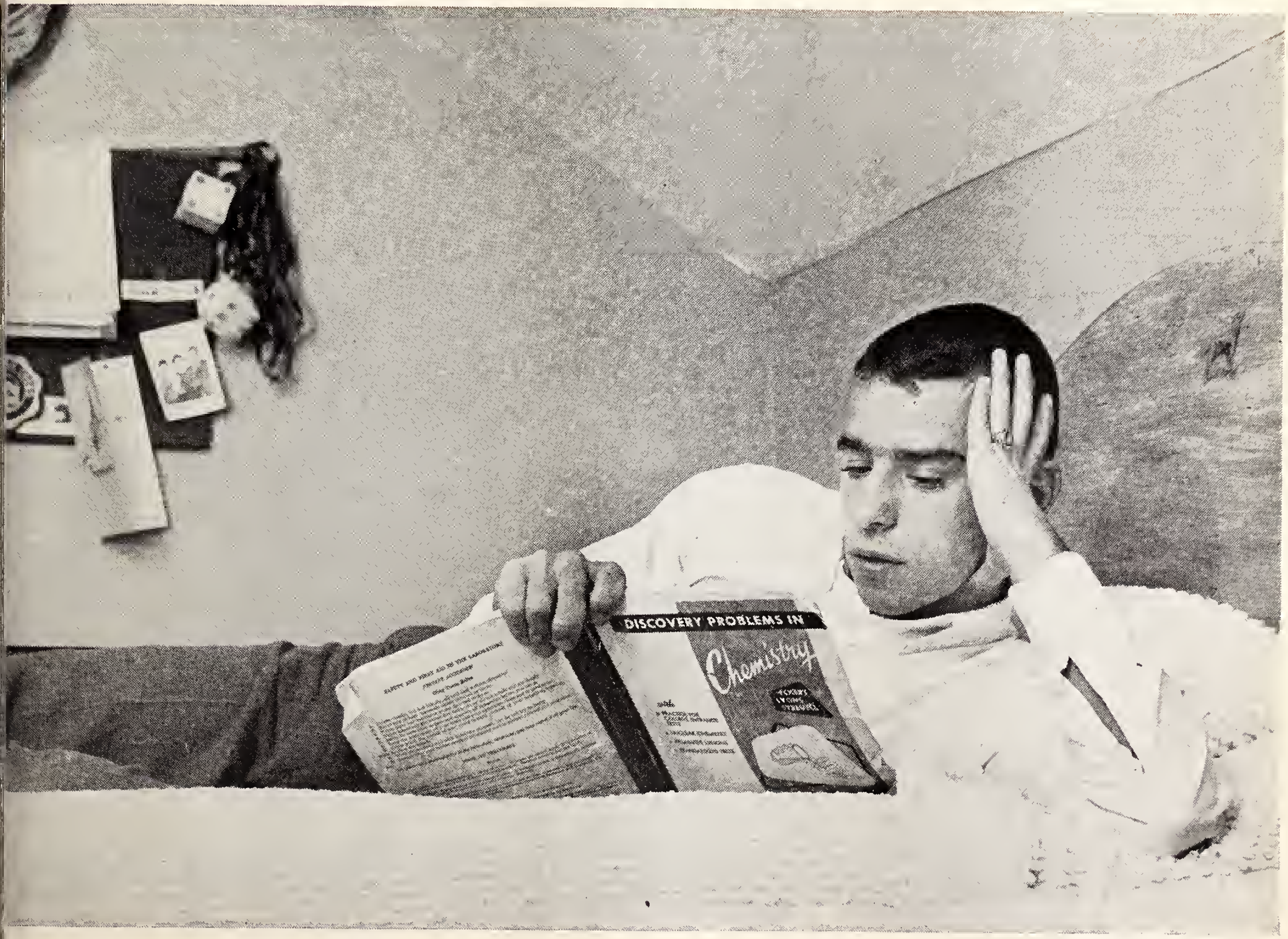
"I do not go to the pool hall." "
do not gamble." "I do not dance,
do not drink." And they think tha
because they do not do these particu
lar things that they have a specia
type of righteousness. They becom
almost like the Pharisees.

"When you spread forth your hand
I will hide my eyes from you; eve
though you make many prayers,
will not listen; your hands are full c
blood.

"Wash you, make you clean; pu
away the evil of your doings from b
fore mine eyes; cease to do evil; lear
to do well; seek judgment, relieve th
oppressed, judge the fatherless, plea
for the widow." The world is not ha
so impressed by the things that we d
not do as they are by the good thin
that we do. Certainly, we should n
do things that are wrong; but the
are thousands of people who glory
what they do not do, while they com
mit more grievous sins by not doi
good things. They are guilty of t
sin of omission, or of negative livin

God himself speaks through H
Son. "God, who at sundry times a
in divers manners spake in time pa
unto the fathers by the prophets, ha
in these last days spoken unto us
his Son, whom he hath appoint
heir of all things, by whom also
made the worlds" (Heb. 1:1-2).

These words were spoken by G
himself, through His Son. Therefo
we ought to give particular heed
Hebrews 10:29, "Of how much so
punishment, suppose ye, shall he
thought worthy, who hath trodd
under foot the Son of God, and ha
counted the blood of the covena
wherewith he was sanctified, an u
holy thing, and hath done despite u
the Spirit of grace?" (Read Matt. 2
41-46.) *Andrew Pjesky, R.F.D.
Box 5, Halstead, Kan. 67056.*



ive With a Stranger

rothy Best Rains

EG HADN'T BEEN so nervous since had to play in a piano recital when was ten years old. He paced around sparsely-furnished room darting nces at himself in the mirror. He nted to look his best. Making a d first impression was plenty im- tant.

n a few minutes, the door would open. In would walk a fellow near Greg's own age: a stranger. For the next nine months they would live in close proximity. The stranger would be Greg's roommate.

Perhaps you, like Greg, will soon share a small college dormitory room with a stranger. Like Greg, you, too, are eager to make a good first impression. Here are some tips for making that relationship satisfactory.

If you arrive in the room ahead of your roommate, you have "squatter's rights" to the bed with the best mattress, the desk nearest the window, and the handiest closet. You'll do well not to exercise these rights, however. Some promising roommate friendships have been ruined right at this point. It's a good rule to remember in any relationship that we rarely win people to ourselves by being selfish.

When you meet for the first time, it's a big moment for both of you. Be your warmest, most outgoing self. Giving your roommate a hand with the luggage, greeting your roommate's family cordially—these things help!

Part of the fun of getting acquainted with anyone is finding out about his background and comparing it with your own. A feeling of unity is established to discover that your roommate has two kid brothers at home, too, that both your fathers are in business for themselves and that both of you like math and dislike English.

One word of caution about this interchange of information, though. Save something for tomorrow—or next week—or next month. In your eagerness to become well acquainted don't simply "spill" over with everything you've ever felt or thought or done. A mark of maturity is learning *not* to divulge family skeletons or private information which belongs inside the family circle. Later you may discover that this newfound friend confides in everyone both his own secrets—and yours. The fact that your uncle served time for embezzlement in a penal institution won't increase your general standing in college.

During those first days, you'll want to arrange a workable share-the-work-schedule. Dusting, sweeping, wastebasket emptying, and window washing will pile up in the busy schedule of college unless you have a definite plan. Be sure you do your share—and a little more. Live up to your part of the agreement. If your roommate is not a Christian and you wish to be a testimony to him, you'll want to be extra careful at this point.

Nancy came from a disciplined, orderly household. She hung up her clothes promptly. She dusted and dry-mopped her room at home every morning with the same regularity she employed in brushing her teeth. At college she roomed with Marybeth.

Marybeth's family had been very active in an evangelical church. They considered all other activities more important than housecleaning. Casual, relaxed living gave them more time for doing Kingdom work. Unfortunately, Marybeth's testimony was spoiled for Nancy. Even the sight of her roommate on her knees having her morning devotions infuriated Nancy. For the dust curls under the bed, and yesterday's wearing apparel on the chair were a sign of shocking untidiness to Nancy.

If at home you left your bed unmade some mornings, and if your mother frequently had to hang up your clothes, mend your ways quickly. You're in college now. Neatness and good housekeeping habits count.

Families differ in other ways, too. In some homes, doors are slammed, voices are raised, and no one ever says "Excuse me, please, or Thank you." Certainly they love each other. They just don't practice politeness within the family circle. Unfortunately, when a young person from this type of home goes to college, he may jar his roommate without even being aware of it.

Learn to be considerate of the person with whom you live. Don't type, play the radio, or eat an apple if your roommate is napping. Do you prefer to study late at night and sleep late next morning? College isn't scheduled that way. Better adhere to conventional hours.

Allow your roommate some privacy, too. Do some of your studying in the library. Don't read her mail, use her hand lotion, or borrow her clothes. Maybe you and your sister sort of owned everything together. Well, your roommate isn't your sister. Remember that when you're tempted to use her powder puff because you've misplaced yours.

Also remember that you're only rooming with this person—you aren't marrying each other. Married couples frequently spend all their spare time in each other's company. They pl how to spend money together. Th plan leisure time activities, rarely i cluding others.

College offers an open door to a kinds of friendships. Don't limit you self to nurturing one friendship to t exclusion of all others. Certainly y and your roommate should share son fun times together. But include othe too. Invite the kids who room acro the hall to come over for a feed.

Spend some leisure hours in t company of others without your roo mate. Be as loyal to him (or he though, as you would if you rea were related. Maybe your roomma has faults, serious faults. Others ha noticed. "How can you stand Bets baby talk?" a group of girls demand of Betsy's roommate. "It's nauseating

Betsy's roommate concurred i wardly. But she didn't say so. Inste she remarked. "She's a real sw girl in lots of ways, kids. She typ my term paper and wouldn't take cent for it."

It's the small, shallow person w broadcasts her roommate's faults. always makes her listeners won secretly what the *other* side of t story is, too.

Success in sharing a room with stranger is the best possible prepa tion for the experience which usua comes next in life—sharing a ho with the person you marry. Unfor nately, the converse is also true. Th who cannot adjust to a roommate a who must constantly change roomi partners frequently fail to make successful, happy marriage.

An educator speaking before group of college students in a cha service surprised them by sayi "College is *not* (as often state preparation for life. College *is* li You are constantly becoming what y are. As you get older, you just more like yourself."

Wise words. Ponder them. If you failed to establish fruitful friendsh in high school, determine to succ as you embark upon this precari adventure in living with a stranger!

ligh Noon ı Heaven

ırbara Jurgenson

ɔREAMT I died and went to heaven.
was morning. Saint Peter with his
ıg beard and turtleneck sweater
ɛt me at the gate. He was most
endly.

"Go right on in," he said.

I was a little bewildered. "Where
I go?"

"Well, I imagine you'll want to see
ɔd first," he said. "Walk straight
wn this street and you'll come to
large building—you can't miss it
cause the road ends there. And
re," he thrust a piece of paper into
hand, "take this with you. It may
helpful when you get there."

I thanked him and began walking
wn the road. As I walked, a small,
ht brown, furry animal about the
e of a chipmunk kept pace with
in the grass along the road, now
ınning ahead, now crossing over to
other side behind me. From a
ge clump of purple flowers of some
iety I had never seen before a deli-
e fragrance perfumed the air. High
the branches above me a small
low bird sang a startlingly beautiful
lody.

But the farther I walked, the more
egan to wonder: so far I had not
n a single person. Perhaps this
s some high day in heaven, I told
self, and everyone had gathered
ıewhere in celebration—but would
there have been someone around?

After what seemed half an hour
more, I finally arrived at the large
lding at the end of the street. The
ge, heavily-carved door was opened
me by an angel, as was each
cessive door, until I found myself
ore a great golden door. The an-
beside it stepped back. Hesitantly,
ut my hand on the handle of the
at door. Almost by itself it opened.
nside, dazzled and blinded by the
ıt from the throne, I dropped to
knees and covered my face with
hands.

A great while later I took my hands
n my face when I heard God
aking to me.

At last you're here," He said. "I've been waiting for you."

He'd been waiting for me! He wanted me here!

Now, with my eyes open, I saw that God was not sitting on a throne as I had thought at first, but on a large, rough rock. Below Him the planet that I had always referred to as Earth turned slowly.

He motioned for me to get up and stand before Him. As I stood facing Him, there were so many things I wanted to say to Him—so many things I wanted to ask Him, but foremost in my mind was the question that had plagued me ever since I entered heaven: Where was everyone? It seemed like too trifling a thing to mention at a time like this, but my curiosity had gotten the better of me; I had to find out.

"Where in the world is everyone?" I asked, then decided to rephrase it. "Where is everyone?"

"Everyone?" God asked. "What do you mean by everyone?"

"The people—all the people I knew on earth who died and came here. I haven't seen anyone at all since I got here. Where are they?"

Here God leaned back against the rock and seemed to be searching for words. His answer was so long in coming that I began to fidget. The palms of my hands grew damp; as I unclasped my right hand, the piece of paper Saint Peter had given me fell to my feet. I picked it up, unfolded it, and read: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

I wondered why Saint Peter had thought that these words would be helpful; they were certainly familiar—I had read them many times on earth—but helpful at this particular time?

Now God was speaking. "You ask where everyone is," He said. "Everyone." The word seemed to have a special meaning to Him. "Did you not know," He said slowly, "that there was no one on earth but you and Me?"

CONTENTS

The Church—People Who Care 562
*I Found the Hands of God.........564
News 566
Church Record 570
Letters 572
Live With a Stranger 573
*High Noon in Heaven 575
Editorial 576

*Supplemental reading for the Sunday school lesson of Sept. 25.

COVER

Jesus cared in a personal way. See "The Church — People Who Care" by Atlee Beechy.

CONTRIBUTORS

Atlee Beechy, Goshen, Ind., is director of Vietnam Christian Service, the inter-church relief ministry in Vietnam in which Mennonites play a major role. He delivered this message in the Episcopal Church of Saigon on July 24. Of this service, he says: "It was an interesting experience. A number of high-ranking military personnel, Ambassador and Mrs. Lodge, and the new assistant to Deputy Ambassador Porter were present."

Grace Pearson Everson lives at G-6094 Fenton Road, Flint, Mich.

Dorothy Best Rains lives at 501 North Lexington, Wilmore, Ky.

Barbara Jurgenson is the wife of the Lutheran campus pastor at Minot (N.D.) State College.

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Cover, Robert W. Regier; 563, "The Least of These" by Jan Lange, courtesy of Church World Service, 573, Eastern Photo.

THE MENNONITE

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THE DAY HAS you in its grip. It won't give you up. The work of the day has taken hold of you so firmly that you can't give yourself over to the work of the night. And the work of the night, of course, is to sleep.

And so you wrestle both with your body and your soul. As the hours pass, you grow frantic. Sometimes the sun returns before you have won the struggle.

One man says, "I lie down and sleep" (Ps. 3:5), but you can't say it. Why?

Sleeplessness has many causes. They vary with the individual. But a common reason is found in our fears and our hates. If we had fewer of these, we would have more restful sleep.

"O Lord, how many are my foes! / Many are rising against me" (Ps. 3:1). Do words like these pass through your mind during those long black hours?

And as you strike your pillow with your fist, have you said something like this: "Rise up, O Yahweh, save me, my God! / O that you yourself would smite / All my foes on the jaw! / Smash the teeth of the wicked!" (Ps. 3:7, Anchor Bible)?

We often feel that the people around us and near us are like wolves. Their mouths are red. Their teeth are sharp. They seem ready to bite and chew us. They always work against us and hurt us. And they trick us into doing the wrong things. And then we feel even worse. For each misdeed we lose hours of sleep.

Who has the wand that will drive all these sleep robbers away? Yes, we know that God can. All salvation comes from Him. And one of the blessings of salvation is restful sleep.

And we know that salvation comes through faith. We accept it as a gift; we do not make it. But telling yourself this as the clock makes its downhill journey from midnight to dawn seldom brings sleep.

For the deliverance that belongs to God cannot be used like a band-aid. It is not a pill to be swallowed when we are in pain or caught in a trap. Faith is a way of life. It is a total trust in the God of our Lord Jesus Christ.

Look at each act of the day as an expression of that trust in God. Face each problem. Do what you can with it. Then turn it over to God. Aren't all our problems really God's problems? Assign these problems to Him as an act of faith.

Yes, we have enemies. People hurt us and offend us. God is more concerned for them than we are. We need not fight them. If they are really enemies, then they are God's enemies. And God has a wisdom to cope with them. And if they are not enemies, God has a wisdom to cope with us. Assign your fears and hates to God as an act of faith.

A final act of faith is to give ourselves to God. Going to sleep can be a symbol of our exercise of faith. For sleep is also symbolic of death, the one large fear that is a part of all our small fears and hates. But even in this danger we know that the only way through is to trust in God. As we give ourselves in sleep we give ourselves in faith to the care of God. "If I lie down to sleep, / I shall wake up, for Yahweh sustains me" (3:5, Anchor Bible).

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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81:35 SEPTEMBER 27, 1966

Church Growth for the Congo

Levi Keidel

SINCE 1960 THE CONGO has experienced fratricidal war, communist subversion, economic collapse, and open rebellion. Any one of these has toppled nations; the Congo has survived. An ordered society now seems to be emerging.

These hopeful signs encourage planning for the nation's future. While the Congo's leaders make elaborate plans for the economic development of the country, what plans are missions making for the development of the Congo church?

We are talking about stimulating the growth of the church. This is not to discredit other mission programs which are indirectly related to church growth. Our efforts in Christian secondary education are important; they help develop capable leaders who will encourage the presence and development of the church in Congo society. However, Christian-based secular education efforts do not contribute directly and immediately to church growth.

Our medical program is an integral part of a compassionate Christian witness. Our listeners would take little stock in our spiritual message if we were indifferent to their physical sufferings. Jesus knew this, too. However, a medical program by itself does not contribute substantially to church growth.

Wherein lies the potential for rapid church growth? It lies in the masses of population. This means effectively reaching the largest possible cross section of the population with the message of Christ. This doesn't happe in an office or school or sickroom It happens when we take Jesus Chris out to people, confront them wit Him, and urge them to decide fo Him. This is the condition we mus meet if He is to draw all men unt himself (John 12:32).

Today, the largest numbers of people can be reached by using the mas media—press, radio, and televisio The present program of the Congo Inland Mission is strong. Our missionaries Will and Ruby Neuenschwande are engaged in an inter-mission literature distribution effort which is sellin from ten thousand to twenty thousan pieces of Christian literature pe month.

Charles and Geraldine Sprunger are charge of preparing taped gospel ograms which are broadcast regurly over four radio stations. It may that our combined literature-radio forts reach more people with the spel in a year than the Apostle Paul rsonally reached in his lifetime.

The mass media hold great potential r exposing the masses to the mesge of Jesus Christ; but these media e almost powerless in building bevers into an organized church. This the job of trained church leadership. gain, the Congo Inland Mission has strong program. Peter and Annie lk teach at the Congo Inland ission-American Mennonite Brethren ission seminary at Kajiji. Art Janz rects our Bible institute at Tshikapa. nese two institutions promise us ained, dedicated leaders who will ovide the necessary cohesive force tie scattered newborn believers into organized maturing church.

However, there is a third area in nich both the mass media and traing institutions are relatively ineffecve. The former are cold and impernal; the latter is largely an experice within the closed walls of a classom. Neither takes the place of pub- evangelism and person-to-person tnessing.

Communications efforts involving e highest degree of social participan are always the most effective in ering opinion. Printed material is, rhaps, the least effective among lessucated peoples because the source neither seen nor heard; thus social rticipation is at a minimum. Radio probably more effective because ice inflections and appeals call forth notional response.

The public lecturer is effective beuse he is both seen and heard; conlerable personal interaction takes ace. Communication in a smaller ll group, with the give-and-take of estions and the open exchange of inions, is even more effective. Hower, the learning situation which is ost powerful in altering opinion is person-to-person encounter; here cial participation is greatest.

For our purposes, the public lecturer is the preacher before his congregation, or the public evangelist behind his street-corner pulpit. The cell group is represented by the group of inquirers being counseled to receive Christ. The person-to-person encounter is the privilege of the Christian personal worker.

The Key to Growth

Thus, we have a three-pronged offensive for church growth: the mass media for outreach; public witnessing provides the personal touch; and the Bible schools promise necessary direction and stability for the organized church. In this day, none of these is sufficient in itself. Our greatest potential for church growth lies in the coordinated and balanced use of all.

The Congo Inland Mission must give renewed emphasis to the personal touch. Its present program is weak in the business of bringing the population to a personal, effective confrontation with Jesus Christ.

The Congolese recognize this weakness. They write their candid opinions to us who work in the editorial offices of the Tshiluba periodical *Tuyaya Kunyi.*

They say, "Before independence, each one of these little villages out through the hills had its thatch-roofed chapel. But where are they now? They've rotted, fallen, and disappeared. And where are the pastors and missionaries who used to come worship with us in them? They are in comfortable offices on mission stations or in big cities. Who is it that goes up and down these rural roads now to stir us up? The politicians."

The picture is overdrawn, but it is not entirely false. Violent disorders which followed in the wake of independence made extensive village evangelism impossible. Due to increased demands for secondary school personnel, and other factors which have further limited personnel, the program of organized village evangelism has been largely neglected.

In 1959, from six to eight men missionaires gave much of their time to public evangelism in our Congo field; now, two try to cover the same geographic area. (A third is on furlough.) Since 1960, five new missionary couples have joined us; but none of them is engaged in public evangelism. It has been twelve years since a missionary couple offered themselves to CIM for village evangelism work (Ben and Helen Eidse). Consequently, in large parts of our CIM field today, the work of organized evangelism is virtually nonexistent.

This problem plagues all Congo missions. But at least one is beginning to do something about it. The American Presbyterian Congo Mission has divided its area into eight missionary districts; it has assigned a team of four pastors (two Congolese, two missionaries) to be exclusively occupied with evangelism and church growth in each district.

One missionary reports preaching in villages that hadn't been reached for fifteen years. Another, with his fellow pastors, has traveled three thousand miles in the last four months visiting villages in his district. Five new missionaries are currently studying in Belgium, slated for this evangelism-church growth work. The mission hopes this accelerated program will double their number of self-supporting churches within three years.

Such plans will make a difference. Such differences have been made in other areas. This type of program has been under way for some years in South America. During 1964, the church on that continent grew three times faster than the population (10 percent vs. 3.3 percent).

There is no reason why it can't happen on the field of the Congo Inland Mission. At the present time, church growth is decelerating toward a stalemate. It is time to make plans; it is time to get moving again. We can reverse the trend. There are young people in our Mennonite constituency whom God is calling to come help us do it. There is sufficient money with our dedicated laity to support them. May God lay His hand upon us, and may we respond.

THE CLASS THAT

It was a rather difficult situation for effective teaching. I was visiting in the town for a while and the leader of the senior high class asked me to teach a session or two. "I have trouble with them," she said, "and would like to observe."

The teacher explained that she just could not elicit participation from the class. I surmised to myself, rather naively, that she must have been using the old question-answer method. I might have been able to do more with some visual aids, but I was at a loss with the limited space for meeting, and the topic, "How the Bible Helps Me." So I planned a conversational approach, which had never, in my limited experience, failed me. I was in for a surprise.

Hoping to draw a parallel between our own ways of approaching life and that of the biblical writers, I asked the young people to name some proverbs or maxims which they use daily, or which might summarize their own philosophy, and gave them several examples. Seated there in two rows, they looked at me. Nothing. No response.

So I tried having them name great people they admired. That way I could get at life philosophies. They named Jacqueline Kennedy, Generals Eisenhower and MacArthur, and Albert Schweitzer. What is it about these persons they admired? I asked. Nothing. Blank faces.

The class included a couple of post-high school youth, and I knew one college man there, so I asked him to come to the front of the group. We tried a modified role-play. I pretended I was interviewing him in much the same way as I might interview a personality for a magazine article. He told us about his father, his hobbies, his vocational plans. What was his driving philosophy? What was his reason for living? I asked. He grinned. No comment. He sat down.

I kept on trying. Did the members of the class have advice to give the young man I had interviewed? What kind of life philosophy would work? Again, nothing. Like man, I was beginning to feel frustrated! But there sat the teacher, a charming and sincere woman in her forties, who had given her best to the class. I kept on trying.

Then I picked up a Bible and with the aid of the blackboard tried to introduce the youth to some of the resources in it. I covered very rapidly the various categories into which some of the materials fall, the things to watch in studying the personalities in the Bible, the themes and questions raised in some of the writings, and God's will as it is known there. I wound up delivering an unplanned lecture when I had counted on a lively group participation. Time was up by the time I had pulled a topic out of the hat and tried to get the members of the class to discover a way to search it out in the Bible.

The teacher asked me to continue with the topic for the following Sunday, and I consented. Since the next session, the curriculum material advised, might deal with other aids for the Christian (parents, friends, books), I scratched my head for some way of getting these people to participate. A filmstrip might have done the trick, but the stores in town didn't bother with them, and it was too late to order one. Someone informed me that these young people were often the slow learners at school, that some had been embarrassed repeatedly by teachers and had withdrawn. They would not participate easily in an open discussion. With that, I decided to try the old standby of the public school, the test.

So, I prepared fifteen questions concerning resources of the Christian life and had them mimeographed. I woul play it by ear again, and concentrat on gaining student expression an participation.

About ten young people arrive and we put them in a circle. No black board, no straight rows, no formality I gave them the exams and explained "There is no correct answer to mos of these questions. Answer with th first thing that comes to your mind. And I gave them ten minutes to com plete the test.

I had heard numerous complaint from the young people that the yout counselor did not know how to pla a party, and when parties were held there was nothing to do. So, questio one was: "If you wanted to plan party involving members of the yout group, you could find assistance idea from ————." Two of the youn people said "parents"; two said "yout counselor"; two said "party booklets" three said "other persons"; and on said "no one."

Let me note here that this exan provided another temptation for th young people to say what they though should be said in church, not wha they really felt. There is no way o measuring this except to create a mor comprehensive exam, but the one use gives some insight into the thinkin of these senior highs.

Question two: "When looking fo direction about your lifework yo would consult———— or ————. Six said "God"; six named their pas tor; three named the Bible; two name parents, and one named the yout counselor.

Question three: "If you neede some help on the subject of praye and wanted to turn to the Bible, whic book or books would you consult? Two said "The Lord's Prayer." Other

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Don Knipschield

WOULDN'T TALK

med the Gospels, and several said
ey would consult a concordance
st. The question requires thought
en for a Bible student, but it is
teworthy that not one of the stu-
nts mentioned the Gospel of John.

Question Four: "To whom would
u go for help if you were disturbed
the problem of petting?" This ques-
n was geared to find out where
se young people went when they
d serious personal problems. Two
t it blank, the others were divided
tween prayer and their pastor.

Question Five: "Your friends want
do something that you think may
questionable. You would talk it
er with ————." Three said
od"; two said "parents"; two said
ith my friends," one gave the ini-
ls of a person, and only one said
astor."

Question Six: "If there were a sud-
n death in your family, to whom
uld you turn for help?" Six said
od"; one, "the pastor"; one, "I
n't know"; one, "the family"; and
e, "the church."

Question Seven: This question in-
ated that a few of the students were
reading the questions carefully.
ou wish to discuss something—the
ristian life, a passage in the Bible,
oices you must make, theology, per-
ıal behavior—to which group would
ı take it for discussion?" The ques-
n was begged, but only five replied
e youth group." The other answers
ied, and one did not answer.

Question Eight: "Suppose there is
uarrel in the youth group. Where
uld you get advice on how to settle
' Four mentioned the pastor; four,
youth counselors; and one suggest-
prayer. This question provided a
eoff for a role-play by two mem-
s of the group, and they gave in-
nt on what happens in the church.
ey took sides on whether or not
group should go on a hayride!
role-play brought participation
m at least three others.

Question Nine: "A non-Christian
nd comes to you and asks you to
y for him. Would you be able to
him? Yes —— No ——." Six said "yes"; four, "no." This group has potential for real depth evangelism.

Question Ten: This dealt with finding materials for the worship services. A number of responses were given, but only one person seemed to know how to use a hymnal index and a concordance!

Question Eleven: "You need some help in finding a job. The first thing you would do is consult ————." This probably confused most of them about what they were "expected" to say. Only two mentioned the employment office, two mentioned parents, and several used words like "God."

Question Twelve: "You want to know what your abilities and interests are. You would consult ————." Only one mentioned a guidance counselor, and the others left it blank or used the word "God."

Question Thirteen: "You want to know where is the field of work with the greatest needs. You would ————." Most of the youth left this one blank, and only one suggested reading a book. Two others suggested prayer.

Question Fourteen: "God uses parents to make His will known." Six marked the statement true, and two false, while two left it blank. I asked for a show of hands on how many had Christian parents. About eight raised their hands. How many who brought their children to church regularly? The same response.

Question Fifteen: "You want to be more cheerful when you meet people in the morning. You would————." This question had in mind the attitude-changing nature of the Christian experience. I wanted to see if the youth felt that their devotional life could affect their moods. Two or three suggested a good night's rest, and four suggested prayer.

Any conclusions drawn from such a test would have to be slightly-enlightened guesses. The questions did not break the semantic barrier. For instance, I was never able to get anyone to define what he meant by "God." We said a few things about clarifying our thoughts about God. As we read through the questions, I shared the answers of all the class. Their ideas of how God guides were generally confused, vague, and half-formed.

Some progress was made, however. After the examination, during which the students had a chance to think about themselves, there was more give-and-take, and almost no horseplay or whispering the rest of the session. The teacher said it was the best participation she had witnessed.

Even so, it will be a while before this group of young people is able to exchange more freely. They will need some "bull session" situations that seem more natural to them. They need to be led in Bible study in such a way that they can use their Bibles without embarrassment and with profit.

Much of the progress of the class will depend on the joint efforts of the pastor, the teacher, and the youth counselor. They must provide situations and opportunities in which the young people will feel free to talk and to share their honest questions and concerns. Creating a group climate in which the students can feel at ease and accepted is of tremendous importance here. At the same time, the members of the class need to be made aware of the fact that they have something important to share, and that what they may have to say is essential to a class's quest for truth.

NEWS

Gandhi's Shadow Fades in India

The Mennonite Christian Service Fellowship of India is a member of the India Fellowship of Reconciliation. A recent meeting of the group illustrates some of the problems faced by Christians in modern India. C. Norman Kraus, an MCC peace section representative and teacher in a seminary near Calcutta, reports.

Gurubatham was one of Gandhi's associates. As president of the Indian Fellowship of Reconciliation, he gave the opening address. He is a Christian doctor who felt that he could not remain in the organized church and work among the poor as he felt called to do under Gandhi's influence.

His speech was full of nostalgic references to Gandhi. He is still critical of the church, which he insists has fallen far short of its professed ideals and goals. He feels, in fact, that the Gandhi movement is much closer to fulfilling them than the church.

Gurubatham was also pessimistic about the present status of the FOR. Again and again he stated that there was no one in the current peace movement who has earned the right to speak to the nation. The charisma is lacking now that the master is gone. He was the most pessimistic of the leaders, but I was impressed that all of the older leaders are still living in the twilight of Gandhi.

From the remarks at the convention I gathered that this triennial convention was considered to be a crucial one. The organization has not been very strong these last years and attendance at the convention has been slim. Attendance this time was better than expected and they settled down to two major tasks. The first was to seriously work on a program of FOR activities, and the second was to revise the constitution.

The fundamental concern in the redrafting of the constitution was the requirements for membership. There was pressure to make it quite explicit for FOR is open to non-Christians as well as Christians. This gave rise to uneasiness on the part of some members. They were afraid that the Christocentric emphasis of the organization was being threatened. Discussion was vigorous. I later asked several of the men who opposed opening the organization to non-Christians if they were satisfied with the resulting statement. They said they were.

Apparently the program of FOR in the recent years here in India has been largely the individual projects of strong leaders. Thus, there was real effort to get a working team established and a program of action outlined. Many suggestions were made, and only the next three years will tell which have been seriously considered. Following are those which appeared to be most seriously considered in the meeting.

1. Continue and increase the scope of cooperation with the Sarvodaya, Shanti Sena, and Grandam movements which are an outgrowth of Gandhi's work.

2. Try to strengthen the hands of Shanti Sena in its attempts to make some contacts with those in Pakistan interested in peace. It was suggested specifically that through the church and Christian organizations like SCM and YMCA some contacts might be reestablished. Marayan Desi, son of Gandhi's former secretary, who is now working with Shanti Sena reported that all his attempts to organize goodwill missions, visits, and marches to the border have been rejected by the Pakistani government. Further, he said that his friends in Pakistan are afraid even to answer his letters, although they report through mutual friends that they are glad to receive word from him. Thus, virtually all contact has been lost. In light of this, Shanti Sena is trying a new approach to the Kashmirians themselves.

3. Increase the emphasis on peace education among the college students.

4. Vernon Reimer made a brief report of MCC interest in North Vietnam, and while FOR took grateful notice, they felt that it was too early to consider how they might cooperate in such a venture. They feel muc too weak to venture out alone.

The obvious fallacy of Gandhi two basic assumptions, namely, th free India would have no army an that India's foreign policy would b such that all her neighboring natio would be friendly, plus the nation rejection of nonviolence as a way life has badly shaken the peace mov ments of India. FOR has no confide international policy to offer to Ind to take the place of Gandhi's. Th uncertainty along with the great cris at home—corruption and widesprea injustice—has turned the attention the peace movements to national a fairs.

Vinoba Bhave, supported by a co of young workers, is having a wa of success in the north Bihar are with his Grandam movement for more just land distribution.

Marjorie Sykes has spent much the past two years as a peace o server in Nagaland, and just now t visit of underground leaders with t Prime Minister gives some hope f a peaceful settlement of that disput

Shanti Sena proposes to work ha against corruption and unfair pra tices in the forthcoming elections.

The major crisis in India right no is an internal one, and it seems qui right to me that the attention of t peace movements should be turn this way.

Fair Housing Bill Lingers

Stanley Bohn, secretary for peace an social concerns for the General Co ference, reports on a current pro lem.

A Negro pastor reports on the lo suffered by one of his parishione He was unable to find decent housi in Newton, Kan., this summer a had to move to Wichita and commu to his Newton job. However, fi employees of the General Conferen Mennonite Church found housi this summer in the same tight housi rket in Newton. They weren't Ne- .

A Negro realtist tries courageously, pite abuse and threats, to seek ısing for Negro clients outside the etto. (In Kansas City those belong- to the white real estate board are led "realtors" and the Negro real ate representatives are called "real- s.") It is a lonely war. Realtors in- there is no problem. The Negro neseekers go through humiliation er humiliation until they are driv- back to the shabby housing, the quality schools of the ghetto, and se parts of the city that Boy Scout anizations, YMCA officials, and ırch programs have fled.

The United States Senate is now ısidering the 1966 Civil Rights Bill h its greatly weakened sections on housing, Title IV. The possibility its passage is not very encouraging. , if there were a strong outcry m their constituency, Senators ght be encouraged to greater ef- ts. Real estate boards have made ir appeal through paid lobbyists; voices should also be heard ask- our Senators to make good neigh- hoods and good schools available ıll families.

Maybe someday pollsters will in- igate and give our opinions to ators by reporting on their sur- s. This would eliminate the neces- of our having to write our Sen- s. That day is not yet here. We 't even expect President Johnson ive his full attention to the passage his bill since he has the Vietnam stion to worry about.

Ve who care about getting out the d News of God's love to all men have to do this urging in letters legislators. The war in Vietnam ıld not take our attention away n the war at home. This is, then, ıll to all who can write their Sen- s about the passage of the 1966 l Rights Bill. We need men who proclaim the God who stands the neighbor in trouble and not God who reads about neighbors ouble.

Man Needs Community Church May Still Be Best

To what kind of community should the church ask men to belong? This question was put to an interchurch group in London recently. The group was studying the world relief needs for the next ten years.

Robert S. Bilheimer, executive director, international affairs commission of the National Council of Churches, raised the question.

"It is folly," he said, "to seek to answer man's need for community with an individualistic interpretation of salvation. Much of the mass evangelism now being carried on appeals to people in these terms and is, therefore, likely to do more harm than good.

"Failing to offer a form of community that seeks to be adequate to our time, this evangelism offers, instead, a stone and a serpent, not a loaf and a fish. Furthermore, it is sheer disobedience to offer a merely traditional idea of Christian community to people who are searching for community in the societies of our time.

"When our evangelism, whether in a mass form or in a less spectacular manner, offers an individualistic salvation which then is to be worked out within a community designed according to archaic pattern, the disobedience is compounded.

"Nevertheless, our efforts to change the forms of church life must be carried on with the greatest delicacy, lest the refuge that people need be destroyed, with nothing put in its place. It is irresponsible to experiment blindly, just as it is irresponsible to cling uncritically to traditional forms of community."

Bilheimer said he believed they were unlikely to discover much about the nature of authentic Christian community outside the ecumenical realities of the church. In what he termed "the ecumenical reality of the church," he thought that God had provided a profound understanding of the nature of community in our day.

The consultation was sponsored by the World Council of Churches' relief agency and met in England.

Alcohol Dangers Suppressed Chicago Murders Noted

Users of alcohol close their eyes to its dangers. They are emotionally involved in its use and want to believe that moderate drinking is desirable.

Thus they suppress all that contradicts their belief. This is the opinion of Earl C. Jeffrey, an officer of the American Business Men's Research Foundation, Chicago. Writing in the group's publication, *Report on Man's Use of Alcohol,* he points to the handling of news stories on the recent slaying of eight Chicago nurses.

The alleged killer was under the influence of alcohol at the time. This fact received little mention.

Said Jeffrey: "When eight nurses were killed by strangulation and stabbing on one hot night in their apartment in Chicago in mid July, various 'authorities' from psychologists, physicians, psychiatrists, high police officials, detectives, to the man on the street were interviewed as to what could have been the mental mechanism of the bloodthirsty culprit. Reading all, I think, of the published learned and unlearned opinions, I found not one to mention the use of alcohol as a cause or even a triggering cause.

"The surviving nurse, when she answered the killer's knock, was greeted, she said, 'by the sweet-sour smell of stale liquor.'

"This was reported in only one of Chicago's four papers. Others never mentioned it in scores of articles. Persons who had recently met the soon-arrested suspect later reported him to be a 'heavy drinker'; others who knew him said that he patronized 'one tavern after another'; he was a loner, but 'not a solitary drinker, he liked companionship at the bar.'

"Newspaper treatment used here is a bloody example of what this issue emphasizes: the inability of users of alcohol, generally, and of those emotionally involved with the conception that moderate drinking is desirable, to see the evil, hear the evil, or report the evil about the use of alcoholic beverages (excessive drinking, not drinking, is always blamed)."

Words and Deeds

Social workers are needed in Africa, Don Kurtz, an MCC Paxman who is in East Congo, says: "From understaffed and overworked mission personnel throughout the East Congo comes the urgent realization for the need of another class of missionary: the social worker. Especially now with a relief program, the missions are recognizing the tremendous effect and outreach of social-material programs, and are looking with envy at the Catholic missions who have established in each diocese an office in charge of social and relief work."

Kings View Hospital, Reedley, Calif., has received a $152,587 grant from the National Institutes of Mental Health for the expansion of the psychiatric program in its community.

Roman Catholic priests and sisters in Kyoto, Japan, are holding dialogues with Buddhist monks and nuns in churches and temples, each preceded with a period of meditative silence.

A Dutch Jesuit, writing in the current issue of the Journal of Ecumenical Studies, speculates that sacraments in Protestant churches perhaps fulfill the requirements set by the Roman Catholic Church for "true" sacraments. Father Frans Josef van Beeck, director of studies of the Dutch Jesuit Province, argues that the Catholic Church will recognize an act of worship as a true sacrament if it meets three requirements: it must be celebrated in a church as an act of good faith; the doctrine behind it must be sound; and the minister of the sacrament must be competent.

Mennonite Graduate Fellowship papers are available for twenty-five cents each including papers by John Janzen, Robert Buschert, Donald Miller, Delbert Wiens, and William Klassen on the general theme, Man and the Sciences. Contact Mary Martin, 1711 Prairie St., Elkhart, Ind. 46514.

Four Million Bibles were distributed in Japan during a recent twelve-month period. Japan, with less than one million Christians, ranks third in the world in the distribution of Scriptures.

Church World Service has discontinued its program of material aid to the needy of Nigeria because the government has "failed to create the minimum requirements for a program, in which duty-free imports of materials and the means of distributing aid adequately among needy persons, play such an important part."

Mr. and Mrs. Anthony Epp were among thirty people evacuated from the Congo city of Kisangani (formerly Stanleyville) in the latter part of July as the result of an army mutiny which brought the city under attack. The Epps who are working under the Teachers Abroad Program in southwestern Congo were in the city to teach a summer course at th Universitie Libre du Congo.

Forty MDS volunteers from Gle dive and Bloomfield, Mont., ar Minot, N. D., went to the Otter Cree Valley in western North Dakota early July to help with cleanup ar repair after a flash flood.

Michael Zhidkov, Moscow, h been elected president of the Eur pean Baptist Federation Council. H visited American Mennonite comm nities two years ago with the Russia Baptist delegation.

June 25, 1967 has been suggest as a date for Mennonites and Bret ren in Christ churches througho Canada to hold services in recogniti of the Canadian centennial.

CHURCH RECORD

Calendar

General

Oct. 2 — Worldwide Communion Sunday.

Oct. 7-12 — Missionary Conference, Champa, India.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Oct. 8-10 — Ontario, stewardship institute.

Oct. 15—Rosthern (Sask.) Juni College, annual corporation meeting

Oct. 11-13 — Alberta, stewardsh institute.

Northern

Oct. 2-9—Wolf Point, Mont., Un ed Church, harvest mission festiv Peter Unrau, speaker.

Western

Oct. 9—North Newton, Kan., Betl College, Founders Day and pare student day.

College Scores

Baker 16—Bethel 0

Heidelberg 27—Bluffton 12

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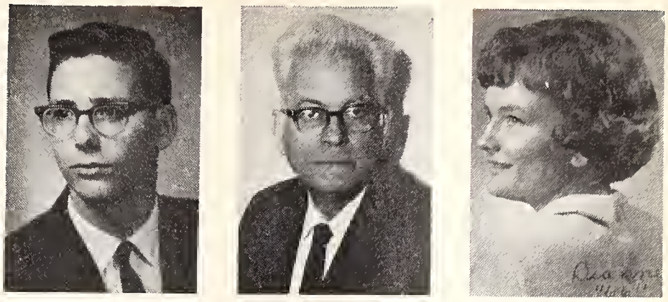
inisters

r. Lu and *Mr. Lin,* both graduates the Taipei Theological College, are ›w serving churches in Taichung and ıung Ho, respectively, as evangelists. r. Lu is the first graduate to serve e same church he attended before tering the ministry. Mr. Lin is pas- r of the congregation he served as ıdent minister for two years. A ird new Taiwanese evangelist is *r. Liu,* a graduate of the Conserva- e Baptist Bible College. He is serv- g the young church at Nan-tun, re- ıcing Mr. Chang who has been nsferred to the Mennonite Chris- n Literature Center in Hwalien.

orkers

illis Busenitz, formerly interim pas- of Bethel Church, Hammon, la., has accepted the position of uth worker and assistant pastor at Petter Memorial Church, Lame er, Mont. At the request of Beth- y Church, Busby, Mont., he will o be helping with Bible classes for ildren at the Tongue River School.

James and Lois Friesen are serving two-year term of voluntary service Wiltwyck School for Boys in New rk. He is a member of Hoffnung- ı Church, Inman, Kan., and she, of en Church, Moundridge, Kan.


Goebel, Goshen, Juhnke (Workers).

James Goebel, First Church of Christian, Moundridge, Kan., is in 1-W service at the University of Chicago Hospitals and Clinics.

Charles E. Goshen, M.D., psychiatrist, has been appointed director of the newly-created community services division at Brook Lane Psychiatric Center. A major responsibility of this newly-created service will be to plan research activities and to develop and implement expanded patient services.

Joseph E. Hall, Madison, S. D., has begun teaching at Freeman (S.D.) Junior College in the field of biological and physical sciences. He is a graduate of Augustana College, Sioux Falls, S. D.

Frank Hartzler, Jackson, Minn., has joined the Freeman (S.D.) Junior College faculty as an instructor in sociology and psychology. He is a graduate of Goshen (Ind.) College.

John Janzen, Shafter, Calif., has been appointed music instructor at Freeman (S.D.) Academy. He is a graduate of Pacific College, Fresno, Calif.

Dianne Juhnke, Hopefield Church, Moundridge, Kan., will serve a one-year term of voluntary service at Mennonite Youth Farm, Rosthern, Sask.

Ivan J. Kauffman, Washington, D.C., will serve as executive secretary of the MCC peace section for one year while Edgar Metzler is on leave to do graduate study. Kauffman is a graduate of Goshen College and has a master's degree from the Earlham School of Religion.

William Klassen, professor of Greek and New Testament, Mennonite Biblical Seminary, Elkhart, Ind., will be the annual Bible lecturer at Bluffton College, Nov. 9 to 11. He will speak on the "Forgiving Community."

Timothy Krehbiel, First Church, Reedley, Calif., is in 1-W service at Long Beach (Calif.) Memorial Hospital.

Larry and Joann Martens are serving a two-year term of voluntary service in Bogota, S. A. He is a member of Hoffnungsau Church, Inman, Kan., and she is a member of Eden Church, Moundridge, Kan.

Russell Mast, North Newton, Kan., was the Christian Life Week speaker at Freeman Junior College, Sept. 19 to 23.

Bruce B. Mueller, Freeman, S.D., has joined the Freeman Junior College staff to serve as physical education instructor and coach. He is a graduate of Freeman and Bethel colleges.

Arlan Ortman, Freeman, S.D., is the new instructor in industrial arts at Freeman Junior College. He is a graduate of Freeman and Bethel colleges.

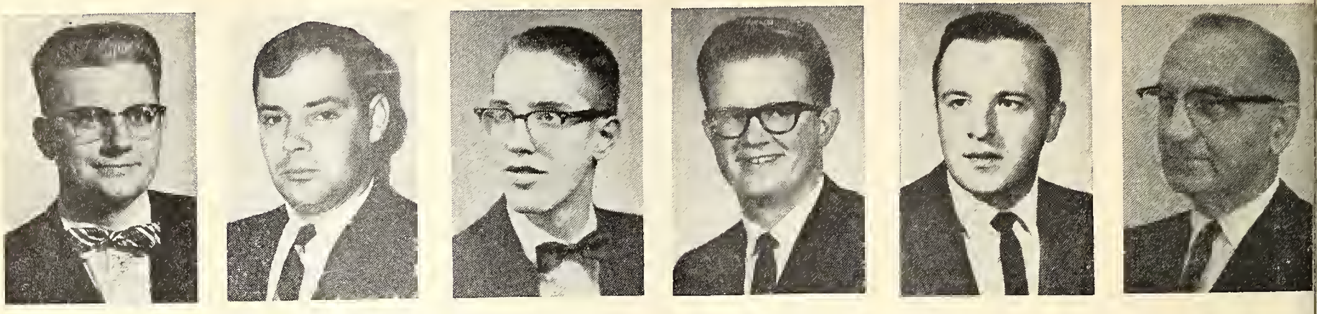
Jim L. Penner, Clinton, Okla., has completed his 1-W service at Rancho Los Amigos Hospital, Downey, Calif. During his service he attained the position of collections investigator in the trust department of the hospital.

Martin Rock, Inverness, Fla., has been appointed administrative assistant for the MCC peace section, Akron, Pa. He is a member of the Church of the Brethren.

Daniel R. Shenk, Newport News, Va., recently joined the staff of Brook Lane Psychiatric Center as psychiatric social worker. He received his degree in social work from the University of Pennsylvania. Prior to coming to Brook Lane, he was a member of the staff of the Family and Children's Services Agency in Allentown, Pa.

John Stucky, First Church of Christian, Moundridge, Kan., will serve a two-year term in Pax. He will spend three months in Brussells and then go to Kinshasa, Congo.

Amalia Unruh (Mrs. John D.), Freeman, S.D., has joined the Freeman Junior College facuty as an instructor in mathematics. She is a graduate of Yankton (S.D.) College.



Klassen, Shenk, Stucky, Wedel, D. Zehr, H. Zehr (Workers).

Galen Wedel, First Church of Christian, Moundridge, Kan., is serving a three-year term in Pax service. He will serve as assistant administrator of the Technical Institute of Beetwal, in Nepal.

Daniel Zehr, formerly executive director of the Mennonite Central Committee of Ontario, is now peace and service secretary for Mennonite Central Committee of Canada, Winnipeg.

Howard J. Zehr, Hesston, Kan., became the first full-time executive secretary of the Mennonite General Conference, Scottdale, Pa., on Sept. 1. He succeeds A. J. Metzler who has served part-time in the post since 1961. Zehr is a native of Tazewell County, Ill., and has served pastorates in Freeport and Peoria, Ill., and Elkhart, Ind. In 1964 he became general secretary of the South Central District.

Work

A couple interested in building and painting is needed for a winter voluntary service project at the Bacabi Mission in Hotevilla, Ariz. Anyone interested in this opportunity may contact either Albert L. Janzen, Bacabi Mennonite Mission, Hotevilla, Ariz. 86030, or Darrel Fast, Board of Christian Service, Box 347, Newton, Kan. 67114.

Marriages

Clellan Becker and *JoAnne Kaufman,* Salem-Zion Church, Freeman, S.D., on Sept. 2.

Patrick Briggs and *Constance Habegger,* First Church, Bluffton, Ohio, on Sept. 10.

David Brent Burkhart, Grace Church, Pandora, Ohio, and *Shirley Deppler,* Ebenezer Church, Bluffton, Ohio, on Sept. 2.

Richard Busenitz, Emmaus Church, Whitewater, Kan., and *Carol Ott,* Bethesda Church, Henderson, Neb., on Aug. 5.

Lloyd Carlson and *Jean Peters,* Bethel Church, Mountain Lake, Minn., on Aug. 27.

Michael Edwin Connell, Stapleton, Neb., and *Carol Basinger,* Ebenezer Church, Bluffton, Ohio, on Aug. 13.

Maurice Conner and *Cora Miller,* Salem-Zion Church, Freeman, S.D., on Aug. 22.

Stan Epp, Meadows Church, Colby, Kan., and *Cheryl Dalke,* Ebenezer Church, Bluffton, Ohio, on Aug. 26.

Delvin Franz, Bethel Church, Mountain Lake, Minn., and *JoAnn Klassen,* Trinity Lutheran Church, Mountain Lake, Minn., on July 11.

Steven Franz, Bethel Church, Mountain Lake, Minn., and *Patricia Triplett,* Holy Spirit Church, St. Paul, on Aug. 20.

Paul K. Funk, Alexanderwohl Church, Goessel, Kan., and *Neta Schmidt,* Goessel (Kan.) Church, on Sept. 17.

Donald Grove and *Carol Mitman* were married in Calvary Church, Washington, Ill., on Sept. 10.

Lowell Hanson, Bethany Church, Freeman, S.D., and *Diane Tubandt,* Congregational Church, on Aug. 27.

Gary Herr, Bluffton, Ohio, and *Ladine Diller,* Ebenezer Church, Bluffton, Ohio, on June 26.

Leon Lehman, First Church, Berne, Ind., and *Donna Basinger,* Ebenezer Church, Bluffton, Ohio, on Aug. 20.

Kenneth P. Lohrentz, Burrton (Kan.) Church, and *Lola Faire Eisenbeis,* Salem-Zion Church, Freeman, S.D., on Aug. 13.

William McConnell and *Jean Stauffer,* First Church, Bluffton, Ohio, on Sept. 11.

Kenneth Rupp, Bethel Church, Mountain Lake, Minn., and *Anne Neufeld,* Morden, Man., on Sept. 4.

Jacob Stahl and *Dawn Hofer,* both of Bethany Church, Freeman, S.D., on Sept. 4.

Orvis Wiens, Salem-Zion Church Freeman, S.D., and *Fyrne Schmidt* Evangelical Mennonite Brethren Church, Freeman, S.D., on Aug. 27

Larry D. Yoder and *Nancy Su Jenks* were married in Calvary Church Washington, Ill., on Aug. 21.

Corrections: Rudolph G. Warkentin Lorraine Avenue Church, Wichita Kan., and Emma Kaufman Groening St. Luke's Methodist Church, Wichita (See Sept. 6.)

Roger Lee Funk, Goessel, Kan. and Mary Sue Hiebert, Walton (Kan. Church, on Aug. 21. (See Sept. 6.)

Deaths

Wilhelm H. Entz, First Church, Newton, Kan., was born Jan. 7, 1879, a Marienberg, West Prussia, and die Sept. 12.

Mrs. George G. Fast, Bethe Church, Mountain Lake, Minn., die Aug. 13. She was 84.

D. C. Krehbiel, First Church, Reedley, Calif., was born Mar. 14, 1871 and died Aug. 30.

Katharina Pankratz, First Church Newton, Kan., was Sept. 12, 1884 and died Sept. 9.

Mrs. A. J. Penner, 76, died July She was the mother of Bruno Penne Meadows, Ill., and a member of Beth Church, Mountain Lake, Minn.

Jacob L. Quiring, Bethel Churc Mountain Lake, Minn., died June 3

Mabel Schertz Blumenshine, Calvary Church, Washington, Ill., wa born Oct. 30, 1903, and died Sept.

Agnes Schmitt, Emmaus Churc Whitewater, Kan., was born July 2 1894, and died July 20.

John J. Swinehart, Silver Stre Church, Goshen, Ind., was born No 20, 1877, and died Aug. 26.

John G. Zacharias, Carrot Rive Sask., was born July 3, 1899, and die Aug. 24. He was a minister of th Conference of Mennonites in Canad

Summer Service

The following persons are from the Salem-Zion Church, Freeman, S.D.

Kathy Bartel: Lame Deer, Mont.
Nita Friesen: Minnesota
Jan Graber: Lame Deer, Mont.
Sharon Graber: Maryland
Steve Graber: Lame Deer, Mont.
Muriel Kaufman: Lame Deer, Mont.
Candace Schrag: Illinois
Ricky Schrag: Lame Deer, Mont.

Baptisms

First Church of Christian, Mound-idge, Kan., on June 19: Marlin Jantz, Peggy Niehage, Marjorie Pauls, Diana Stucky, Lowell Stucky, Rene Stucky, Bruce Vogts, and Keith Wedel. On Aug. 21: Michelene Stucky.

LETTERS

Always God Is

The following meditation was written y Ralph W. Berky, Bally, Pa. 18503.

Greater than the wonder
Which floods the earth at dawn
 Alway God is.
 Always 'tis His
Glory that so is shown.

righter than any star
hat shines in heaven's blue
 Always God is
 Always 'tis His
lory so bubbling through.

airer than lily or
ught else that we call fair
 Always God is.
 Always 'tis His
lory that they declare.

reater than all greatness
We even dream about
 Always God is.
 Always 'tis His
lory that shadows our doubt.

rander in conception
han aught else which awe instills
 Always God is.
 Always 'tis His
lory that nature fills.

Bland Prophet

To the Editor: Concerning the statement of Mr. Graham published in the Aug. 30 issue of *The Mennonite* [Letters], I am not certain it's the voice of the prophet that blandly boasts of neutrality ("At no time have I made any statement against or in support of the situation in Vietnam") when one's own nation is raping a land and a people. *Robert G. Hunsicker, 203 E. Broad St., Souderton, Pa. 18964.*

Chinese Opium

To the Editor: Please print the following extracts from an article, "Wake up, America!" in the August issue of the Union Rescue Mission *News* (Wichita):

"The alarming spread of drug addiction can be traced largely to the Chinese communist regime. The People's Bank of China handles millions of dollars from the sale and promotion of drugs. Opium and heroin shipments are guarded by the Red Chinese army. Narcotics experts claim that over five million acres in starving China are now devoted exclusively to cultivation of narcotic poppies.

"Red China is screaming for a seat in the U.N.—and for a good reason. Once seated, she can expand her billion-dollar-a-year narcotics traffic through trade missions into every major port in the U.S., Canada, Latin America, and Western Europe.

"If Red China is seated in the U.N., I predict that within ten months we will be reading of teen-age opium addicts in our major cities. Any minister of the gospel who clamors for the recognition of Red China is a Benedict Arnold to our youth." *C. B. Friesen, 400 Main, Hesston, Kan.*

Witness Against the Devil

To the Editor: What an embarrassing position for us as Mennonites it might be if the following were true: Just supposing that in the administration of public affairs, all politicians as leaders, only for personal profit and gain, based all of their opinions for such administration on information gathered from informants who had a close relationship with our sincere laymen and our theologians (for who would know more about the inner thought of their people concerning public and private life than our pastors, deacons, trustees, teachers?).

As a veteran of World War I, I speak. People wonder how I endure. Because I know how they (the devil) destroyed my Christianity. Also I know how they are destroying Christianity today, and I contend not with men or angels, but I struggle with principalities and powers. For they who have the power and the weapons can promote or dispose of anything.

The devil is the world's best secret agent. Seldom is there any witness against this wily agent, and if there is suspicion it is always cast on someone else. *Elmer Reichart, 4141 N. 9 St., Philadelphia*

Who Can Say It?

To the Editor: My sympathies go out to people who do not happen to be of the intellectually elite. I began reading in "Difference Between Gospel and Religion" (Aug. 30) that Christendom is "preposterously irrelevant and virtually incapacitated," also that some voices are asserting that "acculturated conceptions of God are inappropriate and impotent." I believe that is true. But can we find someone to say that in a way that common people can understand? *Walter Dyck, Henderson, Neb. 68371.*

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Sideline Christianity

"I've been a church member all my life and I've attended church services quite regularly, but I can truthfully say that my church experiences had been quite meaningless until about two years ago when I became involved in a small close-fellowship group within my church. This small group meets regularly at an appointed time every week for the purpose of studying the Bible and other Christian literature, discussion of personal and family problems, and for prayer." This was part of a testimony given by a man who is approaching middle age. He is a member of a Protestant church and the small group referred to is "The group of twelve" movement of his denomination.

The first part of this testimony undoubtedly depicts the experience of many laymen and laywomen throughout the church today. The conclusion follows that church membership, and even fairly regular attendance of the worship service, does not guarantee a fruitful and meaningful Christian life. It also follows that deep commitment inspires involvement, and the deeper men become committed the more they become involved. One supplements the other.

The question arises as to why the laity is not more vitally involved in church work. Changing times and modern influences have affected the life and role of the layman, as well as of the minister.

One of the reasons is the trend toward specialization. The place of the layman has been changed substantially because of this trend. With the advent of the professional, or paid, minister, there came a corresponding change in the role of the layman. The layman tends to look to the paid minister as a professional person who is qualified and capable of doing what needs to be done in the church.

This trend has been occurring gradually for the past generation or two. Many laymen, as well as ministers, have welcomed the change. The trend toward specialization is occurring in most areas of everyday life, and undoubtedly represents a form of progress and efficiency. Theoretically, it permits individuals to perform the work which they are most qualified to do. In the life of the church, however, no one will deny that increasing inactivity of the laity has been detrimental to the growth and purpose of the church. Generally speaking, the layman has used specialization as a license to shirk church responsibility.

The minister is not altogether blameless in this area. Often, he has accepted the role of being indispensable to the life of the church. He has, perhaps, been guilty of doing many church tasks that the layman could and should do. The layman has responded by saying to himself, "I will let the minister take charge of church affairs and I will take care of my profession or business; and, I do not expect the minister to pry into my business affairs." With these attitudes, usually, the twain do not meet except on Sunday mornings, with the ministe in the pulpit and the layman in his usual pew. The minister preaches a nice sermon, and the layman listens with a feeling of satisfaction tha everything is operating smoothly.

Affluency is another factor whic keeps the laity from deeper churc involvement. With unprecedented prosperity and an abundance of things t buy and many activities in which t engage, men have a tendency to become so busy that they lose a prope perspective. In an effort to kee abreast of competition in a comple society, the layman often loses hi true sense of values, and he become an easy prey to materialism. The desire to be successful, without objectively evaluating life's directives, is on of the great problems of modern society; and the layman, without prope dedication to Christian purposes, ca merely go through the pretense o the Christian faith without depth o meaning.

It is evident that a good percentag of the church membership is thu affected and is subject to what ma be called sideline Christianity. Th characteristic of these people is tha they see the advantages of a dedicate faith but it never becomes a vital pa of their lives. People with sidelin Christianity are very much concerne that their prestige is maintained at fairly high level, that the business o the church operates with order, an that the program of the local churc is maintained, even though it has littl meaning or relevance.

Another characteristic of these people is failure to see any need in changing the program of the church. The have, however, accepted changes i nearly every other area of life, parti ularly those areas that increase bus ness profits and make life more co venient for them.

The norm of living in the sixti is to live a carefree, undisciplined lif with a minimum of involvement. Th tendency has crept into the life o the church. It becomes so pleasa and easy to watch from the sidelin that the thought of becoming involve in more than an absolute minimum suppressed.

The church of the space age faced with the spirit of complacen which threatens its life. The churc needs committed men who are n afraid to become involved in the ser ice of the church of Jesus Christ.

Mennonite World Conference
Amsterdam 1967

Plan now to attend the 1967 Mennonite World Conference in Amsterdam. Study the "Witness of the Holy Spirit." Hear reports on world missions. Meet Mennonites from around the world. Visit the birthplaces of the Mennonite church and perhaps those of your ancestors. Plan your European travel around the Mennonite World Conference, July 23-30, 1967. Tours of Europe and the Holy Land are being planned. To be placed on a mailing list for further travel information, fill out the blank below. Some travel arrangements must be made now.

Yes, I would like additional information on the Mennonite World Conference in Amsterdam.

Name______________________________

Address____________________________

Mail to one of the following offices of Menno Travel Service: 21 South 12 St., Akron, Pa. 17501; 111 Marilyn Ave., Goshen, Ind. 46526; 726 Main, Newton, Kan. 67114; 377 Henderson Highway, Winnipeg 15.

MULBERRY TART

Martin Buhr

EEN-FORESTED HILLS on one side blue-dyed ocean on the other le an idyllic setting for the mission pital.

t was high noon in Tonesia. Lazy ıds browsed among peaks. The gish tide nibbled at the stone-tered beach. On straw mats, reing Tonesian bodies recharged for afternoon's work.

Jot everyone slept.

Iis bicycle laden with heavy cardrd and packing paper, Da Lee Lee) moved away from the ehouse, rounded the new wing of the hospital, and approached the front gate of the compound.

A window wrenched open.

"What have you got on the back of your bicycle?" shrilled a woman's voice from the nursing supervisor's office.

"Some paper."

"It belongs to the hospital. Take it back."

Da Lee tried to explain that Mr. Black, who was associated with the mission but lived off the hospital compound, was packing his trunk to return to America and needed the paper to protect some gift souvenirs.

"Take it back. Maybe you have some soap or meat hidden in the paper?"

"But Miss White, don't you understa . . . ."

"Da Lee, you know our policy. Now, take it back before I report this to the hospital administrator. If

YOUTH

we let you through the gate with this paper, think of the example it will set for the others. Everything that can be picked up in this compound will be carried off."

Deeply mortified by the exchange, and the scolding from a woman, even though she was not a Tonesian, Da Lee wheeled around and retraced his path to the warehouse.

Fifteen minutes later he explained to Black, whom he had served as interpreter for the past three years, that he had tried to bring him some paper lying around in the hospital warehouse.

Wryly referring to his book of American idioms, Da Lee said, "I gave in because I know on which side my bread is buttered.

"You are going home," he continued, "but I have to stay here. When you are gone, if I anger Miss White, she can have me fired. Look at what happened to Dr. Wang when he clashed with her. He was pressured to leave the mission hospital and set up his own practice because she accused him of wasting sutures and being rough with deliveries. You know, we have a saying at the hospital: 'No matter how wrong she is, Miss White is always right.' "

After certifying that Da Lee had actually taken the paper back to the warehouse, Miss White hurried to the operating room to prepare for the afternoon surgery scheduled for two o'clock.

With luck, she thought, she would be free by four to go over to the adjoining Protestant missionary compound to pick mulberries. Later in the evening, all the Protestant missionaries in the area would gather for their weekly interdenominational prayer meeting. It was her turn to be hostess. There ought to be enough time to bake mulberry tarts for refreshments.

Miss White's eyes ran over the sterile instruments, gauze, and supplies required for the operation. Not infrequently, the Tonesian nurse in charge of surgical supplies failed to have the exact size glove ready, or some such thing. What punishment could be devised to remedy the situation? When the student nurses carelessly broke thermometers while taking temperatures, they were fined. It would only be fair to penalize the operating room personnel in the same way.

Seeing the doctor and his assistants gowned and scrubbing, Miss White hastened to put the patient under. Stumbling against the anesthetist's stool, she reeled against the oxygen tank and sent it crashing to the tile floor. Oh well, the janitor could repair the floor the next morning. At least the surgery could proceed as scheduled.

In ill humor over the operation taking an hour longer than she had calculated, Miss White changed into casual clothes and rushed to the berry trees.

Eight o'clock. Everything was ready. She had showered. The aroma of tarts filled the cottage. Tall glasses of iced tea were on a serving tray in the refrigerator. Across the compound floated the sound of tape-recorded music.

Obviously the missionaries enjoyed their prayer meetings. It showed in the spirited group singing and the animated conversations.

Miss White chose a meditation based on the Sermon on the Mount, giving special emphasis to the command for Christians to be perfect as their heavenly father is perfect.

She asked the group to remember in prayer the problems with the national staff, especially the stealing and inattention to hospital regulations. Soap, clothing, and fuel were disappearing even though just abo
everything was kept padlocked. "Yo
simply cannot trust the Tonesiar
Most of my time is spent policing!"

Prayers over, the missionaries a
tended to iced tea and mulberry tar
Conversation sparkled.

One of them brought the hou
down with this story: A Tonesi
farmer went around to the vario
mission compounds taking orders f
fresh beef. On the morning he w
supposed to deliver the meat, he ca
celled all commitments. The ox h
recovered its health and wouldn't
slaughtered after all.

The women compared notes
which shops sold the cheapest Ame
can flour, milk powder, and shorte
ing. They agreed that the Americ
Food-for-Peace commodities, read
available on the black market, we
far superior to local foodstuffs.

"You can't bake tarts and pas
with Tonesian flour," asserted M
White, flushed by the success of h
mulberry tarts. "It is too coarse."

A knock sounded on the scre
door. Da Lee informed Miss Wh
and the mission doctor that a m
with gunshot wounds had been broug
to emergency.

Miss White slipped into her u
form. Testily, she consulted a no
book full of neat figures. Two tim
already, this week she had work
overtime. Three of the last five pra
meetings she had had to miss beca
of emergency surgery. More than fi
hours a week was simply too stre
ous. No matter what, she determin
tomorrow she would stay away fr
the hospital and can mulberries.
another day the fruit would be ruin

Da Lee pedaled into the nig
These foreigners, he puzzled, are
happy when they get together
their all-white prayer meetings. T
sing so joyously. They laugh so fre
But why are they so severe and sole
when working with us? Miss Wh
gets after us all the time for li
mistakes. Does she really expect
to be perfect?

The moon in the oriental ni
sky etched the contour of the h
in deep purple. Great silvery sh
of water washed up against the sh
and shattered into a thousand fro
fragments. Between the hills and
ocean, lines of supple palm t
leaned together, whispered, and
braced.

It was an idyllic setting for a m
sion hospital.

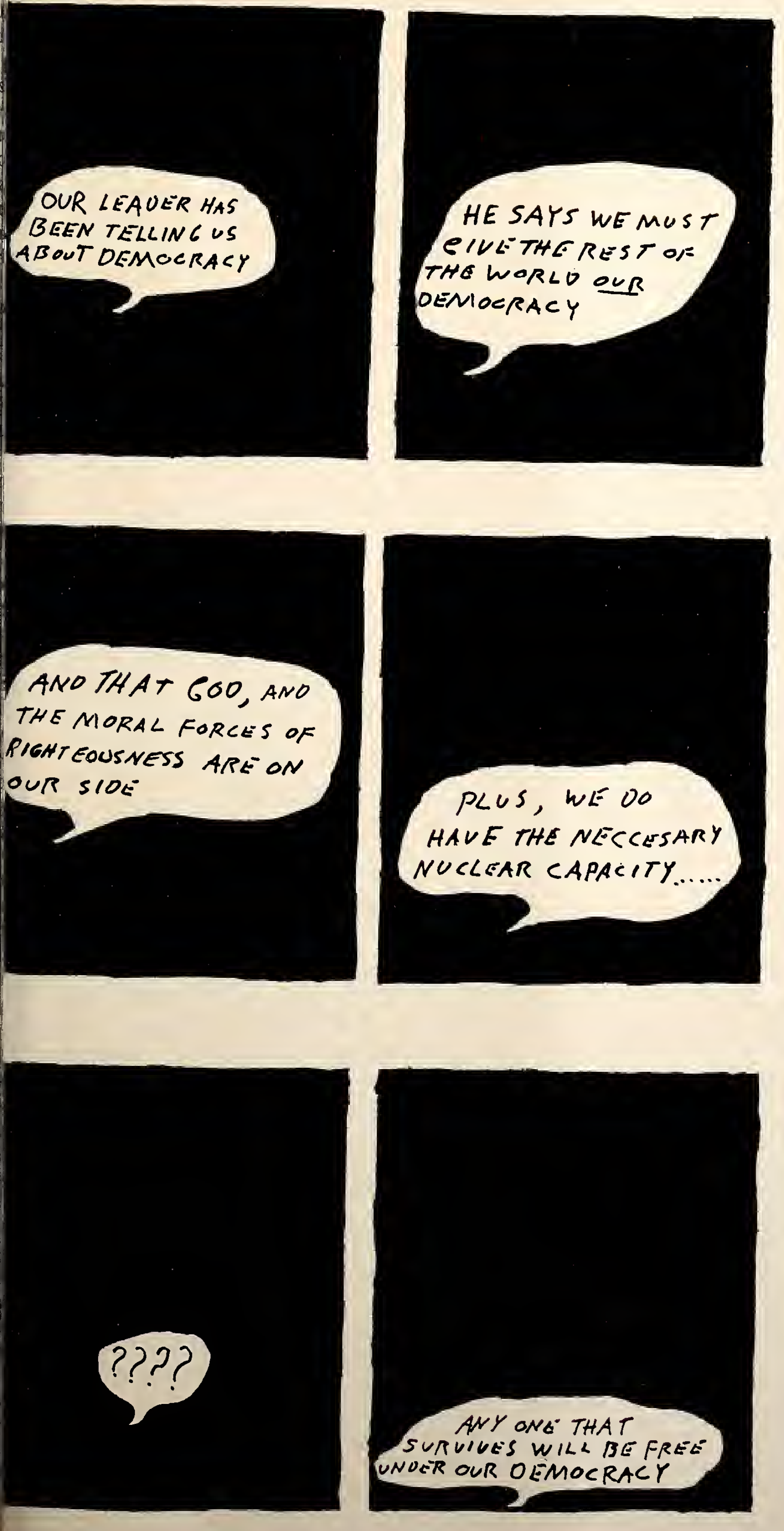
Trout

Trouts flying like
Arrows up the surging
Stream in the stone
Jump high up above the rocks
Out of the stone and
Hit violently
The water, and thus
Shake the night
Like a small boat.

Yorifumi Yaguchi

IN THE DARK

ERICKSON


OUR LEADER HAS BEEN TELLING US ABOUT DEMOCRACY
HE SAYS WE MUST GIVE THE REST OF THE WORLD OUR DEMOCRACY
AND THAT GOD, AND THE MORAL FORCES OF RIGHTEOUSNESS ARE ON OUR SIDE
PLUS, WE DO HAVE THE NECCESARY NUCLEAR CAPACITY.....
????
ANY ONE THAT SURVIVES WILL BE FREE UNDER OUR DEMOCRACY

CONTENTS

*Church Growth for the Congo 578
The Class That Wouldn't Talk 580
News 582
Church Record 584
Letters 587
Mennonite Men 588
*Mulberry Tart 589
Editorial 592

*Supplemental reading for the Sunday school lesson of Oct. 2.

COVER

Many are the barriers to communication with youth. See "The Class That Wouldn't Talk."

CONTRIBUTORS

Levi Keidel, Flanagan, Ill., is a missionary-journalist for the Congo Inland Mission, an inter-Mennonite agency in which the General Conference Mennonite Church is an active partner.

Don Knipschield's article was published first in the Baptist Leader and is used here by permission. He has studied religious journalism at Syracuse University and is now a student at the Anderson School of Theology, Anderson, Ind.

Martin Buhr, 13 High Street, Waterloo, Ont., is a former Paxman who served in Taiwan. He is also a contributor to the Canadian Mennonite.

Don Erickson, 444 N. Boyle, St. Louis 63108, has contributed cartoon-commentary to our pages before.

CREDITS

Cover, Paul M. Schrock; 578, UNICEF; 589, John Hiebert; In the Dark, © 1965, by Richard Von Voorhis.

THE MENNONITE

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Picture windows had a short popularity. They were a great idea. The people in the household had a fine view of the great outdoors.

But the large plate glass windows had two drawbacks. The chosen view was often limited. Being able to look out and see other houses with picture windows is of doubtful value. The vista fails to inspire.

The second catch is that while large windows give those on the inside an unobstructed view, those on the outside can also look in. Are we willing to have people look at us as often as we look at them? A home needs some privacy, doesn't it?

I believe both in privacy and in picture windows. A family needs time to be by itself. Not all of its living should be done in the presence and sight of other people. And even in a family, each person deserves to be alone part of the time. He has a right to his own secrets, emotions, and thoughts. The prying eye of modern society reaches too far into our personal lives.

Sometimes my feelings for the rights of others may keep me from becoming a better reporter. If my interviewee won't tell me what he knows, should I pressure him?

But if our world needs privacy, it also needs the openness of the picture window. Too often we pull the curtains of secrecy around ourselves. We hide from others the thoughts that are in our hearts. This is our privilege. But we do it to our hurt. We cut ourselves off both from help when we need it and help we might give to others in need.

The standard for the open life comes from Psalm 40:10: "I have not hid thy saving help within my heart, / I have spoken of thy faithfulness and thy salvation;/ I have not concealed thy steadfast love and thy faithfulness / from the great congregation."

This is the testimony of a man who had been sick. Then he was healed. He rejoiced in his healing and spoke about it. He did not hide the fact that God had helped him.

Testimony is more than a ritual. It is not only speaking in the great congregation. This is the exception. Few of us have this opportunity. Testimony is t open way in which we live our lives. We do not hide the things that make us tick. We try always to be honest.

I say "try," because honesty is a state of perfectio No one attains it. No one can reach it. But all of us should face in the direction of truth. We are looking toward it when we give the most honest answer we know of.

"I love."

"I hate."

"I fear."

"I delight to do thy will."

Are these honest statements? They are if at the time we say them we admit to ourselves and to other that this is the best we can say because we knowingly hid nothing.

This can be frightening—to ourselves and to othe Perhaps we shouldn't disturb others. If we tell the truth about ourselves, does this mean that we expect them to tell the truth about themselves? Frightened people do strange things. They hurt other people and themselves.

These dangers are real. But the joys are even mor real. Paul spoke about this: "For I did not shrink fr declaring to you the whole counsel of God" (Acts 20:27). The whole counsel of God is all that we have seen God do. One of the things God has do to us has been to show us to ourselves. He opens up our lives.

Picture window living in our personal lives is a w of witness. If our lives are transparent and honest, nothing of the saving help of God can be hid from the eyes of others.

A picture window lets us see so much more of the world. And we see so much more when we take tim to look.

READING THE PSALMS-

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Roland E. Wolseley

CHURCH PAPERS ARE DIFFERENT

FROM THE MAGAZINES and newspape issued by the Protestant churches w can get values that are not only this world—but out of this world.

Think about the values in most Pro estant-sponsored publications. Contra them with the standards held up b most secular journalism. The empha ses and the treatment clearly a different in the secular press.

The Secular Press

The standard city and town new paper, in the American journalist tradition, reports and emphasizes the ruptures in society. The bigger t conflict, the more prominent the ne story about it. Secular journalis stresses differences and opposition, n reconciliation and healing. Labo management harmony scarcely noted.

Editors and publishers general believe that the news of violence a disorder sells more papers than ne of order and decency. Selling mo papers attracts more advertising. A more advertising means more incom a necessity for survival.

Editors are content merely to poi out, with little regard for their soc responsibility or for their power create public opinion, that the wor would be in a bad spot, indeed, if happy marriage rather than a divor were usual, or the absence of murd were news, and go right on with th philosophy of news evaluation.

The secular press is remiss, not b cause it reports the news of confli which it must do if we are to know its existence, but in the way it ports it: the place it has in the pape the sizes of the headlines, the kinds pictures.

The secular press insists that philosophy is forced upon it by need for survival economically, a ne it says, from which the church edi is free. With this excuse, all sorts transgressions against the human sp it are committed. But it does help to understand the pressures which secular editor must face.

The secular newspaper, furthermo has comparatively little interest in ligion. Recall, for example, the c cern for adequate coverage of sp in most of the 1800 daily and 9 weekly papers of this nation.

And what of religious news by mparison? Scattered here and there e little stories of meetings and new ildings, with, now and then, a big e if some major event occurs, such an ecumenical council or a con- ct within a denomination. Saturday ay offer a church page, half of it vertising.

Even so, this is improvement: re- ious news now appears on other ges any day and is receiving great- attention. But only at Christmas, ster, Passover, or some other tradi- nal religious time does religion rank th entertainment, sports, business, d women's affairs.

In the eyes of a newspaper's man- ng editor, religious or church news *soft*. Hard news is a juicy scandal, strike, a big fire, and, of course, a r, or some other international dis- er. But church news is likely to be nstructive and don't we all know t constructive news rarely sells ny papers?

And where do editors place the me for distorted emphasis? It is the lt, they say, of those of us who y and read publications. We do not nand more or better-handled reli- us news. We, the people, clamor whole pages on sports, business, d our other more intense interests n religion. We, the readers, are er for detailed news of football, se racing, or whatever sport is in son. We want stock reports down the last digit and the news of the ual adventures of actors. And this true, if we can judge by circula- n figures. Can we deny that the vspapers and magazines of the shal- est content have the biggest sales far?

Vhat would happen, however, if usual standards of the church ss were followed instead of the or- ary standards of the secular press? have seen the difficulties in re- t years of a church-published pa- that does attempt this, and gets e support from the general pub- the *Christian Science Monitor.* has not succeeded in flourishing several reasons, some of its own ng, but one of which is that it is ually alone in offering a religious- otivated general daily.

ut if all members of the American Society of Newspaper Editors decided to give even the broad concept of religion its due, these editors might win more attention and be of more influence. But this they must do in unison.

A socially responsible press does not stop at giving the public what it wants. It also gives the public substantial and significant material which the owners of the press think the public might profit from having. And among such offerings could be better and more intelligent and intensive coverage of religious news and ideas.

The Church Press

The church publications of this country are not as timid as the secular publications on this score. They are not afraid to give the public something better than what it *seems* to want. Freed of the necessity to catch the attention of readers in direct competition, supported as most of them are by subsidies, and relatively independent of advertisers as compared with the secular publications, the best of Protestant publications report and comment on the world's news differently than the secular press.

The main reason for the big difference between the secular and religious press is that the values of the religious press are not solely of this world.

Let me apply this assertion to what secular publications are saying on the one hand and religious ones are saying, on the other, about several specific issues.

On war: The secular press either accepts war as just, or as necessary, unofficial and undeclared, or it cautiously suggests that more thought should be given, somehow, to ending it by negotiations in which the U.S. will not lose face.

If the past teaches us anything, the moment war becomes official the secular press will beat the drums as usual, although perhaps less sanguinely than ever before.

The church press includes numerous publications whose editors question the entire war operation, condemn such tactics as use of napalm and nauseating gas, and point out the dangers inherent in escalation, not to overlook the basic immorality of war.

If the war becomes official it is likely that fewer church publications than ever before will be militant and give the church's blessing to the war system in which this nation is enmeshed. We see here, again, that the religious press tends to seek higher values than the secular.

On civil rights: The secular press has dragged its feet on this issue for the past century. It is only the events of the past few years that have opened the eyes of some editors and publishers to the injustices to millions of American citizens. Although these editors were well aware of every nuance of the sports world (every sore arm of a pitcher or a pass thrower), the crimes of the Ku Kluxers, the depredations of the squanderers of our natural resources, and the conditions of the people of color in our major cities, North and South, were of little concern in either the news or the editorial pages. But the editors are awakening, at last.

The church press, with certain regional and denominational exceptions, on the other hand, has exposed and fought against these and other injustices for many years; scores of editors were pioneers in the battle for racial justice.

And in certain less-controversial areas the church press has, by its emphases, struck blows for other decencies. It is the secular, not the Protestant press, that fills its pages with advertisements for liquor, tobacco, off-color movies, sexy plays, and reading matter of dubious quality or morality.

It is the church press, not the secular press, that consistently tells the story of heroic missionary effort, of the rights of conscience in respect to war, of the rehabilitation of the mentally and physically ill.

It is the church press, not the secular, that has given support persistently to ways to help the aged, the sick, the crippled, the undereducated, the refugee, and the dispossessed.

And it is the church press that has tried to tell a balanced, specific story of the church and of religion. Unlike the secular press, it has not been content with the blandness of the safe, general article or picture composed of symbols of all religions and faiths. It has taken sides, not always wisely or fairly, perhaps, but at least it let its readers know where it stands.

These, then, are all reasons why, in these dangerous days, the church member not only should support but also should read his church papers and magazines. The religious press is becoming, in the best sense of the word, a professional press. Technically, some of its leaders are the equal of numerous secular publications. Some publications still are no more than lifeless house organs for a denomination or one of its departments, but these are losing ground in influence and significance to the publications with forthright and courageous opinions and writers, producing articles far superior to what can be found in the majority of commercial journals in depth of comprehension and clarity of writing.

The church press can evaluate the world's events, the nation's policies, the actions of the people, from the standpoint of religion—a duty the secular press cannot perform. The press of the church can do this because it has the dynamics within it to exert such leaderships, and it has the dynamics because Christianity is at its center. The values of the Protestant religious press are not merely this world's values but also those of another world which must be reached on this one if man and society alike are to be saved. This is the big difference.

Response

Erik Modean, a writer for the Religious Newswriters Association, responds to the preceding article.

Professor Wolseley's claim that the coverage of religious news by the secular press leaves much to be desired has been stressed by others. I too, agree, but I part company with his thesis when he argues that the church press alone is on the side of the angels.

Just what periodicals does Professor Wolseley read, we wonder, and what standards does he use to evaluate their contents? Of the one hundred and seventy publications listed in the latest directory of the Associated Church Press, ninety are monthlies, twenty-five semimonthlies or biweeklies, and fifteen bimonthlies or quarterlies. Only forty, and most of these are small, obscure periodicals, are weeklies, and what news they publish is devoted almost exclusively to their own denominations.

The sad fact is that there is little religious news, either soft or hard in today's church press. As production costs mount and reader interest wanes, more and more periodicals have changed from weeklies to biweeklies or monthlies, with a sharp reduction in the space allotted to news. And even that's so old by the time it's printed that it can hardly be called news.

It seems a tragic dichotomy to us that the church press has offered fewer and more limited outlets for religious news at the same time that the major denominations, over the past two decades or so, have established departments of information or press relations offices that turn out a steady and increasing flow of material on church developments.

What's needed, we believe, are news magazines issued weekly, but we're realistic enough not to confuse need for demand. When Professor Wolseley asserts that church publications "are not afraid to give the public something better than what it seems to want," he ignores the fact that even church editors are sensitive to the likes and dislikes of their readers. And polls taken by affluent periodicals almost invariably disclose that news columns are among the least popular features of their magazines. Most church members, it seems, prefer saccharine!

The following comment on religious journalism comes from an address given by Harold E. Fey, former editor of the Christian Century.

Religious journalism needs major improvements. The most important of these is the systematic effort to deepen its level of theological reflectio with a view of giving the religiou press itself, its editors, and its staf new incentive and broader purpose Advances in technical competence d little good unless they are parallele by interchange brought about by r consideration of biblical truth cor cerning the nature of man and of th church.

Reinhold Niebuhr said, "The pres represents the eyes and the ears c the nation, and the American press he said a few years ago, "has th rather terrible responsibility of ac ing as the eyes and ears of a remarl able giant, living in quite startlin historical circumstances. This puts u into an inevitable and inescapable ri alry against the utopianism and tyrar ny of the communist world. We ca hold our own only if our intellectu and moral resources are adequate give unity, a sense of purpose, ar justice to the free world."

My purpose is not to rally Chri tians to a holy war against comm nism, but rather to blow a bugle sur mons to wage holy war against ev and for God on the widest possib scale in the world. Our press, religio and secular, suffers from a shrinka of purpose, from shortening of visio from excessive zeal against min immoralities, and a lack of convicti and zeal and energy for use agai major evils.

The only thing that can restore o perspective is for us once again ask, What did God intend by H creation of the church? What is Go purpose in the extraordinary histo of our times? Is it the will of G that His church shall go through th time looking after only its own d nominational and institutional inte ests, or does He have for the chur a sharing in His message of salvati for all mankind? How can that m sion best be carried out in an a when nations are armed with nucle weapons, are connected with insta taneous communication and sw airplanes and by missiles alrea aimed to destroy all the major citi on both sides?

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NEWS

Work Ends on Indonesian Island

n 1957 the Mennonite Central Com-ittee assigned volunteers to the re-ote island of Halmahera in Indo-esia. They went to help the strug-ling thirty-five thousand-member rotestant church operate a sixty-bed ospital and a coconut plantation hich they had inherited from a Dutch ission after the country's indepen-nce.

The request for assistance came via e Indonesian council of churches. It as agreed the MCC would supply the rsonnel and Church World Service ould provide $5000 a year to help various projects, particularly in the ricultural projects.

The church was unable to supply e hospital with a doctor after the utch left in 1953. By the time the CC medical personnel came in 1957, e building had become run-down d the morale of the staff was low.

The agricultual project aimed to put e church's coconut groves back into sound financial position, to train In-nesians to assume responsibility for e groves' operations, and to provide hnical supervision and training for servicing, repairing, and operation the necessary machinery.

In February 1966, MCC concluded services on Halmahera. During its ht and one-half years on the island, hteen volunteers were assigned to medical and agricultural projects. MCC, in consultation with Church orld Service, initiated plans for the ase out early in 1964. The Halma-ra church was immediately informed this decision. It was felt the major jective of bringing the coconut oves to a point of profitable opera-n had been achieved.

Two further reasons for the de-ion to terminate were 1) the is-d's inaccessibility—it takes as long one month to travel between the in Indonesian island of Java and lmahera, and consequently no MCC ministrator had been able to visit project during the entire time of ration. And 2) the benefits of the ject apparently failed to reach the rage church member.

By giving notice of their intended termination two years in advance MCC felt the church, community, and the government of Halmahera, had sufficient time to take steps to insure the continuity of the medical services which MCC had been providing.

"It is hoped," says Don Wyse, the last MCC doctor at the Halmahera hospital, "the medical services provided in the past years, the training given to the hospital personnel, the students aided by MCC to enter the health field, and our efforts to reach distant places with medical services will have strengthened the church's health planning for the future."

The Indonesian government took control of the hospital in 1954 when it became clear that the church was not equipped to staff and finance the institution. One of the early objectives of the MCC's medical program was to help the church regain control of the hospital. But as the MCC personnel had opportunity to assess the church's capabilities, they came to the conclusion that the hospital would be able to serve the community better under government sponsorship. The failure of the doctors to assist the church in getting control of the hospital resulted in considerable tension between them and the church leaders.

Most of the medicines used by the hospital were supplied by the government. MCC shipped in 15 percent of the medicines, and almost all the bandages and surgical instruments.

The basic goals of the agricultural project were achieved. The coconut groves have been operating independently since 1964 and a staff has been trained to operate and maintain the machinery.

The productivity of the plantation was increased by building storehouses at the groves, making cash available for immediate payment of the copra, providing carts and draft animals, starting a project to control undergrowth, establishing access roads, clearing the jungle, and providing free medical care for grove workers who produced a quota of copra. Production was doubled during the last eight years, but, even now, it is operating at only two-thirds of capacity.

The funds from Church World Service were used to purchase a truck, two tractors, trailers, a plow, mowers, harrows, a welder, an outboard motor, a boat, and seven cows for breeding stock. All the equipment was in good working condition when the MCC team left. Indonesians had been trained to drive and repair the equipment.

The actual turnover of responsibility took place gradually. Duties and decisions were put into Indonesian hands while the volunteer workers tried to step back.

The sale of religious books was begun by one of the first MCC volunteers. No source of such reading material was available to the people on the island. The books were sold as cheaply as possible.

In 1964 the Halmahera synod decided that the church should take responsibility for the book sales. Two capable young ministers were made responsible for this project. MCC turned its books, shelves, and other stock over to them.

For nearly six years MCC personnel taught English and several other courses at the local teacher-training school. One of the earlier volunteers, Marion Deckert, also taught English, physical education, mathematics, and a Bible course at the church's Bible school.

"Our relationship to the church," writes Wyse, "can be described as initially one of warmness with a progressive coolness until the end. There were no open difficulties or discourtesies. . . . The best house the church owned was provided for our use. And the church leaders were concerned for our welfare through several political crises. For this we were deeply grateful."

"We felt badly," continues Wyse, "about our growing inability to relate to the church leaders. We asked them about this but they gave none of their feelings, so we can only surmise the reasons."

Among the problems cited by Wyse as possible reasons for the tension was the lack of clarity in the relationship between the church of Halmahera and the MCC. Was the project to be carried on under, or together with, the church? This had never been stipulated clearly. Wyse feels that a written agreement between the two parties before the project began, outlining the relationships, goals, and responsibilities, would have been helpful.

Although relations with the church leadership were somewhat strained, the unit members' relationships to the other people in the community and church was warm and cordial. Several parties were held in honor of the Wyses, Paxman Dennis Miller, and Kay Friesen, R.N.

Looking back on their term of service the Wyses and Miller feel that even though the church fathers' attitude at times appeared to be indifferent to the work of MCC, the feelings of the people in Tobelo, as was shown by the impassioned farewell, was generally one of warmth and genuine appreciation for the service that MCC provided them.

One of the concerns that they felt upon departing from Tobelo was that they were leaving the community without a doctor. Some had asked them, "Why are you leaving us without a doctor?" Others declared, "Ten years ago it didn't matter so much because we weren't used to having a doctor, but now we feel afraid to be without one."

Poor News Reports Do Harm

Walter Gormly, Box 26, Mt. Vernon, Iowa, prepared this analysis.

Newsmen rarely acknowledge that they manage the news, but, in an address before the World Press Institute in St. Paul on June 1, Clifton Daniel, managing editor of the New York *Times,* acknowledged that his paper deemphasized news of preparations for the Cuban invasion.

He said Tad Szulc wrote a detailed two-column article on the imminent invasion of Cuba by Cuban exiles. His story was dummied for page one under a four-column head. However, Orvil Dryfoos, who was then publisher, consulted with Turner Catledge, managing editor, and with James Reston and then ordered changes in the handling of the story. It got only a one-column head, and, according to Mr. Szulc, "New York" decided not to "mention the CIA's part in the invasion preparations, not to use the date of the invasion, and, on April 15, not to give away in detail the fact that the first air strike on Cuba was carried out from Guatemala."

The usual argument for withholding information is that it must be kept from the enemy. But Fidel Castro already knew the invasion was planned and said so. Except for the possibility of giving the Cuban government more specific information about the time of the invasion, there was no issue about giving new strategic information to the enemy, unless the American people were the enemy.

Tad Szulc, according to Daniel, stumbled on the invasion story by accident, but his New York office had previously heard rumors on invasion preparations, and Don Shoemaker, editor of the Miami *Herald,* even told Daniel that, "They're drilling on the beaches all over southern Florida." The *Times* suppressed that story at the time by putting no reporters on it.

James Reston thought invasion preparations were too far advanced for any publicity to stop it, and he believed the *Times* was right in suppressing the imminence of the invasion, said Daniel. Daniel, President Kennedy, and Arthur Schlesinger, Jr., thought the invasion could have been stopped. Reston might not be so faultless in divining the future that he can determine when news should be managed. According to Daniel, President Kennedy later said to Catledge, "If you had printed more about the operation you would have saved us from a colossal mistake."

Abetting other colossal mistakes? Robert S. McNamara, Secretary of Defense, has said an estimated average of twelve to thirty tons of supplies a day moved from North Vietnam to
South Vietnam during 1965 (N.Y
Times, March 3). The Mansfield com
mittee reported that at the end c
1965 the South Vietnamese insurgent
and North Vietnamese troops in Sout
Vietnam numbered two hundred thi
ty thousand. That would mean thos
forces got from two to four ounce
of supplies per day per man, from th
north. On the assumption the twelv
tons arrived in early 1965 when the
might have been only about one hu
dred fifty thousand men to suppl
the lower limit might be raised t
two and one-half ounces per da
McNamara's statement of June 2
said the flow of supplies increase
150 percent in 1966, so North Vie
namese troops and insurgents ha
been getting a maximum of ten ounc
of supplies per day per man fro
the north in 1966.

I assume the forces need a gre
deal more than ten ounces of foo
clothing, medical supplies, comm
nications equipment, weapons, a
ammunition per day per man, b
one can hardly find out where t
other supplies come from by readi
newspapers. Occasionally, somethi
is said about food that is secured l
cally, but, rarely, do newsmen s
where other supplies come from. A
Associated Press story (Des Moin
Register, July 18) did say one insur
ent body was found with an America
made carbine beside it.

Hardly a day goes by witho
reference to supplies from Nor
Vietnam. To tell about those suppli
without rounding out the picture
telling where the other supplies co
from is to tell a half-truth, or is
about a one-fifteenth truth?

Because the partial truth in t
news has led Americans to think t
South Vietnamese insurgents a
North Vietnamese troops get all,
almost all, of their supplies fr
North Vietnam, it is not surprisi
that, before the bombing of Hanoi
depots, Louis Harris, public opini
polster, should interpret poll appro
of bombed cities and blockaded po
as a "get-it-over-with mood." If ne
men had told the whole truth ab
the supplies, those polled would
have been so sure that bombing a
blockading would get it over wi
and they undoubtedly would have
sponded differently to the poll.

As civilizations and powerful
tions of the past have disappear
so may we expect that the Uni
States will not, forever, be the leadi
nation of the world. One way to has

e decline and fall of the United ates is to give the voters incomplete d misleading information that will ad them to endorse courses that enate the people of other nations. fact, the decline may very well under way now, for a number of endly countries give the United ates no meaningful support for the etnamese war but give medical supes, rather than men or equipment r killing people. Even England has policy of not selling to the United ates arms that might end up in etnam (N.Y. *Times*, June 25).

A future Arnold Toynbee may asrt that the United States decline d fall became inevitable when eslated colossal mistake was piled on lossal mistake as a result of misding and inadequate information news media gave the American ople.

o Many Natives ited as Vietnam's Problem

ul Longacre, associate director of etnam Christian Service, wrote the lowing report.

gines roared for takeoff as I opened day-old Saigon paper left on my t in the plane.

The war news column read: "The nerican military command reported 8 combat sorties flown over the Reblic on Wednesday. Activity was aviest in the densely populated IV rps area where forward air conllers reported 270 enemy struces destroyed and another 351 damed, 20 sampans sunk, and a large mber of Vietcong guerillas beved killed. North of the sevennth parallel, 316 sorties were flown, ting at rails, bridges, and troopging areas. A convoy of trucks tted eight miles south of Hanoi. . . ."

'The trouble with this place is that re are too many . . . natives!" inrupted the American army captain ing beside me. "Thank God my r is about up."

We were on a C-47 cargo plane m Nhatrang to Saigon with two ps en route. We had just taken one those stops—out in nowhere—ere the jungle harbors too many pers and gets entirely too close to landing strip. The plane had taken fifteen of the sixty Vietnamese ing to get on board, so the cap- might have been complaining ut the extra weight.

FOUR HUNDRED FAMILIES in Saigon received 60,000 pounds of bread during the first six months of this year. They also received 10,000 pounds of bulgar wheat, 2600 pounds of vegetable oil, and 800 pounds of meat through Vietnam Christian Service, the Protestant relief agency to which Mennonite Central Committee is giving major leadership. The families of the Cholon Phu-lam district were suffering from the war, inflation, and the breakdown of family life. The project was organized by a local congregation.

But I doubt it! The particular phrasing was new but the sentiment was not. It has often been expressed by U.S. personnel here. Partly it is a result of having to work with and direct "natives" without being able to speak their language; I, too, find it difficult to communicate. Or do "too many natives" get in the way of our efforts to help straighten out this country? Maybe I just get thrown in with the wrong crowd in cargo planes, airstrips and restaurants. Maybe I ought to stay closer to the missionary.

How does a country get too many natives? In war are there always too many? In this war are the natives too much like the enemy? Is this why Americans make better soldiers in Vietnam than do the South Vietnamese? Does this explain why we can tabulate hundreds of aerial bombing missions?

The captain is going home to a country where he hopes to find people, not natives.

Westmoreland Explains Vegetable Purchases

Gen. William C. Westmoreland, Commander of the U.S. Forces in Vietnam, has responded to Paul Longacre's charges that the military's purchase of vegetables is driving food prices even further out of range for many of the Vietnamese people. (See *The Mennonite*, Sept. 13, page 551.)

A portion of Westmoreland's letter follows:

"This is in reply to your letter of 22 August 1966 concerning the problem of inflation and the extent to which U.S. purchase of fresh food may contribute to it.

"The U.S. Government has long recognized the problem of inflation and has instituted extensive programs to alleviate it. Every effort is made to reduce piaster spending by means that include drastic restrictions on local procurement. Additionally, to help feed the Vietnamese people, the United States Agency for International Development has expanded its Food For Peace program to assist three million persons. . . .

"The local purchase of fresh vegetables by U.S. Forces has some ramifications which may not be apparent. Our survey reveals that this procurement has not had an inflationary effect. The prices of Dalat vegetables sold in Saigon are very high because they include both shipping costs and heavy Vietcong taxes. The U.S. Forces are purchasing only surplus items which would not have reached Saigon. I am told that food prices at Dalat have not increased since the beginning of the procurement program.

"The procurement program at Dalat has also had a bonus effect. Given the costs of shipping and an uncertain market, food production was contracted prior to our program. There is evidence that the increased demand for vegetables represented by the requirements of the U.S. Forces has encouraged the farmers at Dalat to broaden their base of production. As this expansion continues, it is expected that prices will lower. The result will make food available to the Vietnamese people in increasing quantities."

Literacy Rates Going Up

"Truth is the world's real hunger," says Evangelical Literature Overseas, Wheaton, Illinois, in announcing October 16 as World Literature Sunday. Posters, tracts, and bulletins, furnished by Evangelical Literature Overseas, an interdenominational agency, have been made available to the General Conference churches in the United States and Canada.

"The Board of Missions of the General Conference is cooperating with this effort in urging congregations to observe this special Sunday emphasizing the crucial importance of the printed word in today's world," says Andrew Shelly, executive secretary of the mission board.

"Nations which up to this time have had a low literacy rate are attaining full literacy very rapidly," says Shelly. "It is estimated that as many as eighty million new readers are added to the world's literate people every year. This makes the production and distribution of literature one of the most urgent needs in the world today."

Budgeting approximately $75,000 for literature work overseas, the Board of Missions is active in "every phase of literature work. This includes writing, producing and distributing. It is done carefully in connection with well-planned programs, including work with hospitals, schools and churches," explains Shelly.

The Difference God Makes Graduate Student Theme

The annual midwinter meeting of the Mennonite Graduate Fellowship has been set for Rock Springs Ranch in Central Kansas, Dec. 29-31. God's action in the world will be the topic for discussion.

Does a belief that God is in control of history make a difference in the way we write history, political science, sociology, or psychology? How shall we conceive this?

Among the guest participants will be Gordon Kaufman of Harvard who will speak on "What Is an Act of God?" Marvin Harder, political scientist and Democratic Party chairman of Sedgwick County, Kansas, will discuss "The Rise and Decline of God" as an operational concept for political scientists. Harold Vogt, Newton psychologist, and Roy Just, sociologist and Tabor president, have agreed to appear. Presentations will be made by various graduate students.

Host for the conference will be the Mennonite fellowship at Kansas State University. For more information write Jim Juhnke, Box 341, North Newton, Kan. 67117, or Delbert Wiens, 1040 W. Diversey, Chicago, Ill. 60600.

Ministers Meet at Elkhart

The second annual pastors' seminar meets in Elkhart, Ind., beginning Oct 26. Fifty-three ministers will be attending. Sponsor of the week-long study session is the committee on the ministry. Host for the program i Mennonite Biblical Seminary.

Each day will begin with Bible study and a half-hour session on group dynamics led by Leland Harder. Studies of contemporary theology and pastoral concerns will take up the morning and afternoon. The role o pastor and church in a changing world will be the evening theme.

Stanley Shenk, Goshen, will lead the study in the New Testament and J. J. Enz, Elkhart, is responsible fo discussion in the Old Testament. Both are on the faculty of the Associated Mennonite Biblical Seminaries.

The seminar aims to aid pastors to renew or enlarge their sense of call to the ministry, to provide spiritual stimulus, and to give practical help o pastoral problems and concerns.

The seminar is financed through $2500 grant from the Schowalte Foundation, an anonymous gift o $1000, a contribution of $5 per congregation from each of the distric conferences, and a $10 registration fee from each of the participatin pastors. These contributions provid for travel, room and board, and othe expenses.

Pastors enrolled for the seminar include seventeen from the Canadia Conference, nine from the Centra District, five from the Eastern District, six from the Northern Distric four from the Pacific District, an twelve from the Western District.

ollege Enrollments Advance

nrollments in Mennonite four-year colleges continue to go up, while ey decline for preparatory schools. Seminary enrollment is up a bit, ut is not equal to that of three years ago.

A survey of schools related to the General Conference Mennonite hurch shows Bluffton (Ohio) College making a 14 percent gain. anadian Mennonite Bible College, Winnipeg, shows an 8 percent rise. ercentage for Bethel College, North Newton, Kan., is three.

Declines were registered by the following junior colleges and secondary hools: Rosthern (Sask.) Junior College, 4 percent, United Mennonite ducational Institute, Leamington, Ont., 8 percent; Mennonite Col-giate Institute, Gretna, Man., 19 percent; and Freeman Junior College, 6 percent. While enrollments for these schools have varied in recent ars, all four are lower than four years ago. Entering classes are all wer than last year for this group.

Mennonite Biblical Seminary, Elkhart, Ind., which showed a sharp op in enrollment last year has made a start toward recovery. While s total enrollment is thirty-six as compared to thirty-four last year, it as almost doubled the size of its first year class. Last year brought ly eight students. This year the number is fourteen.

eneral Conference Mennonite Church, school enrollments, 1966

	Full-time	Part-time	Freshmen
ennonite Biblical Seminary	36	4	14
thel College	543	54	202
uffton College	673	20	220
nadian Mennonite Bible College	122	3	71
eeman Junior College	59		32
ennonite Collegiate Institute	149		32
sthern Junior College	155		12
nited Mennonite Educational Institute	98		29
	1835	81	612

mparative Full-time Enrollments, 1963-66

	1963	1964	1965	1966
ennonite Biblical Seminary	43	41	34	46
thel College	437	460	529	543
uffton College	525	575	591	673
nadian Mennonite Bible College	89	81	113	122
eeman Junior College	75	71	79	59
ennonite Collegiate Institute	157	188	184	149
sthern Junior College	175	157	169	155
ited Menn. Educational Institute	102	100	107	98
	1603	1673	1806	1835

olombia Study Exchange

dents from ten Mennonite colleges ll be able to spend a semester or a ar of study in Colombia, beginning January.

Arrangements have been made with Universidad de los Andes in Bo-ta to accept a limited number of dents whose knowledge of Spanish l enable them to attend classes nducted in that language. The uni-sity has an outstanding academic ord, and its modern approach to ucation has kept it from the strikes which have plagued many other Latin American universities. The usual liberal arts courses are offered. The university is outstanding for its offerings in biology, economics, and Spanish language and literature.

Operated by the Council of Mennonite Colleges in cooperation with the Brethren Colleges Abroad, the program provides for an exchange of students. Scholarships have been made available for Colombian students to attend the North American colleges.

Students will live in Colombian homes, giving them an opportunity to become acquainted with individuals in another culture. Cost of the program is $860 for one semester, or $1570 for a school year. This includes tuition, room and board, laundry, transportation from Miami to Bogota and return, sickness and accident insurance coverage.

Hand Industry for Montana

"It may be midsummer, but it looks like Christmas on Montana's Northern Cheyenne Reservation," states a recent news item from the United States of the Interior.

Northern Cheyenne Originals, Inc., a new industry at Lame Deer, Montana, produces Christmas trees in heights from one to five feet made from Ponderosa pine cones gathered on the reservation. Many other items, including Christmas wreaths, corsages, costume jewelry, and table decorations, are made from the cones of local jackpine, lodgepole pine, and spruce.

"The young company is," says the report, "the joint venture of the Northern Cheyenne Tribe and Jack Rouse, a Montana businessman. Negotiations were conducted by the Bureau of Indian Affairs, which plans to contract with the company for an on-the-job training program for Indian workers."

General Conference Mennonite churches on the Northern Cheyenne Reservation in Montana are located at Ashland, Busby, and Lame Deer.

Fair Housing in Oklahoma Churches Fret About Role

"We believe that every person has the moral right to rent, buy, or build a home anywhere without restrictions which are based upon race, religion, or national origin." This statement was published in the July 25 issue of the *Oklahoma City Times* and sponsored by HOME [Housing Opportunities Made Equal].

Don Schierling, a community worker associated with the Mennonite Center in Oklahoma City, is serving as secretary of the nonprofit organization.

He says, "Being secretary of the organization allowed me to meet many people in the city as we were soliciting names for a fair housing ad in a local newspaper. Because of my role in this organization, my wife and I were able to be a part of a searching and healing process of a community which was, and is, becoming integrated. Oklahoma City has a long way to go on this issue as do all northern and southern cities.

"The question which continues to plague the HOME membership is the role of the churches in this type of social upheaval. Does it stand back and criticize those who are upsetting *its* status quo? Is it afraid of losing its privileged position in society, such as tax exemption, and clergy rights, if it challenges society too strongly? Does it play the role of reconciler after disturbances have been created? One observation for me has been that the more biblical or religious a church says it is, the harder it is to contact. It becomes extremely defensive, as if it is protecting its one talent. How can we create an atmosphere so these churches can be free?"

More than six hundred residents of Oklahoma City and surrounding communities signed the statement pledging to ". . . urge financial institutions, home builders, apartment owners and real estate brokers to do business without racial or religious discrimination."

Building Funds in Demand Interest Rate Is Increased

In a recent meeting of Church Extension Services, Inc., the board of directors authorized paying 4.5 percent on five-year loan certificates. The reason given for this increase is that more churches have requested loans from Church Extension Services.

One of the congregations which CES would like to assist with a loan is First Church of Champaign-Urbana, Illinois. "A loan to this group will be possible," says William Friesen, manager of CES, "only if enough people find it possible to invest savings with Church Extension Services."

The interest rate on money invested on a longer-term basis is 4 percent and the interest may be compounded if desired. "This investment may take the form of a college education fund for children or grandchildren," says Friesen. "If you have as little as $100 to invest in the work of the church, please get in touch with Church Extension Services, 722 Main, Newton, Kansas 67114."

Words and Deeds

Twenty-six North American young people are spending a year in Europe. They will spend six months with two host families who will provide room and board. The Trainees-to-Europe program is a joint effort of the Mennonite Central Committee and Intermenno Trainees Committees in Germany and Netherlands. In addition two young women have gone to Yugoslavia for a two-year exchange program, the first MCC exchange program with a communist country. Trainees to America this year number thirty-nine from twelve countries including India, Uruguay, and Korea.

Thirty Japanese young people spent four weeks this summer on the West Coast under the sponsorship of Project Bridgebuilding, a project of Mennonite congregations on the Pacific Coast.

Catholic parishes and dioceses in the United States have been urged to join Protestant councils of churches in a document prepared by a joint Protestant-Catholic study commission. At present, the archdiocese of Santa Fe, N.M., is the only diocese which belongs to a council of churches. Individual congregations are members in a few other states.

The Tshiluba language is one of the four main languages of the Congo. A commission has been working since 1964 on a translation of the Bible
and has completed all books throug
the Psalms. The commission is com-
posed of Catholic and Protestan
scholars, and Bantu language expert
of the American Bible Society.

The Waldensian Church of Ital
has recognized the validity of con
scientious objection to war. This ac
tion, taken at its annual meeting i
Torre Pellice, differs with the Italia
government which does not accep
conscientious objection.

A civil rights group working in Se
ma, Ala., sent out a mimeographe
newsletter with this apology: "W
know our mailings look smeary an
dog-eared, but our office work is don
by a number of *friendly* little boy
from four to ten years old."

Anna Arnold Hedgeman says th
adults have made an unreal figure o
of Jesus Christ—clothed in a whit
robe with a mournful face and d
scribed as extremely good and beaut
ful, thereby making Him the "bigge
bore in history and either they reje
Him utterly or they proceed to bo
the children with Him." Dull and u
true pictures of Christ, she finds, a
perpetuated in many stained-glass wi
dows and translations of the Bib
Mrs. Hedgeman is a staff member
the National Council's commission
religion and race.

The Canada District of the Ame
can Lutheran Church will become t
autonomous Evangelical Luther
Church of Canada on Jan. 1. It h
80,000 members in 330 congregatio
and is one of three Canadian Luther
groups to form the Lutheran Coun
of Canada.

A union for ministers is mention
in a recent study report made by t
National Council's department of t
ministry. The survey indicated a p
sible need for bringing clergymen a
church workers into an "organizati
for the last of the unorganized." Ti
of the report is *The Church and*
Manpower Management.

Ballinger, Entz, Entz, Falk, Fast, J. Friesen (Workers).

CHURCH RECORD

Calendar

Oct. 7-12—Missionary Conference, hampa, India.

Oct. 21-23 — Western District, orth Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, lkhart, Ind.

Oct. 28-29—Saskatchewan Confer- nce, Hague.

Nov. 30-Dec. 2—Council of Boards, orth Newton, Kan.

July 23-30, 1967 — Mennonite orld Conference, Amsterdam.

anadian

Oct. 8-10—Ontario, stewardship in- itute.

Oct. 15—Rosthern (Sask.) Junior ollege, annual corporation meeting.

Oct. 11-14 — Alberta, stewardship stitute.

orthern

Oct. 2-9—Wolf Point, Mont., Unit- l Church, harvest mission festival, eter Unrau, speaker.

estern

Oct. 9—North Newton, Kan., Bethel ollege, Founders Day.

Oct. 9—Pretty Prairie, Kan., First hurch, harvest mission festival.

ollege Scores

luffton 21—Alma 20

ttawa 60—Bethel 0

arriages

chard Busenitz, Whitewater, Kan., d *Carol Ott,* Bethesda Church, Hen- rson, Neb., on Aug. 5.

Harold Connolly, Lincoln, Neb., and *Treva Friesen,* Bethesda Church, Henderson, Neb., on Sept. 9.

Arnold Dick, First Church, Mountain Lake, Minn., and *Shirley Friesen,* E.M.B. Church, Lustre, Mont., Sept. 2.

Ben Dyck, Sardis, B.C., and *Joan Bettcher,* Cedar Hills Church, North Surrey, B.C., on Sept. 10.

Phyllis Epp, Bethesda Church, Henderson, Neb., and *Karen Ross,* First Baptist Church, Mount Pleasant, Iowa, on Aug. 28.

Wesley Kenneth Epp, Zoar Church, Langham, Sask., and *Norma Marie Funk,* North Star Church, Drake, Sask., on Aug. 26.

Darrell Fast, Bethesda Church, Henderson, Neb., and *Loretta Janzen,* Zion Church, Swift Current, Sask., on Aug. 20.

Jacob P. Harder, First Church, Mountain Lake, Minn., and *Erna Coleman,* Lutheran Church, St. James, Minn., on Aug. 27.

Delbert Friesen, First Church, Reedley, Calif., and *Rosemary Ruether,* Mission Covenant Church, Kingsburg, Calif., on Sept. 9.

Calvin Graber, First Church, Pretty Prairie, Kan., and *Gail Wiechen,* Wichita, Kan., on Sept. 17.

Dennis Johnson, Oklahoma City, Okla., and *Jolene Franz,* Bethesda Church, Henderson, Neb., on Sept. 17.

Stephen Johnson, Methodist Church, and *Kathleen Isaac,* First Church, Reedley, Calif., on Sept. 3.

Dale D. Koehn, Hesston (Kan.) Church, and *Vernelle Derksen,* First Church, Mountain Lake, Minn., on Aug. 20.

Randall Leatherman, Wadsworth, Ohio, and *Karen Streid,* Meadows (Ill.) Church, on Aug. 27.

James T. Maryol, Albuquerque, N.M., and *Ann K. True,* Summerfield (Ill.) Church, on July 16.

Donald Neufeld, Tiefengrund, Sask., and *Ruth Rickman,* Eigenheim Church Rosthern, Sask.

Dennis Peters, Bethesda Church, Henderson, Neb., and *Carolyn Schweitzer,* Bellwood Church, Milford, Neb., on Aug. 26.

Donald J. Regier, Bethesda Church, Henderson, Neb., and *Donna Doerksen,* Inman (Kan.) Church, Aug. 19.

Walter Thieszen, Bethesda Church, Henderson, Neb., and *Karen Gerber,* Martins Church, Orrville, O., Aug. 20.

Wayne Venso, E.U.B. Church, Newton, Kan., and *Donna Sue Nickel,* Faith Church, Newton, Kan., on Sept. 17.

Deaths

Elma Margarete Friesen was born Apr. 15, 1952, and died Sept. 16 in an automobile accident. She attended the United Church, Vineland, Ont.

Sarah Friesen, United Church, Vineland, Ont., was born Mar. 14, 1902, in Eliesabettal, Russia, and died Sept. 16. She was a charter member.

Margaret Sawatzky Harder, First Church, Mountain Lake, Minn., was born Jan. 6, 1944, in Oderberg, Germany, and died Aug. 24.

Jacob P. Kaufman, Hopefield Church, Moundridge, Kan., was born Feb. 27, 1873, in Waldeheim, Russia, and died July 17.

Peter P. Neufeldt, Tiefengrund Rosenort Church, Laird, Sask., was born Dec. 20, 1875, in Mountain Lake, Minn., and died Sept. 1.

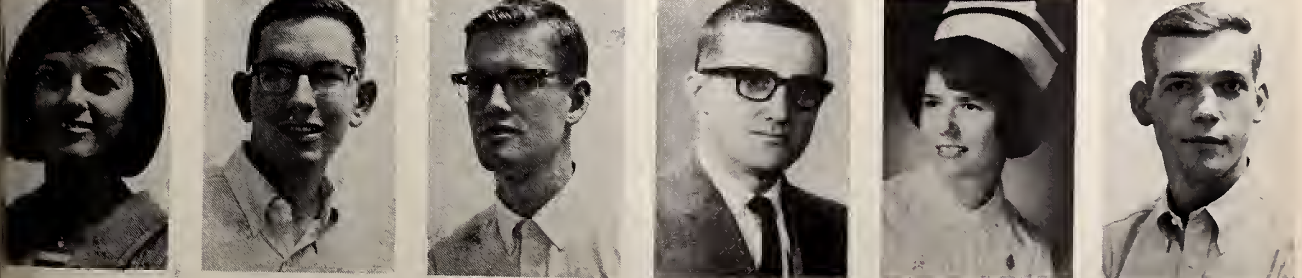
Elizabeth Dick Peters, Bethesda Church, Henderson, Neb., was born Oct. 4, 1890, in Mountain Lake, Minn., and died July 16.

Marie Phillips (Mrs. Paul), First Church, Reedley, Calif., was born Jan. 6, 1901, in Avon, S.D., and died Sept. 9.

Walter S. Ruth, Summerfield (Ill.) Church, was born Feb. 11, 1892, and died Aug. 24.

William J. Sommer, Gospel Church, Peoria, Ill., was born Oct. 26, 1875, and died Sept. 5.

Friesen, Harms, Hesse, Hiebert, Irion, Loewer (Workers).



Mrs. John Wedel, Hopefield Church, Moundridge, Kan., was born Apr. 25, 1881, and died Jan. 14.

E. J. Wiebe, First Church, Beatrice, Neb., was born Sept. 8, 1904, and died Sept. 12.

Curt C. Wiens, Inman (Kan.) Church, was born Feb. 23, 1904, and died Sept. 12.

Susanna Wipf, Bethany Church, Freeman, S.D., was born July 12, 1875, in Germany, and died Sept. 1.

Louis Wittmer, Summerfield (Ill.) Church, was born July 21, 1889, and died Aug. 11.

Ministers

Dave Friesen will assume pastoral duties at Zoar Mennonite Church, Langham, Sask., following the termination of Jake Rempel who is now serving in Leamington, Ont.

John Keller was installed as pastor of the Medford (Okla.) Church on September 11. He had been serving as pastor of the Goltry (Okla.) Church for the past two years and is formerly from Garden City, Kan.

Albert Unruh will be serving as interim pastor of the West New Hopedale Church, Ringwood, Okla.

Workers

Charles Ballinger, son of Mr. and Mrs. Lewis Ballinger, Crestline, Ohio, has accepted a teaching assignment on New World Island, Newfoundland, as an MCC volunteer. Ballinger, a 1964 graduate of Bluffton College, served two years at the MCC office in Akron before this appointment. He is a member of the Methodist Church.

Marvin Buller, Bethesda Church, Henderson, Neb., is in 1-W service at Sioux Valley Hospital, Sioux Falls, S.D. His parents are the Jacob H. Bullers.

Mr. and Mrs. Samuel Entz, missionaries to the Congo since 1949, returned to Nyanga on Sept. 22. Members of First Church, Newton, Kan., they serve under the Congo Inland Mission. He is a mechanic and has gone on evangelistic tours, distributing Gospel portions and tracts. She is a nurse at the maternity hospital.

Anne Falk, R.N., Altona, Man., will work in a refugee resettlement area in Vietnam after two months of language study in Saigon. A member of the Bergthaler Church, Altona, she graduated from Grace Hospital School of Nursing, Winnipeg, and received a certificate for Public Health Nursing from the University of Manitoba. Her parents are the Henry Falks.

Erika Fast, St. Catharines, Ont., has accepted a two-year MCC assignment at the McDowell Appalachian Regional Hospital in Kentucky. She is a member of the St. Catharines United Church. Her father is David Fast.

Allyn Friesen and *Royce Friesen*, Bethesda Church, Henderson, Neb., are in 1-W service at General Rose Hospital, Denver. Their parents are the Harold Friesens.

DeWayne Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W term in Bethesda Home and Hospital, Goessel, Kan.

Jim and Lois Friesen, Little River, Kan., will join the MCC unit at the Wiltwyck School for Boys, Yorktown Heights, N.Y. Formerly he taught school and she was employed as a secretary. He is a member of the Hoffnungsau Church, Inman, Kan., and she belongs to the Eden Church in Moundridge, Kan. Their parents are the Dave Friesens, Buhler, Kan., and the Paul Schrags, Moundridge.

Charles Harms, son of the Leonard Harmses, Clinton, Okla., will serve in Crete for two years in the MCC program there. He is a member of Herold Church, Bessie, Okla.

Victor Heese, Rosthern, Sask., will serve three months at the National Institutes of Health, Bethesda, Md., and then be reassigned by MCC t
another location to complete a yea
of service. He is the son of Mrs. Len
Hesse, and a member of the Rosther
(Sask.) Church.

Peter Hiebert, Bergthaler Churc
Winkler, Man., will teach and supe
vise welding in Calcutta during th
next three years in an MCC progran
He is the son of Mrs. Margareth
Hiebert, Winkler.

Sharon Irion, Congerville, Ill., ha
accepted a two-year MCC assignme
at Hospital Albert Schweitzer
Haiti. She is a graduate of Mennoni
Hospital School of Nursing at Bloon
ington, Ill. Her parents are the Ma
vin Irions of Congerville.

Kenneth Kroeker, Bethesda Churc
Henderson, Neb., is in 1-W service
Topeka, Kan. He is the son of th
George Kroekers.

Albert and Martha Lobe, Osle
Sask., will spend the next three yea
in India on an MCC assignment. Sh
received her R.N. training at the Sa
katoon City Hospital School of Nu
ing. Both belong to the Osler (Sask
Church. Their parents are the
Lobes, Saskatoon, and the J. P. Si
mens, Warman, Sask.

James Loewer, Pilgrim Rest Ba
tist Church, Eunice, La., will serve
the MCC Appalachia program for tw
years. His parents are Paul Loewe

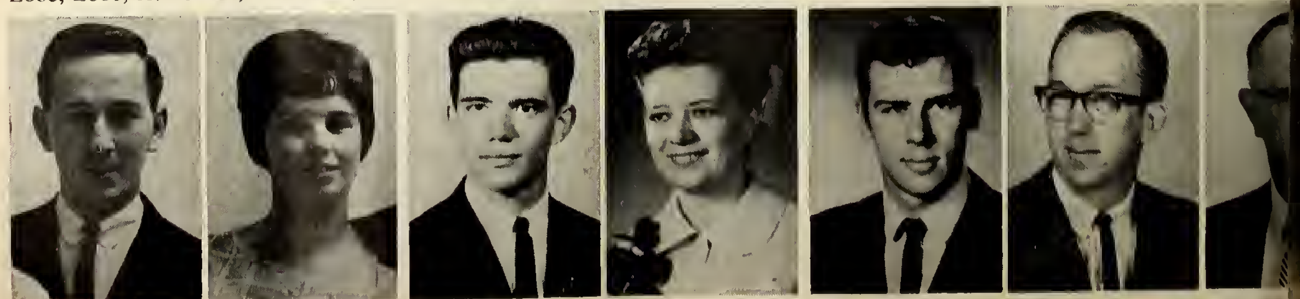
Harold Penner, Arnaud, Man., w
fulfill a three-year MCC assignme
in India. He is the son of the Corn
lius Penners of Arnaud and belon
to the Arnaud Church.

Rosie Penner, daughter of t
George Penners, Altona, Man., w
spend one year at Brook Lane Ps
chiatric Center, Hagerstown, Md. S
is a member of the Altona Churc

Mr. and Mrs. Dennis Peters, B
thesda Church, Henderson, Neb., a
in voluntary service in Oklahor
City. His parents are the Jacob
Peters.

Joe Peters, Aurora, Neb., followi

Lobe, Lobe, H. Penner, R. Penner, J. Peters, Preheim, Richert (Workers).



Mennonite World Conference

Amsterdam 1967

Plan now to attend the 1967 Mennonite World Conference in Amsterdam. Study the "Witness of the Holy Spirit." Hear reports on world missions. Meet Mennonites from around the world. Visit the birthplaces of the Mennonite church and perhaps those of your ancestors. Plan your European travel around the Mennonite World Conference, July 23-30, 1967. Tours of Europe and the Holy Land are being planned. To be placed on a mailing list for further travel information, fill out the blank below. Some travel arrangements must be made now.

Yes, I would like additional information on the Mennonite World Conference in Amsterdam.

Name____

Address_______________________________________

Mail to one of the following offices of Menno Travel Service: 21 South 12 St., Akron, Pa. 17501; 111 Marilyn Ave., Goshen, Ind. 46526; 726 Main, Newton, Kan. 67114; 377 Henderson Highway, Winnipeg 15.

hree months of language study in russels, will engage in two years of CC service in the Congo. He is the on of the Carl Peters, and a member f the Bethesda Church in Henderson, eb.

Lelyn Peters, Bethesda Church, enderson, Neb., son of John Peters, in 1-W service in Indianapolis, Ind.

Gayle Preheim will give three years f MCC relief service to the people of ietnam. He belongs to the Salem hurch in Freeman, S.D., and his arents are the Otto Preheims of reeman.

The Donald J. Regiers, Bethesda hurch, Henderson, Neb., are servg a two-year voluntary assignment the Markham (Ill.) Day Nursery.

Lester Regier, Bethesda Church, enderson, Neb., is in 1-W service at tormont-Vail Hospital, Topeka, Kan. is parents are the Ruben Regiers.

John Richert, Freeman, S.D., has een named principal of Freeman .D.) Academy. Instructor in social ience for the last three years, he ucceeds Gerhard Buhler, who regned last spring. He was superinndent of Freeman public schools om 1950-58.

Martin Rock, Inverness, Fla., has ined the MCC staff in Akron where will serve in the Peace Section. rior to this appointment he was emoyed in the management Analysis ivision of Federal Aviation Agency, ashington, D.C., and the Brethren rvice Commission, Elgin, Ill.

Marlys Schmidt, R.N., has joined e staff of Bethel Deaconess Hospital hool of Nursing, Newton, Kan., as structor in fundamentals of nursing. e graduated from Bethel Deaconess 1964, and has been employed as a aff nurse at Augustana Hospital in hicago. She is the daughter of the lfred G. Schmidts, Marion, S.D.

Rosella Schmidt, Alberta Commuty Church, Portland, Ore., has acpted a two-year MCC assignment at Hospital Albert Schweitzer in Haiti. She has received a diploma from the Bethel Deaconess Hospital, Newton, Kan. Her parents are the T. B. Schmidts, Newton, Kan.

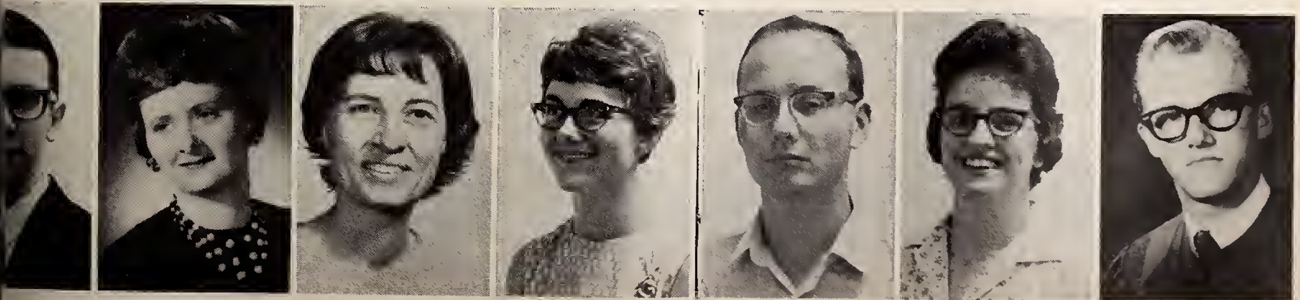
Helen Snavely, daughter of the Ben Snavelys, Lititz, Pa., has accepted a three-year MCC assignment in Vietnam. She took nurses' training at Mount Sinai Hospital, New York City and is a member of the Tenth Presbyterian Church, Philadelphia.

Betty Tiessen, Toronto (Ont.) United Church, has accepted a three-year MCC assignment in Vietnam. She attended the Toronto University School of Nursing where she received a diploma in Public Health. She is the daughter of the Ernie Tiessens, Leamington, Ont.

Tim and Mary Yoder, Orrville, Ohio, will work in Atlanta for two years in the MCC program there. They are members of the Orrville Methodist Church, and associate members of the Columbus Mennonite Church. Their parents are the Ray Yoders, Orrville, Ohio, and the Mearl Schrocks, Metamora, Ill.

Calvin Zacharias, Halbstadt, Man., will engage in three months of language study in Brussels, before he begins a two-year MCC assignment in the Congo. He is the son of the W. P. Zachariases, Halbstadt, and a member of the Halbstadt Bergthaler Church.

ck, R. Schmidt, Snavely, Tiessen, Yoder, Yoder, Zacharias (Workers).



behind the paper curtain

Ward L. Kaiser

"How do you feel about your trip to the United States?" the reporters asked. "Do you have any final word to the American people?"

Yes, the visitors agreed, they would be willing to make one more statement before they boarded the plane. "We are disappointed."

That hurt.

If they had been impressed with our churches or our superhighways, fine. If they had been critical of our TV commercials or the way sophomore math is taught, we could understand. But, speaking of America's people in general and her church members in particular, they said we were ignorant.

Ignorant? Such an offensive word! With its eight letters it is twice as shocking as most of the taboo words in our language.

But wait—the visitors were five Christians from Japan. Let them speak for themselves: "We were disappointed by the ignorance on the part of American church members of the actual situation in Japan." They didn't stop there: they said we had very little understanding of any Asian problems.

Of course, they could be wrong.

But if they were right we have some solid thinking to do. You see, if we don't know the truth about such Asian problems as Vietnam, it must mean one of two things:

The facts are readily available to us, but we don't care enough to get at them. We're so busy following the adventures of Batman or adjusting the hemlines on skirts or sending a man to the moon or improving our surfing techniques that we have no energy left to invest in digging out the facts on Vietnam.

The facts are not available to us. Between what happens and what gets told there's a blockage. Between the source of the stream and its mouth the flow of information is dammed up.

To be honest, it looks as though both dangers apply. Right now, let's concentrate on the second. We, members of the Great Society, do not have access to all the facts and points of view on such vital questions of our time as Vietnam or the cold war or foreign aid or world hunger. Three reasons stand out.

The New York *Times* carries the slogan, "All the news that's fit to print." Does the paper live up to its slogan? Of course not! In this world, so much happens in any twenty-four-hour period that the supply of news always exceeds the space available. In place of the idealistic "All the news that's fit to print" we, the realistic, "Print all the news that'll fit." Any editor must pick and choose. This is his problem of space.

The limitations of time apply in similar fashion to radio and TV newscasts. How much can you say in fifteen minutes between commercials?

What Counts

Is a fire on the other side of town more important than a revolution on the other side of the world? It may be. To the people involved in the fire, it probably is. And here's the thing: the people immediately affected by the fire buy the local paper; the people involved in the revolution don't. So, in most community newspapers across the country, the local fire *looks* more important than the revolution.

What counts? That's what an editor must decide. His idea of what is important will influence the thinking of his readers. Before me is a newspaper that actually gives more space to local minor league sports than to the big issues of war and peace. How can people in that community be anything other than ignorant of world problems?

The term managed news has come to mean information provided to the public that is deliberately false or incomplete or distorted. Management of the news may also involve withholding a news item or delaying it until the right moment.

Managed News

Writing in the United States *Military Review,* D. W. Young says "There can be no doubt that news management exists and is now practiced by the Defense Eestablishment." He points out that the purpose o managed news is to provide false information to the enemy—which i accomplished by providing false information to the public.

Our friends, as well as our enemies are affected by United States management of the news. For example, Prime Minister Pearson of Canada and President Johnson had, in 1965, an exchange of letters concerning aid to South Vietnam. Pearson wanted to make public the contents of the correspondence; he thought the people ought to know what he had said. The President said no. Result: Canadians like Americans, are still in the dark about what the two men said.

As managed news affects our enemies and our friends, it also affect us. All across the country people ar taking sides on the Vietnam question Some are "hawks," staunchly supporting American military strength i Asia. Others are "doves"—they as that we pull out of Vietnam for th sake of peace. But in between ar large numbers of people who haven finally made up their minds. It's no that they don't care. Rather, the care so much that they want to mak up their minds intelligently. But firs they want access to reliable news.

In Washington, a group of Republican leaders have said, "Millions o Americans believe their governmen is not telling them the whole truth.

I suppose that they are right, thoug I have no way of checking the figure they quote. What bothers me more the fact that a lot of people—perhap millions—suppose that what they rea and hear—no matter what the sourc —is "the truth, the whole truth, an nothing but the truth."

Toronto Students

HE ASSOCIATION OF Mennonite Uni-
ersity Students in Toronto is under-
oing a metamorphosis.

The evolution of AMUS began a dec-
de ago through the creative interest
nd effort of Roy Vogt, then a stu-
ent and now pastor of the First
hurch in Winnipeg. A handful of
udents met several times through-
ut the year for discussions.

Also, in the same year, 1956-57,
lenno House, a Mennonite student
ooperative residence, began opera-
ons and became the new center of
MUS activity. In addition to the
ionthly discussions, a tour of the
niversity campus was organized for
otential Toronto students. Two years
ter, Caledon Weekend was initiat-
l. AMUS obtained the University of
oronto's Hart House Farm for a
eekend of study and recreation. So
ell received was the idea that it has
ecome a yearly tradition, expanding
both attendance and scope of ac-
ivities. In recent years Mennonite
udents from other Ontario campuses
ave participated.

In 1959, AMUS became a Univer-
ty club, with the recognition of its
wly-developed constitution. This
complishment was primarily due to
e work of George Weber, now serv-
g under the Board of Missions and
harities in Nigeria.

More recently, opportunity has been
und to participate in on-campus ac-
ivities. For example, AMUS sponsored
hn Howard Yoder, professor at Elk-
rt Seminary, in a university lecture
well as in a SCM (Student Chris-
n Movement) supper discussion.
aster Sunday evening, 1964, they
onsored a concert given by the
ennonite Brethren Bible College
uring choir in Hart House.

These special projects and social
ents, as well as the periodic dis-
ssions, constituted the activities of
IUS through its evolutionary his-
ry to its present self-questioning pause. During the school year 1965-66, organized activities ceased temporarily, because the executive committee felt it lacked people with new insights.

The stirring of new life began in two spring meetings, at which, as a result of searching discussions on the goals of AMUS, a six-man committee was elected to evolve ideas for presentation at the Caledon Weekend.

This was the first activity scheduled for 1966-67. All Mennonite students and interested nonstudents were invited to Caledon Hills, the Hart House (University of Toronto) Farm, for September 9-11. They got to know each other in a relaxed atmosphere, plans for the coming year's activities were developed, and a new executive committee elected. It is hoped that a mature, but still growing, organism will issue.

Plans for the year are still in the hatching stage, but they include these possibilities: informative discussion groups; the usual invaluable experience of the winter weekend at Caledon (this year with Albert Meyer); the sponsorship of some cultural event on campus; a request for air time on the Ryerson—University of Toronto radio station for debates or discussion, and social evenings.

Although the new association has not yet achieved complete self-knowledge or self-realization, it does have a definite aim—to exist for the students, to provide a setting for discussion and growth where any person may freely ask any question, and to make known on campus the Lord of all Christians. It is the prayer of AMUS that she may develop strong wings and attractive colors, and bring glory to her Creator.

We would welcome inquiries from interested students. Write to: AMUS, Menno House, 479 Palmerston Blvd., Toronto 4, Ontario. *Paul Roth and Janet Kaethler.*

CONTENTS

*Church Papers Are Different 594
News 597
Church Record 603
Letters 605
Behind the Paper Curtain 606
Toronto Students 607
Editorial 608

*Supplemental reading for the Sunday school lesson of Oct. 9.

COVER

Harvest in Japan. "For everything there is a season, and a time for every matter under heaven . . . a time to plant, and a time to pluck up what is planted" (Ecc. 3:1, 2).

CONTRIBUTORS

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THE MENNONITE

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MY VISITOR WAS a Japanese pastor. I wanted to make him feel at home. So I recited all I could remember about life in Japan. I needed about three sentences. The last one was short.

I noted that most of the people of Japan could read and write. Perhaps literacy in Japan is higher than literacy in the United States. Isn't that fine?

The pastor took no special delight in my statistics. I thought he would. The problem, he said, is that even though people may be able to read, this doesn't mean that all of them read well.

The word for the condition is functional illiteracy. Many are the people who have been taught to read and write, yet they do it so rarely and so poorly, that their knowledge has little value.

Great Britain decided many years ago that almost all of its people could read and write. Their proof is that only a fraction of one percent of the people who sign the marriage register use an X to mark their names. Is this a good measure of literacy?

Being able to read a sentence or a book has little value if it cannot be done with understanding. In a faltering way, I can read in several different languages. More exactly, I can pronounce the words. But when the going gets tough, I don't know what I am reading.

This can happen to me even in English, though rarely, I hope. But learning to read is a task that doesn't end with the first grade. In fact, all education up through college and beyond is only an extension of our first grade reading classes. If education and experience have any contribution to make, it is to make us perceptive readers.

And this type of literacy is rare in most parts of the world. Our two feature articles this week, for e ample, deal with the problem of newspaper reading. And newspapers represent both the good and bad American reading. They bring us much that we need to know. But all this needs to be read with care.

For example, it is all too easy to believe everythi we read—or, at least, to believe the last thing we have read. Many people tend to subscribe to the doctri "If it is in print, it's true." Printers and editors who put things into print are the first to be skeptical.

This does not mean that falsehood is everywhe Outright lies seldom appear in reputable papers. The problem is that truth is so large. Most reports tell o part of the story, part of the truth. To take little pieces of the truth and put them on the giant screen whe we can see God at work is the real test of literacy.

Who can do this? We are all learners and we mu literally, go back to our books.

High literacy rates in northern Europe and Ameri are attributed to the Protestant emphasis on the readin and study of the Bible. Certainly, the Bible has mu to teach us about reading with understanding. In fact, the Bible, if it is read profitably at all, must itself be read with understanding.

Modestly, we suggest that the church paper also has a role to play in helping people to read. It can help to build real literacy because it seeks perspective.

What needs to be done for the church in America needs to be done for the church in Japan and Congo as well. Literacy begins with a, b, c, but it certainly doesn't end there.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Frank C. Laubach

THE MAN WHO first said, "Tell me what you rea and I will tell you what you are," spoke a profoun truth. What people see or hear twenty to fifty tim they begin to believe. Soon they are practicing wh they believe to be true.

Communism is a good illustration of this. Whe Lenin took over Russia he said: "The people wi never believe or understand communism unless the are indoctrinated with communism on the printe page." This is why he required every man, woma and child in Russia to become literate.

Two and one-half million "volunteers" were r cruited to attack illiteracy; they taught without pa Functional literacy, about politics and agricultur was included. All children were required to atte school. The Russian alphabet, which had some u fortunate irregularities, was made nearly perfect.

By 1935 the literacy rate in Russia had risen fro 13 to 90 percent. Now the U.S.S.R. is among the s most literate countries in the world, more litera than the United States. Such things are possible a rigid dictatorship. But it did not require threats punishment. It was the most popular thing the co munists did.

With this rising literacy came an enormous i crease in books and periodicals. In 1913 there we only three million copies of newspapers. Twen years later there were 39 million copies—exactly t same as the United States at that time. Now, a cording to Russian officials, it is doubtful if a other people on earth read more than these peop

What They Read They Believed

Everything the Russians were given to read, taug or implied, spoke of the communist plan for a b ter state for everybody. Severe censorship kept o everything else. The result? Most people in Russ are convinced that they have the best form of go ernment, just as firmly as Americans are convinc that they have. This belief is ingrained in th Russian outlook by a million repetitions.

Not only the Russians are being molded by w they read, but we are, too. We can foretell what o children will believe—what they will say and what they will praise and condemn—just by exam ing what is being planted in their minds by means books, periodicals, television, and radio.

The seed we sow in minds is seed that will gro In fact, we can predict the future of our country an analysis of what we print, what we show on te vision, and what we say on the radio. These me are educating our children more efficiently than t schools. And they are educating adults day af day after day.

Some foundation, or the church, should und take a prophecy of our future based upon the tru the Apostle Paul gave us that "Whatsoever a m sows, that he will also reap" (Gal. 6:7). With co puters to aid us, we could foretell a great d about the future of our nation, of all nations, analyzing what is being planted in minds day af day after day. If we know what our people re we can predict, almost as precisely as we can p dict the orbits of the planets, where our nation heading.

We can know right now, by what people

eading and seeing hour after hour—

Whether our nation will plunge into war
Whether cigarette smoking will increase
Whether alcoholism will increase
Whether sex vices will increase
Whether juvenile delinquency will increase
Whether law violation will increase
Whether murder will increase
Whether atheism will increase.

If this is true—and it is—then the outlook is grim. A flood of unchristian thought is the menace that aces our nation. It is a far greater menace than ommunist influence, and it is a menace of our own aking.

What can we do about it? Fight this evil which being sown by men who spread temptation for rofit? Yes, if we can find a way to arouse public pinion and secure proper legislation. But stopping vil is not enough. The biggest thing is to make *ood* as fascinating to minds, young and old, as vil. This is much harder than fighting evil, as uilding a house is harder than burning it down. It kes far more time and talent and dedication to reate good than to condemn evil.

It is among the masses of people who need simple nguage that the greatest amount of planting needs be done. My experience has been that we cannot train writers of choice English to ruin their style y cutting their sentences in two and replacing beau- ful, difficult words with basic words. We must erefore train an army of writers who will com- unicate with the enormous multitudes of lower ducation. There is an increasing number of writers ho do write this way. It is a pity that so often they elong to some sect and so reach a relatively small ortion of the common people. We may thank God hat Billy Graham and Norman Vincent Peale have ound out how to break into the newspapers. We ust learn how to write the daily news from a hristian viewpoint as the communists write news in ussia with a communist slant.

A vast world waits for simple Christian reading atter in a thousand languages in Asia, Africa, and atin America. Millions upon millions are learning read in those languages, but there is little for em to read. Thank God for the Wycliffe Translators nd the Bible societies who are providing the Scrip- res for those people. But they need other reading aterial besides the Bible. They need simple peri- dicals written by Christian writers and editors as mply as Hearst writes in America for the masses. hey need a tremendous lot of "know-how" books at will show them how to rise out of their poverty.

I am convinced that if enough money and enough ople are invested we can fill this stupendous cuum with Christian reading matter and we can e these people become Christian even while teach- g them to read; we can educate them in Christian eals while helping them out of poverty. We can ake a Christian world out of the half who are merging from illiteracy and poverty, just as surely the communists educate Russia and China to eir philosophy.

Among those hungry, pathetic multitudes, the ords of Jesus are so true: "The harvest is plente- s, but the laborers are few" (Matt. 9:37). These masses know that literacy is their only doorway of escape from poverty and exploitation. Thank God, most of the governments where I have worked in over a hundred countries are so frightened at the threat of communism that they welcome our help to lift their people out of hunger and make them good law-abiding citizens.

Our small-scale efforts of the past must be increased immensely. We know how to print the books. We need to write and print millions upon millions more of them, for we must provide for half the world. We need thousands upon thousands of distributors and peddlers of religious books to reach a billion people.

This requires enormous amounts of money. Where shall it come from? Not from the government, for government cannot teach religion. It must come from the Christian people. Americans are giving lavishly for causes which they understand. They could give a billion dollars for world literacy if they realized that it was their best investment toward making the world Christian, and toward bringing peace and justice to mankind.

Levi Keidel, Flanagan, Illinois, a missionary to the Congo, says:

My twelve years of bookselling efforts in the Congo have proven conclusively to me that people with limited means who have learned the value of reading, are phenomenal buyers of literature. During the last four years, in our language area, literature-sales volume so outstripped production that the number of titles available for purchase was cut by 50 percent; and a two-year backlog of printing jobs accumulated at the press.

These unusual market conditions, coupled with the serious reversals communism has suffered in most newly-independent African nations in recent years, spell an unprecedented opportunity for the church. Will there ever be another such an occasion when the church could ingrain into the minds of African masses a belief in, and devotion to, Jesus Christ? We are talking about uncounted souls being either saved or lost. As Laubach says, the job could be accomplished by disseminating millions upon millions of printed repetitions of the Message.

The average Christian, confronted with such an overwhelming task with almost frightening alternatives, is tempted to throw up his hands in dismay and say, "What can *I* do about it?"

We need to remind ourselves that these opportunities are given us of God. While the church is the only force in society which can adequately meet this challenge, it is not the composite church which will be rewarded for success or judged for failure. It will be the individual Christian. Accountability to God will be on an individual basis. "Each man's work will become manifest" (1 Cor. 3:13). "So each of us shall give account of himself to God" (Rom. 14:12). God will not someday ask you why the church failed to meet its obligation. He will ask what you did with your five loaves and two little fishes.

Pioneer Mennonite School

Words by Christian Krehbiel from the Dedication in 1866

INTRODUCTION: American Mennonites made their first effort in higher education in the Wadsworth (Ohio) Institute. Though it had a short history (1868-78), it played a major role in shaping the General Conference Mennonite Church. It was the first endeavor of the Conference which had been organized in 1860. The school suffered as a result of the struggles faced by a widely-scattered and diverse brotherhood unaccustomed to working together. But it touched the lives of 310 young people, some of whom became ministers, missionaries, and leaders in the Mennonite church. Christian Schowalter (1828-1907), Donnellson, Iowa, was the school's first teacher. Carl J. van der Smissen (1811-90) came from Germany to teach and make the largest contribution through the ministry of the school. Though classes did not begin until more than a year later, the school building was dedicated with special services on October 13 and 14, 1866. Christian Krehbiel (1832-1909), a minister from Summerfield, Illinois, who later became the Conference's first chairman of its mission board, was called upon to preach the first sermon heard in the new building. The following excerpts from that message convey the spirit and hopes of that day.

"HAVE FAITH IN God. Truly, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that which he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will" (Mark 11:22-24).

These words follow the description of our Saviour's journey to Jerusalem. He had told His disciples to find a colt for Him. They were hesitant, not realizing the high purpose of the order. So He added: "If any one says to you, 'Why are you doing this?' say, 'The Lord hath need of it' " (11:3).

So the disciples brought the colt, laid their clothes on it, and He sat upon it. The people who went before and after strewed the way with palms and spread their garments upon the road that the path into His city and His temple might be one of glory and honor. With loud voices they called out, "Hosanna!"

And He went into the temple. Finding it besmirched with the filth of this world, He began to cast out them that bought and sold in the temple, and overthrew the tables of the money-changers and said: "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of robbers" (11:17).

The evening before, as He walked with the twelve, He saw a fig tree, and seeking among the leaves for fruit, He found none. Thereupon He said: "May no one ever eat fruit from you again" (11:14). When they again passed by they found the fig tree withered away to its roots. Said Peter: "Master, look! The fig tree which you cursed has withered" (11:20).

Now it seems to me, this is an excellent example for us.

The Lord's ways are strange. For three years He was with His disciples without sending them to solve the puzzle of His coming and His death. For three hundred years our brotherhood has stood based on the clear words of the Bible with the firm, unshakable faith of Peter, believing only in the blood of Christ for salvation. Proclaiming God as their only protection in all tribulations, they found in Him a quiet Bethany near the glorious Jerusalem, in spite of scorn and persecution.

But the Lord has never spoken so emphatically to Mennonites as now at the end of their third century, the beginning of the fourth: "Break the chains which through years of tribulation have been so tightly forged that you have hardly been aware of them. Bring me your sacrifices and pledge me your talents, which I have not given you to bury but to put ou to interest."

God be praised, we heard the cal of the Lord and wherever our mem bers were they responded. Old habit fostered by the stringent rules o worldly governments brought on fear like the fear felt by the disciples o old. But again as of old came th command, "If any one says to you 'Why are you doing this?' say, 'Th Lord has need of it.' "

With these words the difficulty wa solved, and the Mennonites have gon to work, strewing palms, and cloth ing, and even businesses on the road So teaching and learning, we shal open the way to the hearts of youn and old alike for the gentle and meel Saviour, that the King of Glory ma come anew to us and to pagans an Jews as well.

Today as we stand in the court of the temple, singing our Hosannas we glance toward the fig tree of ou lukewarmness and indifference. Lik Peter, we can cry out, "Master, look The fig tree which you cursed ha withered." Louder we say, "Hosanna Blessed be He who comes in the nam of the Lord! Hosanna in the highest!

And Jesus answers, "Believe i God."

What is faith? Faith means that w trust God and acknowledge Him; tha against His righteousness we are bu poor, condemned sinners. Throug His death the Lord Jesus has recor ciled us with the righteousness of th Father and has brought about eterna salvation. The Holy Spirit bears wi ness to this and wants to bless u Faith means a close companionshi with God, a complete absorption int the goodness and mercy of God. Fait in God is the death of the old an the beginning of the new life in bles edness.

If the faith is so essential and i meaning so great, then how can w attain this faith? The answer, briefly is "alone through God's mercy an compassion," for He says, "I will hav

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ercy on whom I have mercy, and I ill have compassion on whom I ve compassion" (Rom. 9:15). His ercy is so great that He does not ish any one to be lost, but that all ould come to a knowledge of the uth and be helped.

He who is a dwelling place of God, believes on Him for David said, The sum of thy word is truth."

What does God accomplish through e faithful? Briefly, Noah, Abraham, aac, Joseph, Moses, Joshua, David, d many other men of God of the d Testament became witnesses for od. Through faith many sick and mented were healed by the Lord sus during His sojourn on earth. rough faith the disciples were willg to go and bring the colt for their rd. Through faith the people recogzed their King and sang joyous Honnas. Through faith the disciples, o but shortly before had been shy d fearful, were able to acknowledge Jerusalem the crucified Jesus and remind the people of their sins. rough faith thousands were brought Christ in one day; through faith se disciples could go to many nans and even in danger of death, , even in death itself, could preach name of Jesus.

I wish to speak of us again. Today the day. We should be blessed, and order to attain that blessing, we uld search our hearts and the rts of our church as to whether are worthy of such a blessing. e all other heroes of the faith, nno Simons came to an underding of faith through study. As examined earnestly the Word of d, he found that it disagreed with then Protestant practices. Strengthd by the Word, he had made sev unsuccessful attempts to unite the ering viewpoints. The Lord gathd a few who were similarly mind about Him, and these have ened until the present day through r descendants.

hat this was of God is attested to the fact that our forefathers have n lost all they had, and, destitute, e sought the mercy of a sympaic ruler. Often they dared not e their beliefs lest antagonistic sects condemn them and they pay the price of persecution. By their godly lives they proved to the world that they were not a dangerous sect but a God-fearing people. Since they were merely tolerated, however, they could not expect a great growth.

If we ask why our forefathers were content with ordinary education, I think I can say that, in part, the persecutions forced them to this position. On the other hand, higher education was not, until recently, the possession of average people. It was the duty of our forefathers to receive and to guard the Word of God, and in belief in God and His promises they have so done.

But now we have a new problem. How shall the Mennonites continue to exist? We are already in the ninth hour. We can no longer stand as idle spectators. How can we become active workers in the Lord's vineyard?

Our talents today are different; so are the conditions and the times. So the methods must be different with which we solve our problems. Once it was necessary for our forefathers to work with people of little education. But they put their talents out to interest and the Lord asks for no more than that. But from him who has ten talents He demands much more than of him who has only one.

We have much larger obligations than did our forefathers. They lived under the pressure of religious limitations and had to apply their means to furnishing the bare necessities. We live in a land where there is no pressure. The Lord has blessed us richly with prosperity. He has given us an open door that we may fight the un-

The Wadsworth Institute

belief which has penetrated all knowledge. The call of thousands reaches our ears—for help and light.

Alas, so many—we must acknowledge—of our people have joined other denominations because they feel drawn to the better-educated ministers and the rich spiritual life. They no longer feel drawn to the customs of our fathers who, out of necessity, believed they should not have educated ministers. It has become difficult in our public schools to secure the knowledge of German, and, therefore, even though the Word of God is preached, it is not always given with necessary clearness. In addition, many misconceptions have entered in, since
often the Holy Scriptures are inte
preted through emotions and n
through conviction. The church, hov
ever, must give its members the pu
teachings of the gospel, and answ
the arguments of superstition ar
false doctrine with a clear expositic
of the holy teachings. It must me
the spreading doctrine of disbeli
with the sharp knife of biblic
truths, lovingly lighting the path a
cording to the command of our Lor
It must bring the gospel to the he
then in sermons inspired by the Ho
Spirit so that the mercy and love
God may overcome the temptatior

This is the duty that obligates u
This is the challenge to which v
must respond. Praise be to God, v
have, after realizing the need of god
wisdom, begun a work in faith a
confidence in God. Here we ha
built a house where His Word w
be taught.

But the Lord must be the teach
lest the high calling fail. Today, v
dedicate this school to the service
the Lord. Let us, therefore, humb
beseech the Lord to imbue it wi
His Holy Spirit, that light and l
may stream out from here across o
entire church, and that we may
be filled with the same spirit th
our further deeds may be turned
streams of living water which sh
continue to enrich the green pastur

If, as in the temple of old, th
who would wish to make a worl
school, or even a school for Sat
out of this institution should seek
gain control, then may the Lord Je
debar them. For here in particular
it true "that my house shall be
house of prayer for all the nation
How heavy it weighs upon our hea
that this might become a den of m
derers. It is a moot question, a
probably one of the main reasons
forefathers ordained that the rule
the majority should prevail. Nor,
we blame those brethren who f
that the dangers are more than
blessings that may grow out of t
institution.

But let us have the certain hop
which we ever more are coming
hold—that the Lord has given
sanction to this work. So far, He
led us with a visible hand.

Let us, therefore, as a church,
neglect the good lest evil come fr
it. Even though many difficulties
in our way, we are not afraid. Thro
faith and prayer the Lord strength
His own. He has begun the good w
through us; He will carry on.

Its Spirit Lives On

The selection of Christian Krehbiel as speaker for the dedication of the Wadsworth School was a recognition of the growing importance of the west in Mennonite circles. In fact, the need for a General Conference was primarily felt in the west—out where the congregations were widely separated and often small, where isolated believers lacked Christian fellowship, and where the keenest need for home missions was felt. So Wadsworth became for a time a new western center for Mennonites.

The time was short, though, because a German-language, European-oriented education did not long find itself fitted to an English-speaking, rough, western community.

The language, however, was not the primary problem; to tell the truth, Mennonites were probably not yet ready for a higher educational institution. Difference arose over the east-west viewpoints; the westerners wanted women accepted as students as early as 1870, but were held off until 1876. Financial support was never sufficient to cover expenses. The Wadsworth ideas—Sunday schools, evangelism, Christmas trees, store clothes—introduced too many innovations at one time. The Wadsworth effort folded up after eleven years and was thought by many to be a sorry failure.

Yet, as N. B. Grubb wrote, "It marked the breaking away from formalism and the beginning of an intelligent combination of forces, and the positive, aggressive work for the Master, as well."

Several significant features now universally acclaimed in the General Conference were stimulated by Wadsworth. It promoted the process of unification by giving a central cause to be supported, and by bringing together students from widely-separated areas to become acquainted and form friendships. It introduced higher education and demonstrated that education could be compatible with humility and evangelical zeal. It marked the beginning of the trained ministry in the General Conference; the generation of lay preachers then in service was, in general, the last to be installed. It promoted the cause of missions in many ways, by sending graduates out to churches to stimulate the cause, perhaps most clearly, by presenting a graduate, S. S. Haury in 1872, who offered himself as a foreign missionary, and thus, made immediate the problem of opening a field and administering mission work. It brought to the rough westerners the cultured van der Smissen family as an embodiment of evangelical zeal, humanitarian interest, musical and literary ability, which by its very humaneness and wide sympathy opened the door to the many innovations which were to mark the succeeding years.

The Wadsworth Institute building has long disappeared. This summer with L. C. Kreider of Wadsworth, I attempted to find some old bricks from the long-demolished building that might serve as a memorial. They were not to be found. The old bell is mounted in the present school yard, symbolic of the public schools which took over the old plant and operated it for years. We did locate two wide boards which apparently were part of the old back door frame. This seems to be all that is left of the old institute. But it lives on as a new spirit in the children of those who attended and passed on its influence to their communities. *S. F. Pannabecker, Elkhart, Ind.*

NEWS

ndia Campaigns for Smaller Families

ı the shade of a tree planted near ıe center of the Indian village of ioraput, the old men squat in the ıidday heat. They listen intently to a oung storyteller relating a fairy tale ıat may, with modern magic, presıtly transform the Indian way.

For the theme of the story is famy planning. Although in its simple, most naive style, it may sound to ıe sophisticated like a bedtime yarn ır children, it holds the village faers entranced.

The narrator is a health worker om the mission hospital in the ighborhood. He tells his story well, lped by a series of colored cards hich illustrate different incidents in e drama. His task is to make the ory real and personal to his listeners ıd to point out the moral.

That moral is, in the slogan of Ina's Family Planning Campaign, "a ıall family is a happy family." In ntrast, the population explosion in dia today means widespread hunger, norance, and misery.

When the story ends, the old men d their heads.

"That sounds good sense," they say. Ve must think about this."

It will take a lot of thought, a lot effort, and inexhaustible patience change the present general attile of Indians to family planning, t the campaign is now under way d is gathering momentum. It has en launched by the government of dia. Many churches are cooperating. Thus, the picture cards which the lage storyteller shows to his audie come from the visual aids detment of the famous Christian Hosal at Vellore in Madras state. They being sent out to health workers over India.

Again, at least twenty-two mission spitals in various parts of the coun, and the number is steadily grow, are educating their patients about ıily planning, are distributing conceptives, such as the loop, and, on uest, are carrying out sterilization rations.

The storyteller says, "Small families are happy families."

The family planning campaign is believed to be one of the most crucial fronts on which to fight the war against endemic hunger in India. It is in the country's 550,000 villages, where more than 80 percent of the people live, as well as in the towns and cities, that the battle must go on. The fact that India has considerably more than half a million villages indicates the scale on which the campaign has to be conducted.

No one knows precisely the size of India's population. In 1964 the United Nations estimated it at more than 470 million, and it is thought to be growing at the rate of ten million a year. If unchecked, this would add a further 100 million to the population in less than ten years' time.

Last March, Ashok Mehta, India's Minister of Planning, estimated the country's present population at "nearly 500 million." He added that this is about 16 percent of the world's population and they are living on 2.5 percent of the world's land surface, which must provide them with the food they need.

It is foreseen that, for some time to come, India's population must inevitably continue to grow. What the family planning program hopes to achieve is to stabilize this figure by the mid-1970s at 600 million. In the meantime, strenuous efforts are being made to increase the production of food from the land available.

Congo School Moves Again Kinshasa to Kisangani

The following dispatch appeared in the Sept. 14 issue of the Christian Science Monitor.

After spending two-thirds of its life "in exile," the Free University of the Congo will return to its Kisangani (formery Stanleyville) home this fall.

When Congolese rebels captured the city of Stanleyville during the 1964 summer vacation, the year-old university's entire student body and staff moved to the twelve-year-old University of Lovanium here in Kinshasa (Leopoldville).

A Roman Catholic university, Lovanium offered the use of its facilities to its Protestant-sponsored counterpart. Some Free University staff members and their families were trapped in Stanleyville for a few months. When they finally escaped, their university was in full swing in its new home.

With the exception of theology, all classes of the two institutions were integrated for the two-year stay. In theology, too, there was an interchange of ideas. Faculty members organized informal discussions to exchange views.

The result, according to the Free University's rector, Melvin Loewen, has been an intensified ecumenical spirit. "We learned to appreciate each other more," he said in an interview in Lubumbashi (formerly Elisabethville), home of the Congo's third university.

"Most of my classmates are from Lovanium and even my roommate is a Lovanium student," commented Charles Underwood, one of the few Americans among the Free University's 150 students. Underwood, whose father has served as a missionary in the Congo, said he has spent the past year on an informal "sophomore year abroad." His home institution is Macalester College in Minnesota.

Lovanium is much larger than the Free University, with about 1500 students. Next fall, both institutions expect sizable enrollment increases. Lovanium, according to its vice-rector, R. Borghgraef, hopes to enroll 1900; and the Free University, according to Loewen, will enroll 200. Included in these figures are students enrolled in a precollege "preparatory year" program.

The students spent their last month together in July, studying for examinations.

The ecumenical spirit heightened by the temporary merger of the two Congolese universities will continue in the fall. Like many other African universities, the Free University of the Congo draws its students and faculty from a variety of religions and nationalities.

Loewen is a Canadian and a Mennonite. The three administrative officers who comprise the university's executive committee with Loewen are a Methodist Congolese student dean, a British Baptist academic dean, and an American "Disciple" vice-rector of administration.

Also on the staff are citizens of Belgium, Holland, Germany, Portugal, Greece, and France. There are only two Congolese faculty members at the Free University now, but, "within ten years we expect half our staff to be Congolese," Loewen said.

Healing Amid the Sounds of War

From dawn to dusk, the sick and dying come to the Evangelical Clinic at Nhatrang, Vietnam. Some even spend the night waiting their turn to see a nurse or doctor. As they wait a national pastor preaches the gospel.

Beginning at seven in the morning the first one hundred receive numbers according to which order they are called to the desk. And that is about the daily average for the one or two doctors and the one or two nurses, assisted by Vietnamese orphan girls.

In a recent month the clinic recorded 2475 patient visits, including 1044 men, 910 women, and 510 children. From as far away as 150 kilometers they came, often by boat, having heard of the clinic through the church.

Diseases of the respiratory and digestive systems, eye diseases, and skin disorders are the most common ailments.

The Evangelical Clinic was established here in 1960 as a cooperative program of the Mennonite Central Committee and the Evangelical Church, this being the first medical program of the 50-year-old church.

The church provided the land, an original house, and supplies for further building. MCC provided trained staff and 50 percent of the cost of building the clinic and the forty-one bed hospital.

The day I spent at the hospital, there were over sixty resident patients, forty-one of them sick with TB and some twenty-five others mostly recovering from eye surgery.

An additional thirty-six patients resided in the nearby TB houses where they would be insured of rest and where injections could be readily a
ministered.

The medical director is Linford K
Gehman from Barto, Pa. Three
the nurses are Marcella Weber, S
Jacobs, Ont., Emma Lenzman, Clea
brook, B.C.; and Ruth Yoder, Hol
opple, Pa.

Busy all day long and on call
night, Marcella claimed happine
greater than she had experienced f
a long time.

At her farewell the folks bac
home had said, "I feel sorry for th
young lady. She doesn't know wh
she is getting into."

Said Marcy: "Tell the folks bac
home, I feel sorry for them!"

Such is the dedication and idealis
that sustains these followers of Chri
where the days are longest, faciliti
are poorest, and the pay is smalles

Much of urban Vietnam is crowde
dirty, and sickening, but the Nh
trang Evangelical Clinic is located
a refreshing environment.

A mile or two away from the cit
it faces a bay of the South China se
A Catholic seminary, an evangelic
Bible school, and a Christian Ch
dren's Fund orphanage are also l
cated along the U-shaped shoreli

From the orphanage the thirtee
to 17-year-old girls come to nurse
the hospital. With the arrival
Ruth Yoder from Goshen, Ind., th
have begun systematic nurses' trai
ing.

As protected as the clinic is, it
not isolated from the sounds, cons
quences, and confusions of war.

Bombers leaving for strikes inla
helicopters bringing wounded to t
Eighth Field Hospital, and rifle f
from the training grounds across t
mountain are heard day and nig

Student priests swimming in t
sea told me of their desire to j
Ky's army and kill some Vietco
before entering full-time religi
work.

A Wycliffe Bible translator, w
picks up his mail at the clinic re
dence, told the story of a missi
ary's death in Vietcong ambush.

At an evangelical funeral the past
praised the death of his son, who di
in a battle against the VC.

But here, as elsewhere, there
another side to the story.

In spite of all the ground and
operations against the enemy, P
man Carl Kauffman could take
hospital jeep no farther than seve
miles out of Nhatrang for secur
reasons.

A sergeant in the field hospital hispered to me, "If I tell you what think they'd put me in jail."

And an American member of Inter-ational Voluntary Service in Viet-am for his second term, said: "The LF isn't the best thing for Vietnam, ut their leaders are the only ones ho can put the country in order." le, too, had lost his best friend in ambush.

Another informant said: "In Corps the Koreans have damaged more amlets and ravaged more people ian the VC." *Frank H. Epp.*

rayer for Vietnam

he following statement was written y Stanley Bohn for the Board of hristian Service.

"How many legions does the Pope ıve?" we might ask, when we hear at the Pope has set aside October as month for prayer for peace. Does have any power to win peace?

We, of course, realize the Pope is ot talking about the kind of peace forts we have been trying so far. He calling us to use another kind of wer. Many of us share his faith in at Power that is stronger than forti-d villages and can turn bomb cas-gs into rice paddy drainpipes. Walter ering, our Conference president, in scussing the Mennonite part in this nd of October peace effort suggest- to the Board of Christian Service at we participate and also make ctober a month of prayer for peace nong Mennonites. The Board of ıristian Service, therefore, is pro-oting the remaining Sundays of Oc-ber and the first Sunday in Novem-r, Peace Sunday, as a month of ayer for peace.

A letter has gone out to all congre-tions asking them to participate in s month of prayer for peace. In ad-ion some peace materials have en sent to the congregations to as-t them in their concern to under-nd the war, its victims, and our e as Christians.

What can prayer really do? We uld say, "Well, special weeks of ayer have come and gone and we ed not expect too much of this ort." This might be true if we ayed concentrating on our own in-ilities to bring peace or if we prayed ee weeks for Ho Chi Minh and esident Johnson and after three eks noticed no change in their ac-ities. However, the helpful, and

Team Evangelism

The Great Commission is Christ's command to all Christians.

The General Conference Evangelism Team is ready to help. It is ready to help renew old patterns of witness to God's grace. It is ready to help find new patterns for effective presentation of the gospel.

What Is Team Evangelism?

It is a biblical concept. "And he called to him the twelve, and began to send them out two by two. . . (Mark 6:7a).

It is harnessing skills and talents of people interested in evangelism for more effective total witness.

It is a team of four to seven people helping local congregations find renewed vigor in their evangelical witness.

It is putting together such skills as evangelical preaching, Bible teaching, music leadership, counseling, and group dynamics, and other talents for effective witnessing.

It is a team working with a congregation in witness; it is not witnessing for the congregation.

It is a team seeking to engage others in exploration of engagement in new and positive roles in witness for our age.

It is a team effort seeking to channel God's grace into the lives of the people of our generation.

It is a team effort seeking to speak meaningfully to those with no commitment, and effectively to those Christians who need to find the real meaning of their commitment.

First Member of the Evangelism Team

David Wiebe, West Abbotsford, British Columbia, is the first member of the Evangelism Team. He graduated from Prairie Bible Institute, Three Hills, Alberta, and from Canadian Mennonite Bible College, Winnipeg. He has had considerable experience in retreat work in Canada and in Europe. He served one year at the mission station at The Pas, Manitoba, under Pioneer Mennonite Mission, and was pastor of a Sunday school outpost of the West Abbotsford Church for two years. Four years were spent in Europe where David served with the Janz evangelistic team.

In preparation for his service with the General Conference Evangelism Team he has taken some work at Mennonite Biblical Seminary at Elkhart, Indiana. As the first member of the team he covets the prayers of our General Conference constituency, that the team's efforts may have the blessing of God in all its work. You may write to him at Box 1200, Altona, Manitoba.

As time goes on, other members will be added to this team who will help enlarge the work of the team. These will be the people to whom you can go for guidance in your local evangelism efforts.

This program is sponsored by the Committee on Evangelism, Box 347, 722 Main St., Newton, Kansas 67114.

threatening, thing about prayer is that we don't look at ourselves or our efforts but we look to God. As we look to Him, we step outside of ourselves. We get glimpses of ourselves from His viewpoint.

This is one of the helpful and threatening things about prayer: we see the Vietnam slaughter and our participation in that slaughter no longer from our viewpoint but from His viewpoint.

The second thing that makes us want to bypass a month of prayer as a useless activity is the awareness of Whom we converse with. We might not expect much of prayer if it was only a coaxing of an errand boy into acting. We however have learned what prayer is. Adam, Jeremiah, Job, and others have taught us that when we stand before God He has some questions to ask us. We don't ask Him, but He asks us how the Vietnam War happened. He asks us what we are afraid of and what we are going to do.

Agreeing to a month of prayer therefore isn't done casually. It is like saying the talking is over and we are calling for "the question." Agreeing to a month of prayer means that we are ready to be asked for some decisions. The Board of Christian Service this month is not asking lightly, but is asking in fear and trembling, that we make this a month of prayer. We are asking for this kind of prayer knowing that it means being "ready for the question."

Words and Deeds

A seminar for Mennonite university students will be held in California during the last two weeks of August next summer. The 1966 seminar met in August at Elkhart, Ind., with twenty-five students from three Mennonite groups attending. The annual seminars are sponsored by the student services committee of the General Conference Mennonite Church, the Old Mennonites, and the Mennonite Brethren. John Toews, Pacific College, Fresno, Calif., and William Klassen, Mennonite Biblical Seminary, Elkhart, Ind.

The Church of St. Peter, Riga, Latvia, which dates from the thirteenth century and was partly destroyed during World War II, is to be restored in its original form. However, it will not be used for religious purposes; it will house the museum of architecture and reconstruction of Riga.

LaVerne Schirch, Bluffton College professor of chemistry participated in a symposium on chemical and biological effects of peridoxal phosphate (Vitamin B^6) in Moscow in September. He presented a paper reporting
on his study of a model enzyme sys
tem to gain further insights into th
role of the vitamin in living tissue.

At the Oraibi Mennonite Churc
in Arizona, Karl Johnson, a Hopi la
man, had charge of Sunday schoo
worship, and prayer meetings th
summer during the absence of th
pastor, Isaac Froese.

CHURCH RECORD

Calendar

General

Oct. 7-12—Missionary Conference, Champa, India.

Oct. 21-23—Western District Conference, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2 — Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Oct. 15—Rosthern (Sask.) Junior College, annual corporation meeting.

Oct. 11-13 — Alberta, stewardship institute.

Deaths

Alfred Baum, Arvada (Colo.) Church, was born Nov. 27, 1904, in Hilltown, Pa., and died Sept. 10. He was a charter member of the church.

Todd Marvin Flickinger, two-month-old son of the Marvin Flickingers, Eden Church, Moundridge, Kan., died Sept. 15.

B. G. Guhr, Emmaus Church, Whitewater, Kan., was born Aug. 30, 1891, at Durham, Kan., and died Sept. 15.

Edward P. Showalter, First Church, Aberdeen, Idaho, was born Nov. 4, 1900, is Wisner, Neb.; died Sept. 19.

Minnie M. Winsky, First Churc
Halstead, Kan., was born Mar. 1
1889, and died Sept. 16.

Marriages

Steve Harmon and *Delores Wieb*
Emmaus Church, Whitewater, Kar
on July 8.

Robert Ratzlaff, Inman (Kan
Church, and *Charlotte Nelson,* An
over Lutheran Church, Windom, Kar
on Sept. 17.

Summer Service

LaRhue Friesen, Bethesda Churc
Henderson, Neb.: Swan Lake Cam
S.D.

Eddie Epp, Bethesda Church, He
derson, Neb.: Swan Lake Camp, S.I

Carol Wiebe, Salem Church, Fre
man, S.D.: Swan Lake Camp, S.D.

New Addresses

Jacob H. Braun, 11735 - 48 St., E
monton [25
Wilhelm S. Buhr, Helca, Man.
Jonas Christner, 513 E. Carol, Pho
nix, Ariz. 85020 [5
Richard Cressman, Strout Acres, M
Tremper, N.Y. 12457 [9
Abram C. Funk, Box 98, Austin, Ma
Norman A. Geissinger, RD1, Rei
holds, Pa. 17569 [17
George Groening, 104 Beaverda
Rd., Calgary [11
John A. Harder, Franklin Villag
Grove City, Ohio 43123
Kenneth Hiebert, 7733 Mill Rd., E
kins Park, Pa. 19117 [3
Jonas J. Kaufman, V.A. Hospital 5
Roseburg, Ore. 97470 [2
Joseph Kellcogy, Vera Cruz, Pa.
18049 [13
Frank R. Keller, 528 Mary St., La
caster, Pa. 17603 [5
Omar Nisley, 1518 Carridale SW,
Decatur, Ala. 35601 [10
Fredrick J. Obold, 837 W. Waln

St., Kalamazoo, Mich. 49001 [52]
Vilbur Pankratz, 3574 Pennsylvania Ave., Glendora, Calif. 91740 [47]
iale Regier, 1651 Witte Rd., Houston, Tex. 72055 [10]
ohn F. Rempel, 5335 Buckner, Louisville, Ky. 40214 [18]
.enneth Rupp, Turpin, Okla. 73950
uke Schowalter, 19338 Charleston, Detroit [6]
onald E. Schrag, 68 Cherokee Hills, Tuscaloosa, Ala. 35401 [10]
ay Schrag, Apt. 7, 615 Boren, Seattle 98104 [1]
Irs. Wallace Seibel, 1316 Classen, Norman, Okla. 73069 [15]
ave Smith, 433 W. Fairchild, Midwest City, Okla. 73110
avid Sutter, 2800 West Broadway, Glue Island, Ill. 60406 [34]
enno Toews, 7719 Midfield, Westchester, Los Angeles 90045 [289]
elvin Wedel, 2614 W. 44 St., Kansas City, Kan. 66102 [49]
obert Yoder, 1021 Hawthorne NW, Grants Pass, Ore. 97526

ollege Scores

iends 27—Bethel 13
uffton 14—Wilmington 6

/orkers

avid Bower, Boyertown, Pa., has cepted a one-year appointment as ecutive assistant in the national of- e of Church World Service Com- unity Appeals, located in Elkhart, d. A member of the Hereford urch, Bally, Pa., he has served as MCC volunteer loaned to Church orld Service in Pakistan where he s acting director of the CWS pro- am. He has most recently worked India. The Church World Service mmunity Appeals include CROP, Community Food Appeal, and the s Clothing Appeal.

Homer Hart, an active lay minister the Bethel Church, Hammon, Okla., for many years, underwent a leg amputation at the Public Health Service Indian Hospital, Lawton, Okla., Aug. 26. Previously he had been hospitalized at the Clinton Indian Hospital where it became evident the operation would be a necessity. As a diabetic, his operation became urgent when a sore on the right foot refused to heal but continued to spread its infection.

Albert and Wilma Jantzen, Hotevilla, Ariz., will visit General Conference churches during October and November reporting on their work. They expect to be back in Hotevilla in January. They have served with the General Conference Board of Missions since they began work in China in 1938. From 1941 to 1945 they were interned by the Japanese in the Philippine Islands. They began their work as missionaries to the Hopi Indians in 1949 and were instrumental in the establishment of the Hopi Mission School at Oraibi, Ariz.

David and Joanne Janzen, Newton, Kan., have volunteered for the Teachers Abroad Program. They will go first to Brussels for a year of French study and then to the Congo for two years of teaching in a secondary school.

Sue Ellen Johnson, Pekin, Ill., has accepted a one-year voluntary service assignment at State Home and Training School, Wheatridge, Colo. She works in the clothing section and began Sept. 20.

Dorothy Marie Peters, Austin, Man., has accepted a one-year voluntary service assignment at Oklahoma City, Okla. She will work as a nurse aide in the Oklahoma City Medical Center starting October 11. She is the daughter of the Peter H. Peters of Austin, Man., and a member of the MacGregor (Man.) Bergthaler Church.

Carol Joan Regier, Henderson, Neb., has accepted a one-year voluntary service assignment at Fort Wayne, Ind. She will work as an assistant teacher in the State School and Training Center beginning Sept. 30. She is the daughter of the James Regiers, Henderson, and a member of the Bethesda Church, Henderson.

Norman E. Reimer, Beatrice, Neb., has accepted a two-year voluntary service assignment at North Battleford, Sask. He will work as youth activities director starting Oct. 24. He is the son of the Oscar Reimers, Beatrice, and is a member of First Church, Beatrice.

Rollin Rheinheimer has been appointed general manager of Menno Travel Service. He is coming to the Akron, Pa., office after three years of service as branch manager of the MTS office in Kinshasa, Congo. Other administrators in the Akron central office include Paul Ruth, who serves as tour coordinator, and Don Nussbaum, the accountant-controller, who regulates finances, including office procedures and communication.

Debbie Roth, Normal, Ill., has accepted a one-year voluntary service assignment at Fort Wayne, Ind. She will assist in the day nursery, beginning Sept. 30. She is the daughter of the Chester D. Roths, Normal, Ill., and a member of First Church, Normal.

Elaine Schirmer, daughter of Daniel and Amy Schirmer, Moencopi, Ariz., was released from the Good Samaritan Hospital in Phoenix, Ariz., on Sept. 9, after a difficult convalescence from a back operation. The operation on July 6, was an attempt to correct the results of a whiplash injury sustained in a car accident a year previously. Schirmer is the pastor of the Moencopi Church. *Leo and Anna Wiens* spent the summer months in Moencopi making it possible for the Schirmers to spend a three-month furlough with their daughter in Phoenix.

Janet Soldner returned to Cachipay, Colombia, Oct. 3, following a

Janzen, J. Janzen, Peters, Soldner (Workers); Epp, Friesen, Wiebe (Summer Service).

three-month furlough spent in Berne, Ind. She will continue to serve as school nurse at the Colegio Americano School in Cachipay. She is a member of the First Church, Berne. Her parents are the Clinton Soldners, Berne. She has been employed in Cachipay by the General Conference Board of Missions since 1945.

Steven Joe Stucky, North Newton, Kan., has accepted a two-year voluntary service assignment at the University of Chicago (Ill.) Hospitals and Clinics. He began Sept. 16. He is the son of the Harley J. Stuckys, North Newton, and a member of the Bethel College Church.

Elaine J. Trauger, Souderton, Pa., has accepted a one-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask. She will work as a nurse aide, starting Oct. 1. The daughter of the Lester Traugers, Souderton, she is a member of Zion Church, Souderton.

DISCUSSION

Response to Black Power

Curtis Burrell, associate pastor of the Woodlawn Church, Chicago, comments on a new phrase in our modern vocabulary.

The term "black power" is, as yet, a very vague term for many people, including me. The reason for the vagueness of the term might very well be because its advocates are still in the early developmental stages of their thinking. My present purpose is to reflect on possible positive meanings in the term. The negative possibilities should be obvious.

1) One possible meaning is that the term provides the heretofore missing link between the freedom movement and the realization of freedom. Freedom must include freedom to choose other cultural, political, and economical alternatives than those present in the American way of life. Black men must have the choice of drawing up their own manifesto or constitution. The freedom movement has brought about certain necessary laws for fuller participation in society. Presently, the question is being faced if society, as it is, should be accepted. The answer is no.

2) Black power need not be a denial of the freedom movement. It can be a supplement to it. At every point in the development of the civil rights movement in America when Negroes have refused to go along with the status quo, they have exercised some degree of black power. Now the attempt is to bring that degree to maturity.

Black power can be seen as the kiss of death to the paternalism of the founding fathers. The Negro revolt, as a part of the triple revolution, calls into question some of the basic concepts of a Constitution written from the national perspective of wealthy white men. The concept of black power participates in that challenge.

3) If man is to know his destiny in this life, if he is to have the spiritual ability to deny himself, and therefore have the meaning of the present, he must know his past. If the black man in America is to appreciate himself and lay a strong foundation for his posterity (family life), he must know *from whence he has come, historically.* The black man, like other men, must have some point of historic reference. He can't move into his full humanity as long as he suffers from cultural amnesia. If cultural pride is sin, then we must say that man can't be fully human until he is given the opportunity to sin. This is only to affirm that man, black man included, is a sinner. The black man has been subjected to shocks of cultural amnesia through the shocks of slavery and segregation. The concept of black power offers the potential for treating the amnesia victim by awakening him once again to his cultural identity. One of the weaknesses of Martin Luther King, Jr., (praise be to God for what he has done) is that he does not offer the black man an identity.

4) "Might makes right" and we all have some. Call it might; call it power; call it influence. We all have our hidden and not-so-hidden persuaders. The mere fact that we have such attainments as: money, social status, education and knowledge, political clout, means that we have power. Whether we use it as such or not is not the issue. The mere fact that we have such is to have power, and, therefore, to influence men's destinies.

The concept of black power offers a happy medium between two extremes. The white man has too muc
power to be truly human (he think
that he is God Almighty) and th
black man has not enough power to b
truly human (he still accepts the pos
tion of a child when he is presente
with the product but has no say in th
decisions of what that product wi
be). Black power can be a health
concept for the sake of all.

5) Black power implies self-hel
The passing of civil rights legislatio
taught us of the need for removir
the external blocks to freedom. Blac
power can teach us the need for r
moving the internal blocks to fre
dom. Civil rights calls others to the
responsibility toward black people
and, therefore, themselves. Black pov
er calls black people to their respons
bility toward themselves, and therefo
to others. The external and intern
are two halves making one whole ma

6) The boldness to use the wo
"black" is redemptive. The col
black has been used as a curse wor
Now it has become a blessing. F
the American black man to call hir
self black is to witness a mental r
adjustment which can be described
no better terms than redemptive.
can be that the man who cries blac
power has suddenly come into a ne
revelation about himself. This wou
be like saying "I'm saved" (psych
logically). It can then mean that
new day has arisen.

7) Black power implies that t
black people must have black politic
representation which truly represen
the voice and the will of the peop
Therefore, there can no longer
black politicians who simply rubbe
stamp the wishes of the white pow
structure in exchange for a certa
guaranteed share in white America.

These are possible positive imp
cations which I can see in reflecti
upon the term and the concept
black power. There is, of course, th
negative implication which is the fi
impression one gets when he hears
Does not this statement represent t
manifesto of a new racism? Is it n
the debut of a new tyranny? I'
quite sure that this is so, at least
part. And, inasmuch as this is a fac
it points up a real irony of those w
call for independence from the whi
man. For, in becoming racist, th
conform to that American way
life which they seek freedom fro
But, perhaps this is not an iro
after all. For when one views fro
history the rise and fall of natio
and individuals, and when one fin

videnced again and again that men
ever seem to learn from the mis-
kes of history, we would expect the
egro to fall into the same error as
e white man and all other men in
eir time. It would be an irony if
e black man learned from the mis-
kes of history and broke the cycle
evil by not taking an eye for an
e.

In the light of the inevitable per-
tuation of the cycle of evil among
en, I find it a cause for shouting
see the place where the vicious
cle was broken in the death and
surrection of Jesus Christ. I find
equally encouraging to see how the
eaning of the work of Christ has
d its effect and has the potential
even greater effect in the church
the community of God's people. In
s community we propose a third
ernative to the power question.
rist has become the divine power.
is the One who still says: "All
wer has been given unto Me both
heaven and on earth." This same
e has brought into being, for all
see, a new race, a new humanity.
r racial characteristics reach be-
nd color of skin, shape of nose,
of lips, texture of hair. Our
ial characteristics are: Love, cour-
, peace, tolerance, faith, spiritual
wer, good deeds, redemptive suf-
ing. We refuse to give up our
ntity or message to any pressures
power, outside those of the Al-
ghty.

LETTERS

ok for Causes

R EDITOR: The Sunday school
on for September 18 was the reg-
quarterly temperance lesson. The
lt class here at Woodlawn Church,
r discussing the lesson, felt that
aps the lesson approach was ba-
lly in error. It seemed irrelevant
iscuss the evils of alcoholism rath-
han its causes. We need to ask
men seek solace in drink and
ire what Christians must do about
things which "drive men to
k."

e also felt that this lesson point-
out a basic weakness in being
bound to the International Sunday School Lessons. Perhaps we need to break loose and find more relevant approaches to adult education in the church. *Marion Deckert, 5430 Kimbark Ave., Chicago 60615.*

Value of a Church Camp

To the Editor: This summer at Swan Lake Christian Camp [Viborg, S.D.] has been a very rewarding one for many campers and workers. It has been my contention, as I reflect on the camping programs at Swan Lake Christian Camp that the environment was unique in helping the individual camper to develop in the four ways that Jesus grew—spiritually, mentally, physically, and socially.

I was thoroughly thrilled to watch many campers make some very significant developments in these four areas, and especially in the spiritual realm, which is after all, the ultimate goal of any church program.

Camping is a part of the total church program in that it works hand in hand with the indoor educational program of its church. To witness the sincere and heartfelt concern that the campers showed for one another and their desire to live for God have made a lasting impression in my thinking and have inspired me to encourage many more to spend some time in summer camp.

It is our prayer that when each of the campers returned home they might have grown together in Christ and might better serve God from day to day. Many decisions for Christ and other spiritual victories were expressed this summer. We tried to teach proper Christian attitudes in all phases of our life.

After the summer program was completed the committee met to start plans for next summer. We needed to evaluate our program and make needed improvements. As most of you know the tornado that destroyed some of our cabins and our staff house and made a mess of our camp in 1965 has opened many of our eyes. It has united us in cleaning and rebuilding and working together. The grounds committee worked long, hard hours together with volunteer help getting ready for this summer. The girls' cabin was completed for use and the boys' cabin almost completed and part of it was in use. The grounds are again beautiful. A great and big project was done. Without it our summer camp would not have had enough housing even to have camp.

We want to thank each one for your part in labor and donations. The Lord knew how much we could do in one year and He saw fit to leave our kitchen and dining hall for this past summer's use and we're thankful.

Our eyes have again been opened to reality. Our kitchen is in very bad shape. It would cost a great deal to fix up to meet approval from any health department. It seems the gophers are making themselves very much at home, and the flies; well, both have become impossible to keep out, without spending a large sum of money. It would cost more than the building would be worth.

So the problem that faced us was, "What do we do now?" The cabins that were used by the staff were badly needed for campers. So this means staff housing. If we built a new staff house and also a new kitchen and dining hall, it would cost a great deal. After much earnest prayer we decided it better to combine the two into one building, thereby cutting the cost and still meet our needs. We thought back of our summer's experiences and felt the Lord would not want us to stand still. We needed to move ahead. We needed to meet our challenge. The new building would be staff housing at one side with the kitchen in the center and dining hall on the other side. The dining hall would also serve as indoor chapel.

But to make it possible we need willing workers to donate their time and labor to cut the cost of our building program. We also need financial help to pay for material costs. The building project with all labor hired would cost about $34,000. But with volunteer labor this would cut the cost considerably. Won't you help in this project so we can continue and move ahead in encouraging our people to attend a Christian camp and help them make decisions for service in our great harvest field which is already white unto harvest? *Mrs. Joel Stoesz, Mountain Lake, Minn. 56159.*

About Letter Writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

miracles

HE'S THAT KIND OF GOD

Wesley W. Nelson

IT WAS THE evening of the last day of the year 1936 in San Pedro, California. We had been married earlier that year and we decided to do something appropriate to celebrate. It was one of those ideas that you get when you are young that seems silly to everybody else but yourself. So we decided to go to the Rose Parade in Pasadena the next morning.

Usually you don't decide just like that to go to the Rose Parade. You have to plan for it. The traffic is almost impossible so you have to start early. Some people take blankets and stay there overnight. But we couldn't do anything like that. We had the watchnight services in the little Covenant Church where I served as pastor. That would keep us up way past midnight.

So we decided we would leave at eight o'clock the next morning. Eight o'clock? By that time the parade would be assembling.

We figured that if we headed for a spot near the end of the parade route and if we stayed on the back roads we might make it in time. As I said, It was one of those silly ideas.

Maybe a dozen people were at the watchnight service. It was a small, friendly church. It isn't there any more. A few years ago it relocated in Torrance and is known as the Rolling Hills Covenant Church. Then it was just plain First Covenant Church, standing on a lot across the street from the First Methodist Church and an undertaking parlor and down the block from the big dime store.

Well, after the service, we all shook hands and said Happy New Year and some of the people left. One of them, named Jake Wilson, came rushing back shouting, "My car has been stolen!" His name isn't really Jake Wilson, but I don't think I should use his real name. That might embarrass him.

For Jake to have his car stolen was a tragedy. Jobs were scarce then, and he had been out of work for several months. Now he had just found a job which he could get to only by driving his car. If he didn't show up for work on January second, there would be a dozen good men waiting to take his job. We reported the theft and I marked his license number on a slip of paper and attached it to my dashboard—just in case.

The next day was one of these romantic experiences a young couple never forgets. We left home at eight just as we had planned. We missed the long lines of traffic as we had thought we might, and I found a parking lot just two blocks from the parade route. We had even remembered to bring a couple of folding chairs along, and a boy came by selling popcorn and peanuts just as we got settled.

It was a warm sunny day and after the parade we drove up into the hills and found a delightful little restaurant in Sierra Madre where we had lunch. A leisurely drive brought us back to San Pedro in the evening. All day long, however, the slip of paper on the dashboard kept reminding that it probably wasn't a very brig day for our friends, the Wilsons. course, we didn't find his car. Wh chance would we have among many?

On our way home we stopped the Wilsons and found them in t depths of despair. Tomorrow would have to get to work someho There was no public transportati and it was too far to walk. I cou drive him to work, but what about t next day, and the next?

When we finally arrived at hor we felt as though the Wilsons' m fortune was our own. God had giv us such a wonderful day. Could He do something just as wonder for the Wilsons?

A kind of confidence settled up both of us and we knelt to pray. seemed as though God was ri there beside us. That's when we another silly idea. We decided would go out and hunt for the for twenty minutes. If the car v anywhere in town and if God wo lead us to it, we could get to it that time. I don't remember that were conscious of any special ki of faith. We weren't sure we w going to find the car. We weren't t ing very hard to believe. We just we

I had barely started driving wh I noticed that we were almost out gas. I headed for the only filling s tion I knew to be open. It was in lower part of town. When we h filled up with gas, fifteen minutes w gone. I pulled out from the stati made a left turn, and there, gleam in the light of my headlights, was license number we were looking f

Jake's car ran as well as ever remember what he said when the m at the police station asked how found the car: "It was nothing at the preacher just prayed and went and found it!"

You may interpret this as you wi but to me it was a miracle. I hac been converted very long then. fore I had become a minister, I l been a science major. It had ma me sort of hardheaded.

I tried to figure out the probabi of finding the car in twenty minu Had God arranged in advance to h the car abandoned just where I wo find it as I left the filling station? W had it happened? Nothing made v much sense when I tried to figur out.

It didn't seem very sensational the time. The most wonderful th bout it all what what it did for us. It ft us in a warm, quiet, humbled, ad trusting mood. We knew God as alive and that we could trust Him.

It has happened to us several times. here was the spring day when I dn't have any money to buy gro-ries. I went out and raked the leaves. five dollar bill had apparently been uried all winter in the leaves.

There have been the times when e deacons and I have prayed with e sick. I don't mean praying as we ually do. I mean those times when e sick person has asked for a special nd of praying, when we first talk out his sins and find out if he has ything to make right. I mean the nes when we have gone with the culiar sense that God wanted to do mething special. Something has happened every time we have prayed this ay. Sometimes the person got well, d sometimes we had a spiritual exrience that changed all of us. Then, ere have been the times when there ve been some special personal probns.

As I look back on these experiences seems to me that there is something mmon to all of them. There has en a kind of expectancy that God s about to do something. But noth; happened when we were sure nething was going to happen. The nes when something happened were vays the times when this expectancy s mixed with some unbelief so ien it was all over we couldn't say it it was our great faith that did it. These have usually been the times ien I have neglected to do someng I was supposed to do, like ishing raking the leaves in the fall en they are supposed to be raked, I couldn't say that it happened cause of what I was. The miracles ven't seemed to follow the spiral laws, part of the miracle is why happened when it did. It never opened when we tried our best to ieve and work up our faith by a of hard praying. It was as though d was saying that this was His ng and not ours.

nother thing about miracles like these is that they never happened in such a way that they made us independent of the help of our fellow Christians. We never get to the place where we can say, "God will work a miracle for you so there is no point in my helping you." James 2:15, 16 has something to say about this: "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?"

Jesus could easily have removed the stone from the tomb and removed the grave clothes from Lazarus when He raised him from the dead, but He didn't do it. He left with the people responsibility to help where they could.

Miracles don't happen so often that you get presumptuous and take them for granted. They happen when you least expect them, and they leave you in a state of wonder. The miracles themselves don't seem to be sensational. They leave you with the feeling that God is so wonderful that what happened is quite natural to Him.

So, of course, I believe the Bible miracles really happened. One common objection to the miracles is not that God could not do them but that God doesn't work differently in Bible times than He does today. It is easy to become so sophisticated that it is impossible to expect miracles. Then, since we cannot see God doing anything miraculous in our own experience, we find it hard to believe that He did anything miraculous in Bible times.

The times when I have become sophisticated like that have been the times when I have found it difficult to believe the miracles. When one gets to know Christ and to trust Him in childlike faith, the miracles seem quite normal and it becomes simple to believe the greatest miracle of all, that Jesus rose from the dead. The Holy Spirit helps us believe this and if we can believe this it isn't hard to believe the other miracles.

Because we human beings are rational thinkers we like to try to find explanations for the miracles. This kind of rationalizing leads nowhere because what God does really can't be explained. The most realistic attitude, it seems to me, is simply to take the miracles literally as they are given to us in the Bible. After all, why shouldn't we? We have found God to be that kind of God and we have found Jesus to be that kind of Saviour.

YOUTH

CONTENTS

Doorway of Words ... 610
Pioneer Mennonite School ... 612
News ... 615
Church Record ... 618
Discussion ... 620
Letters ... 621
*Miracles ... 622
Editorial ... 624

*Supplemental reading far the Sunday school lesson of Oct. 16.

COVER

"A world waits far simple Christian reading matter in a thousand languages in Asia, Africa, and Latin America. Millions upon millions are learning ta read in these languages, but there is little for them to read" (Frank C. Laubach).

CONTRIBUTORS

Frank C. Laubach went to Mindanao in the Philippines in 1915 as a Congregationalist missionary where he developed the each-one-teach-ane literacy method. By 1964 he had worked in 103 cauntries and 312 languages. He has written more than thirty-five books. His version of the Gospels, "The Story of Jesus" has been translated into one hundred languages. His article appeared first in World Visian Magazine and is used by permissian.

Christian Krehbiel mentions the sermon he preached at Wadsworth, Ohio, in his autobiography ("Prairie Pioneer," Faith and Life Press): "John Oberholtzer, the Conference president, conducted the opening services with reverence and dignity. We gathered in the great hall where the president of the new school dedicated the building and followed this with an address. He asked me, one of the youngest ministers present, to preach the first sermon in the new school. This unusual honar was perhaps extended to me because at the previous Conference session I had suggested Wadsworth as the site for the school."

Wesley W. Nelson, 5047 N. St. Louis Ave., Chicago 60625, is an assistant professor at North Park Theological Seminary.

CREDITS

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THE MENNONITE

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How do you answer a letter like this?

It would be appropriate to reassert a basic belief held by fundamental Christian conservatives like myself. I despise war just as much as anyone; however, if fighting to preserve liberty for the world is what it takes to thwart the heinous, atheistic, anti-Christ, anti-God, communist conspiracy to envelope the world in slavery, then fight we must, regardless of whether or not we believe in war.

This is a statement of faith. This young man does not stand alone. Many believe thus. He continues.

I do not consider it bloodthirsty to come to the aid of a nation who requested us and whose government supports our moves. I find your philosophy so undeniably unilateral in favoring the communists. You infer that the Vietcong are good men. I cannot see any moral basis to justify this when you do not similarly apply these standards to our avowed enemies, the communists, as well.

The argument is puzzling. To believe that God loves all men is not treason. It is not even heresy. To attempt to love both, enemy as well as friend, is the clear command of Christ. Perhaps the writer feels we have been critical of the Americans and uncritical of the Vietnamese who oppose the Americans. Let it be said that we condemn the violence and terrorism of both sides. But the letter continues for many more paragraphs. I quote one final comment.

It has taken the communists but fifty years to control more lives than Christ did in 2000 years. This clearly indicates that Christianity certainly is in need of something it has lost in the past fifty years, and that is a profound anticommunist, pro-Christ, pro-American stand, such as your church does not offer. Any man wh does not use his freedom to defend his freedom is not worthy of his freedom.

My friend affirms many things. He believes in Chris He affirms all things orthodox as he sees orthodoxy. But I miss both his repentance and his faith: his repentance because he feels superior to other men; his faith because the active element in his life seems to be American military power.

By contrast I think of other professions of faith which I have heard. After bitter words about his enemies, one man said, "But I am like a green olive tree/ in the house of God./ I trust in the steadfast love of God/ for ever and ever./ I will thank thee for ever,/ because thou hast done it./ I will proclaim thy name, for it is good,/ in the presence of the godly" (Ps. 52:8, 9).

So I wrote to this young man about faith in God and the way of Christ. God is still the God of history. And history moves fast enough in our day to demonstrate that judgment is already beginning in the houses of the communists as their empires crack and crumble Seeing this, our fear should be not of the communists but that judgment may also visit us.

In fact, judgment is on its way. The communists thought that they could manipulate revolution. They can't; they only burn their fingers. Americans feel they can stop revolution by bombing Hanoi. Neither can they.

These are fearsome days. But, in the presence of th godly and under the shadow of American military might, it is time to testify to our faith in God.

READING THE PSALMS—XIII

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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church papers in need of truth

Robert G. Hoyt

OUR NEWSPAPER RECENTLY receiv and published a letter from Broth Marcel of Hill Catholic High Schoo St. Paul. He wrote:

"My high school journalism cla just completed a unit of study analy ing objective reporting and editori emphasis in the newspaper.

"The *National Catholic Report* provided us with an adequate supp of articles illustrating the followin slanted writing, colored writing, biase reporting, shoddy reporting, distorte headlines, highly-colored photos ar artwork, strong editorial prejudic and a host of propaganda devices.

"I emphatically recommend th *National Catholic Reporter* for jou nalism teachers who want to tea their students the difference betwe editorialized and objective news cove age, the latter being noticeably abse from the *Reporter*."

I hope some day to meet Broth Marcel and to enter into dialogue wi him, employing everything I kno about the principles of karate and t Chinese water torture. But because printed his letter maybe he's righ

Nobody ever admits that he has sense of humor. And practically n body ever concedes that maybe he a bigot, or biased, or prejudiced, that he slants, distorts, or colors t truth in his speaking or writing.

What is true of individuals is least as true of institutions. And of institutions, perhaps the one least i clined to look at its own message a program with a critical and skeptic eye is the church.

The church possesses the ultima truth, sanctioned by the ultimate a thority of divine revelation, and it of ultimate importance that the chur convey this truth to mankind. Perha this way of putting it is too strong Roman Catholic. But it has been r observation that this same self-ima is operative in most religious bodies.

To me, this fact about the chur is the best single reason why t church needs newspapers and nev magazines. And they should rea be newspapers and newsmagazines.

For a religious paper should truthful and relevant, truthful ev when it hurts. To deserve the nar of newspaper and to give the chur the service that only a genuine nev paper can give, a religious pap should be able to report honestl objectively, and critically on the li of the church.

No one disagrees with this id In a debate about honesty, nobo ares to take the negative side. Cerain difficulties arise, however, when he idea is put into practice. And the lifficulties arise not only because the ishops and bureaucrats of the church lon't like criticism, but because ediors quail at the prospect of actually arrying out the idea in its fullest imlications.

I'm going to be so brutal as to ive some current examples of this, nd so in the interest of honesty and bjectivity I will begin with myself. n my community, as in most, the iggest single enterprise engaging the hurch is that of education; I've frequently thought how useful it might e to readers of the *Reporter* to pubsh a thoughtful and well-researched tudy of the performance of our Cathlic schools. Somehow that study ever was made.

We have Catholic hospitals, and 's occurred to me, as it has to others, question the continuing validity of llotting people and money to this articular apostolate in a time when ublic bodies—cities, states, counties —are ready to accept prime responsiility for medical care. The question surely a legitimate one, but it has ever got into print under my byline.

I've had questions, too, about the mount of information given to the atholic public about the results of ind drives, and about the amount of articipation granted to the laity in etermining the goals and the methods f these campaigns and in distributing e funds received; but not much more an a hint of these notions has been ublished in the *Reporter*.

It's generally considered a service oth to the arts and to the public hen newspapers publish criticism of ovels, motion pictures, and plays; ere was a time, at least in England, hen secular or general newspapers rformed the same service for serons; and it's often seemed to me that ligious papers could find a means of viving this practice, with regard not ly to sermons but also the quality performance in the liturgy generly. But—need I say it?—this idea mine is still only an idea of mine.

Most of the Bible is *hard* news; it ntains some devotion, some theolozing, but for the most part it deals th acts, events, happenings. What atters most about the Bible is not quality of its poetry or its rhetoric, t the meaning of the record it conns of the mighty acts of God—ho is not a rhetorician but a doer of eds.

A newspaper's main job is to tell what's happening. It will be, and ought to be, judged primarily on how it reports significant events that occur within its range of interest; especially events that take place among the people it serves. In making that judgment, any competent critic of journalism will try to observe whether the newspaper's coverage is directed primarily to satisfying the reader's legitimate need of accurate information, or, instead, to some other interest, whether ideological or institutional. If it chooses to serve the reader first, it's a newspaper; if not, it merely looks like a newspaper. It is pretending to be a newspaper, taking advantage of its format and technique, to sell the reader a bill of goods.

When judgment is made according to this standard, what is to be said about the religious press? Two illustrative examples are at hand, both occurring this year. In the Archdiocese of Boston a group of seminarians put on a demonstration near the residence of Cardinal Cushing, asking his attention to what they considered abuses of academic and personal freedom at their seminary. Obviously this was a matter of very great interest to Catholics of Boston; moreover, the initial incident took place during a strike that closed down the local dailies. Nevertheless, the first issue of the archdiocesan newspaper, the *Pilot*, following the incident carried no account of it whatever. In the next issue it published only a most inadequate report.

The other example occurred in the Archdiocese of St. Louis. At a fund-raising event presided over by members of the St. Louis hierarchy, attended by pastors and leaders of the campaign, one member of the audience, himself a veteran of previous drives, succeeded with some difficulty in gaining the floor. He then read a statement signed by seventeen other leaders of the drive in his own parish which requested further information about the past history of the campaign, about its current balance, about the uses to which funds gathered have been put. In my judgment, this kind of incident raises a fund-raising rally from the status of a mere ritual to that of a real event. If a similar incident took place at a fund rally for the Democratic party attended by Lyndon Johnson or Hubert Humphrey, the incident would become not merely an element in the story but the obvious lead. Nevertheless, the archdiocesan newspaper, the *St. Louis Review*, carried no report of the incident.

I'm aware that it may be considered a breach of good taste or of Christian charity to speak quite so concretely. I won't try to defend the propriety of my approach, but I will say that I don't say these things for the fun of it. In fact, there isn't any fun in it. The people involved are friends of mine; moreover, the Boston *Pilot* has a long and distinguished history of honorable service to the church, and, in my opinion, the *St. Louis Review* is very likely the best diocesan newspaper in the country. Nevertheless, these things happen, and when they happen their significance has to be faced.

The point of giving examples, of course, is to make clear that even at its best the religious press—at least, the news-oriented section of the religious press—is not altogether sure of its mission, not sure enough to know how to put first things first. Another way of saying it is that the church has not yet accepted into its own service the gift which the general press, by its development over the generations, has to offer.

What is that gift? It is one for which most of us should be willing to pay a considerable price: the gift of self-knowledge.

When a newspaper is true to the best traditions of its craft, its chief activity and reason for existence is a disinterested search for the truth about the society it reports, the truth of events, and the truth of situations. When a newspaper pursues its highest ideal, its decisions are governed by its will to serve readers, readers considered primarily not as Americans or Russians, Republicans or Democrats, Negroes or white, management or labor, laymen or clergy, Catholics, Protestants, or atheists, but simply as human beings in society, who need the truth about their society if they are to live responsibly and choose intelligently.

A newspaper governed by these ideals will pay particular attention to those problems of society which result from inadequacies of its political and legal structure and from the incompetence or partisanship or narrowness of officeholders. It will be immediately alert to injustices committed against individuals, if only because the common good of all men is bound up with the good of every person. A newspaper defined as I have defined it rejects every temptation to identify the interests of any class or group within society as superior to those of others. And, when you put all these commitments and priorities together and add adequate resources and competence, you get a publication that serves society as a mirror serves a leading lady: it makes available to her a truth she needs to have.

In my judgment the religious press in general not only does not live up to these ideals but does not share them. When the chips are down—that is, when the interests of the church as an institution are at odds with the ideal of disinterested and objective journalism—then the journalistic ideal becomes secondary and the ecclesiastical interest takes first place.

Who is responsible for this state of affairs?

Editors are responsible because they have not worked hard enough to advance their own cause, because they have not been willing to risk their jobs or their chances of advancement in the ecclesiastical structure.

Publishers—by which I mean bishops in our church and their counterparts in others—are responsible because they have not been willing to grasp the lesson the secular press has to teach, that honest reporting and objective criticism of their own policies and programs will serve the church better than the techniques of public relations.

Readers are responsible because they have not demanded a free religious press, and because many of them have responded to efforts toward freedom not with gratitude and encouragement, but with pressure and protest.

Why do all these people unite in denying to the religious press the freedom it needs to serve the church?

One reason is institutional pride, or group egoism, which means that we Catholics, or we Mennonites, don't want to wash our dirty linen where the Presbyterians, or the Quakers, or the secular humanists can observe the operation. The result is that the linen stays dirty, because for some reason the kind of stains we're talking about don't wash out very well in our private laundries.

Another reason is the tendency of us all, journalists and nonjournalists, to measure the worth of a publication not by its content or by what happens when people read it, but only in terms of numbers of copies sold. Allied with this is our pious belief that if we can just get a copy of our paper into the hands of an indifferent church member, somehow holiness will pour through his fingers into his heart. As a result, a great many religious publications depend for their circulation not on their merits, not on the service they offer to readers, but on extra-journalistic methods and procedures which derive their effectiveness from the consent of the powers that be in the church. And when this is the case, the injunction of the Apostle Paul to speak the truth in season and out of season gives way to the nonscriptural but sound platitude that he who pays the piper will call the tune.

Another factor is simple ignorance of journalism. Most people take the services and benefits of a free press for granted, and have little comprehension of the skills, traditions, and special cast of mind needed to produce reasonable objective reporting: few understand the respect that is due the newspaper as an institution. So it is that churchmen, among others, see nothing wrong in bending the techniques of journalism to their own purposes, in making an instrument developed with much sacrifice and some risk over a period of centuries into a simple tool of propaganda on behalf of institutional programs.

There are those who defend this practice by comparing the church press to the house organs put out by labor unions and business organizations and other special-interest groups. I think the comparison fails because the church does not exist within society as a mere pressure group. It is itself a society, whose members adhere to it by free and personal choice, and whose aims are not to be identified with institutional self-aggrandizement but rather with the good of all mankind.

Of all societies within society, the church should be distinguished for the purity of the techniques it adopts. If it is to enter the field of journalism, it should adopt the highest journalistic ideals rather than the bastardized journalism that may be appropriate or inevitable in other institutions.

The picture I've been presenting here has been done in uniformly dark tones. I should acknowledge that ther is no such thing as perfect journalisti freedom, any more than there is o can be a perfect newspaper. But it i my impression, despite what I hav said here, that religious journalism i progressing toward greater freedo rather than the reverse. In the Catholi press the events and circumstances o the Second Vatican Council, and th spirit of freedom it has engendere throughout the church, have contributed greatly to this. Perhaps the singl greatest contribution, oddly enough came from the Xavier Rynne serie in the *New Yorker,* which made i clear what could be accomplished i journalistic talent and theological sophistication were brought together i one man or team of men, and if thi team were then granted both the freedom and the resources to do the bes and most honest possible job of reporting the church to the world, an to the church.

We are still a long way from universal appreciation of the right o every church member to adequate an truthful information about what i happening in the church, and I don' know that we yet have assurance o reaching a secure plateau, but I d think the trend is upward. I believ also that the ecumenical movement— and the movement for dialogue between Christians of all denominations on the one hand, with men of othe religions and of no religion on th other, also—will contribute towar further growth of a free, responsibl candid, and critical religious press There is no doubt in my mind that price will be paid for this growth exacted by those who fear freedo or do not understand or value i But I am even more certain that i the churches draw back from freedo and honesty, they will pay a sti greater price.

David M. Whitermore, pastor, Grac Church, Lansdale, Pennsylvania, responded to the above article:

Thank you for the opportunity o sharing in what is undoubtedly worthwhile project. I have gone ove Hoyt's article, "Church Papers in Nee of Truth," a number of times takin notes about things I might commen

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n. Now that the time has come for ction, all that I can say is that I ound it to be the type of article that should want to be associated with if were faced with the task of writing bout the work of Christian minis-ers. I feel he honestly tried to fulfill ie ideas of journalism that he set orth in his article. But I doubt very iuch that you sent the article to me mply so I would write a blurb.

Having said that I admire the hon-sty and objectivity of the article, I iust say that I would hope that the spects of journalism that Hoyt cov-rs, as well as other aspects of good ournalism, would come to full ma-irity in our own publications. I be-eve the editorial staff of *The Men-onite* must be exercised about the ime concerns that have been bother-ig Hoyt. I say this because I believe iere has been an honest attempt on ie part of those who put *The Men-onite* together, to satisfy their Gen-al Conference readers' legitimate eeds for accurate information.

However, in any attempt to pro-de people with the information nec-sary for self-knowledge, it is possible become so preoccupied with the orrecting of one set of errors that we il to see other difficulties that, to y mind, are equally as damaging as anted writing, biased reporting, and rong editorial prejudice. I have ound that it is possible for me as a istor to try so hard to be honest, so ird to be objective, so hard to con-der and present all possible views on iy given subject that I, thereby, lose ght, at least at times, of the central essage and purpose of the church of irist. When this happens, either in ir pulpits or in our church publica-ons, then the practice of all of the iest homiletical or journalistic prin-oles becomes nothing but chaff.

It is my concern that as we strive know and present the truth that we ll not be satisfied in presenting just ith, but rather those truths of God at have been designed from eter-y to build up and equip the people God for their God-given service.

---

nk H. Epp, Winnipeg, editor of the inadian Mennonite, makes the fol-ving comment on the subject of the ove article:

The following tendencies are com-on to human society universally:

1. The expectation that a newspaper will present only the positive aspects of church programs, institutions, and events. Mennonites do not believe in makeup except with respect to newspapers. Editors and reporters must present only the positive. If unpleasantries occur they should at least be erased from the record. The positive motivation for this is to present a positive front, a good image for the sake of witness. The negative motivation is an unwillingness to admit weakness, guilt, and sin.

2. The assumption that it is better for the constituency to remain ignorant about certain things. Elected and appointed officials (both in state and in church) have a tendency to be secretive, not to trust the constituency with problems, and not to involve the constituency in the decision-making process. While, admittedly, some matters are private and classified, we cannot accept the frequently-announced policy, "It is better for the people if they don't know everything." This is like saying, "Ignorance will make you free." We believe ignorance, half-truths, concealed facts keep the people in bondage and in immaturity.

On the positive side, this attitude is a recognition that there may be a certain immaturity in the constituency, a certain weakness in the brother, which must be respected. On the negative side, this attitude is an encouragement for this immaturity or weakness to continue.

3. The insistence that certain church problems are internal and private even as certain family matters are private. This principle, too, has its validity but its application has been used as a way of evading a public accounting of the affairs of public institutions. We may say that our church affairs are internal, but they are by no means a private matter as far as God is concerned. All that the church is and does is her foreign policy.

4. The unwillingness to admit institutional weaknesses. Rarely does one encounter so much self-righteousness as in church organizations and institutions. The evangelist may hold before the sinner his sins in the frankest terms and we hail this as a necessary prelude to conviction and repentance. But the church may not be called to repentance. Just a suggestion that the institutions are imperfect brings forth strong refutations from those at the top. Why should the position of a newspaper be placed into jeopardy just because it points up institutional weakness and failings?

Obviously, this places upon the newspaper a very heavy responsibility. It, too, is one of those institutions that reacts like most others. It, too, must be subjected to the same kind of honest self-analysis and public scrutiny. We are grateful for the frankness and openness with which men in the church have confronted us. This is a two-way street.

Lotus E. Troyer, pastor, Oak Grove Church, Smithville, Ohio:

The basic assumption of this paper seems to be that all who read are mature Christians. If this were the case, the message of the church through its preaching, teaching, and proclamation both in the local church and its house organs would be considerably different, when it is taken into consideration that there are Christians in almost every stage of maturity in its ranks. There are always lambs as well as sheep that need a shepherd.

Freedom to speak the truth has many responsibilities. Among them would be: that the message must be crystal clear and absolutely undistorted; that the message must have a constructive purpose; that usually there are two sides to an issue; that a minimal attempt be made to sway public opinion. (For it is said that 50 percent of what is written is the thought of the writer or editor.)

The matter of control over the house organ is one which needs our constant attention. Many people choose a church paper because it speaks of the denominational interest. If a person wants a Mennonite paper he will hardly subscribe to *Moody Monthly* to satisfy that interest. In a world of half-truths, how does an editor, even with his editorial board, suddenly arrive at truth and the body politic arrive at nontruth?

The author is no doubt right when he suggests that simple ignorance of journalism permits most people to take the services and benefits of a free press for granted. Most of us probably do this with the skilled musician or artist of any field. One cannot really know of the hours of behind-the-scenes preparation of the mechanical skill and dexterity involved. We only know when a performance or work of that artist warmly moves or inspires us. This is probably the reaction of the average man in the pew in regard to his church paper.

NEWS

Salaries Low for Mennonite Pastors

"An annual church income of $5090 for General Conference Mennonite ministers compares unfavorably with the national average of $7006," says Lester Janzen, secretary of the General Conference committee on the ministry, reporting on the results of a 1965 pastor's salary survey.

Church income was defined in the survey as including basic salary, personal allowances, fringe benefits, and the cash value of housing.

Two questionnaires were sent to General Conference ministers in February, one relating to salary and the other to living costs. Not all Canadian ministers received the forms; however, a select list was provided because "some ministers in rural areas [in Canada] supply their own support."

"The survey attempted," says Janzen, "to find out the *actual* income by asking if the church paid such items as utilities, social security, and hospitalization insurance, as well as the cash housing allowance given by the church or the rent the pastor would need to pay in his area for housing suitable for his family."

"The survey also attempted to find out whether pastors had been able to build up, or had (such as through inheritance) any investments or real estate, that is, equity of some kind and the amount," continued Janzen. "They were also asked if they had an emergency fund, such as a savings account which they could tap in the event of emergencies. Another question was, Do they keep records of family expenditures so they know how their money is being spent?"

The median annual church income of $5090 is based on the returns of three-fourths of the United States pastors and one-fourth of the Canadians. Reported extremes were a minimum total church income of $1200 and a maximum $8309.

Janzen compared these figures to a 1964 National Council of Churches survey of pastors' salaries in fifteen cooperating denominations. The NCC survey showed the median church income for all ministers who responded to be $7006, including the value of housing, utilities, and honorariums.

These figures may also be compared to the 1964 annual "Survey of Buying Power" of *Sales Management* magazine which revealed that the average family income in the United States, after state and local taxes was $7542.

Further questions on church income revealed that 64 percent of the U.S. pastors had some form of personal allowance (defined as including a pension plan, utilities, wedding fees, and other fringe benefits), as did 48 percent of the Canadians. The median personal allowance of the U.S. ministers was $506 and for the Canadians, $289.

Forty-seven percent of both groups reporting were enrolled in a pension plan, and 79 percent of the U.S. pastors were enrolled in social security. Utilities were paid by the church for 43 percent of the U.S. pastors and for 10 percent of the Canadians. Nine percent of the U.S. churches provided hospital insurance for their pastors but none of the Canadian churches reported an allowance for this item.

Observing that "churches should distinguish clearly between what is salary and what is business expense, rather than lumping both into one figure," Janzen revealed that 56 percent of the U.S. churches do not reimburse their pastors "even in part for operating a car which he uses in the work of the church."

"Business expenses" are those related to the pastor's work. "These include," says Janzen, "the cost of operating and maintaining a car, attending church conferences, taking refresher courses, professional needs such as books, entertainment of guests, and office supplies."

Of the 127 pastors in the United States responding to the survey, 73 percent reported additional sources of income ranging from $25 to $12,000 The median additional income for th 73 percent was $1034. Twenty-si pastors reported that their wives als provide additional income.

One section of the survey dealt wit the living costs of the United State pastors. This showed that for the married ministers with no children, th average church income was $950 les than living costs. Ministers with on or two children reported a $469 deficiency, those with three to four children reported a $634 loss, and thos with five or more children neede $1255 more than their church incom to meet living expenses.

The survey also showed that "one third of the responding pastors hav no savings or other money for a catastrophe, such as a major illness o death in the family." Nearly one-hal of the pastors have no emergenc fund or have less than $300 immediately available. "This means," say Janzen, "that these pastors are dependent upon assistance from thei families or congregations should emergency occasions arise."

Results of the survey comparing th pastor's income to the amount of education he had received showed tha those with Bible school training wer generally in the $3000 to $5000 category. College graduates reportin showed no substantial increase in salary over those with Bible schoo training.

However, those pastors who ar seminary graduates received a highe income than those with Bible schoo training or college degrees. Sixty-thre percent of the seminary graduates received total church incomes betwee $5000 and $7000. Four reported incomes exceeding $7000.

Experience in the pastorate als tended to increase a pastor's salary Most of the pastors with up to fou years experience reported a total income ranging from $4000 to $600 while those with ten to twenty yea of experience averaged $1000 mor

Million Pounds of Clothing
Special Appeal for 5 Items

The Mennonite Central Committee clothing centers in Canada and the United States hope to receive a million pounds of clothing, bedding, and Christmas bundles this year.

This goal may well be reached. Every year, except one, since 1958, ontributions have surpassed the previous year's total. In 1965 the figure eached 880,000 pounds. (This is not a record. During the late 1940s, at he height of MCC's efforts in Europe, he million-pound figure was surpassed several times.) During the first nine months of 1966, 791,284 pounds were contributed.

Five items are particularly in demand this year — blankets, towels, heets, yard goods, and used clothing. A special appeal is being made to the hurches this fall.

Honduras in Central America is ne of fourteen countries to which hipments are being made. James R. Hess, an Eastern Mennonite Board f Missions and Charities worker, is n charge. He depends on various Protestant missionaries to supervise he distributions in areas of need.

A missionary under the World Gosel Mission who received items for istribution wrote Hess as follows recently: "I want to tell you what a eep satisfaction was mine to get the lovely clothing, nutritious canned goods, warm quilts, new towels (which re scarce and used for every purpose), and toilet articles, and to disibute them in this immense, needy rea where we work. . . . When we ave food and clothing to give out to hose who are destitute, it means the door will open a bit wider for the ntrance of the gospel message."

John Gaeddert, MCC director in the ongo, in making his requests for upplies this year, stated, "We are ways short on blankets so that we n truthfully say that we can use all ou send. We are asking for six hunred bales of clothing. We especially eed men's and children's clothing. We have been asking boldly, but there will be many during the coming year in need."

From Vietnam comes word that they will take as much Vietnamese-style clothing for children as MCC can make available. A pattern for this garment can be obtained from MCC clothing centers.

There are many refugees among the Montagnards, or mountain people, of Vietnam. One of the items they need and appreciate most is the towel, which, among other things, is used to wrap their babies. Mennonite Central Committee hopes to send 25,000 towels to Vietnam this year.

The primitive Montagnards normally wear loincloths and wraparound skirts, but during the cold highland winters they need additional clothing and bedding. Blankets and heavy jackets are most in demand.

A summary of the needed items follows:

Blankets. This year 30,000 lightweight (less than 3½ lb.) and 15,000 heavy blankets are needed. They can be any size. Dark colors are best.

Sheets. Requests for a total of 20,000 sheets have come in from twelve countries. They will be used in clinics, hospitals, orphanages, homes for the aged, and other institutions. Most of the sheets should be single-bed size.

Towels. From a dozen countries, including Algeria, Haiti, India, and Paraguay, have come requests for 60,000 towels. All colors and sizes are acceptable.

Yard goods. Over 200,000 yards of lightweight and 50,000 yards of heavyweight material have been requested. All kinds and lengths of yard goods can be used, including washed feed bags and flour sacks. It is suggested that thread be included.

Used clothing. One hundred tons of used clothing in good repair can be used in the distribution programs in nine countries. Usually in short supply is clothing for men and boys and girls. Most of the clothing should be lightweight.

Missionary Work Changing
Decline of West Noted

A report from the United Church of Canada warns that so swiftly is world missionary work changing that already Christians are the targets of Buddhist, Moslem, and Hindu convert-seekers.

Prepared by a special committee following a three-year study, the report on changing world missions said that after ninteen centuries of Christianity many non-Christians believe that the Christian church has failed to bring peace and goodwill among men and are asking, "Why not give some other religion a chance?"

The report noted that the "success of the missionary enterprise in the nineteenth century was paralleled by the political dominance of the West and at times was related to it." But, it added, two world wars and the recognition that the West could be beaten led to a "psychological release" from the assumption of Western superiority.

"The world wars themselves symbolized the moral and spiritual bankruptcy of the Christian West where they originated," the report said. "The devastation wrought by the West in these wars, especially in the indiscriminate obliteration-bombing of the second world war, was without parallel, as was the destruction of millions of Jews between the wars.

"A civilization that had to resort twice within twenty-five years to devastating war inevitably lost its title to moral and spiritual superiority, and this was a civilization that called itself Christian."

"Within the church itself there seems to be a growing feeling that. if the future lies in cooperation, there is something a trifle shameful about the exclusive claims of Christianity."

One of several recommendations urged the United Church at its sessions in Waterloo, Ont., to acknowledge its share of guilt and make up its mind to cleanse itself, with God's help, "from all arrogance, whether racial, cultural, or ecclesiastical."

Builders Fly to Quake Site Homes for Two Turk Towns

Owen Yoder of Kalona, Iowa, and Phares Martin, Jr., Lancaster, Pa., left Kennedy International Airport, N.Y., Sept. 28 for two months of service in the earthquake-stricken areas of eastern Turkey.

Mennonite Disaster Service recruited the men for MCC's Overseas Services, which is responding to the Turkey emergency through a World Council of Churches project.

On Aug. 19, a five-minute earthquake destroyed all the houses in the rural town of Varto and affected more than 125 other villages in the Varto district. Statistics from the disaster soared to include at least 2283 persons dead, 2321 wounded, 149 villages destroyed, and more than 4000 houses ruined.

Immediately after the tragedy many government and voluntary organizations airlifted blankets, tents, food, and clothing into Turkey to alleviate the condition of an estimated 100,000 homeless people before the arctic winter arrives, usually by November 1.

Turkish authorities gratefully welcomed the World Council of Churches' appeal and the first responses by the churches. They agreed with WCC representatives that the churches' help should be concentrated on specific villages. Tashdibek, only three miles from Varto, and Kolhisar were selected as the center of the churches' assistance in emergency housing for the winter and the site for permanent reconstruction next spring. More than 110 homes were destroyed in these two villages.

Yoder and Martin are the first MDS recruits to go overseas since 1963 when Hurricane Flora struck Haiti. They will join three other WCC volunteers at the location who are erecting temporary housing.

Funds are needed for this project. Those wishing to contribute should designate their money for the earthquake in Turkey and send it to the Board of Christian Service, Box 347, Newton, Kan. 67114.

Unity Doesn't Come Easy Committees Are Cautious

The Interchurch Relations Committee created by action of the General Conference Mennonite Church in its 1965 sessions at Estes Park, Colo., was set up to explore the nature and implications of "responsibility in extending church unity." The committee also plans discussion on cooperative relations and programs with all Anabaptist constituencies represented in Mennonite Central Committee.

"The wider dimensions of interchurch relations," says Orlando Waltner, executive secretary of the General Conference Mennonite Church, "will take the committee into discussions with churches of non-Anabaptist background and with organizations such as the National Association of Evangelicals, the National Council of Churches, and the World Council of Churches."

The necessity of proceeding with caution in deliberations and discussions was acknowledged in a joint meeting of the Interchurch Relations Committees of both the Mennonite Church and the General Conference Mennonite Church which convened in Chicago recently.

While stressing individually that proposals for organizational unity were not being presented, both committees agreed that "major duties lie in (1) discovering areas in which fraternal relations can be programmed and (2) in alerting and assisting existing agencies or commissions to establish or extend situations in which fraternal relations can be demonstrated."

"The task of discerning true church unity and encouraging obedience to the demands of such unity does not come easily," says Waltner. "The more meaningful church relations will depend upon in-depth Bible study programs, increased knowledge and acquaintance between groups, the definition of significant purpose or mission requiring mutual work and witness, and honest searching for understanding the nature and implications of New Testament unity."

Quiet Place Adds Program Witness to Chicago Area

The Quiet Place has been the quie
effort of Chicago's Woodlawn Churc
to witness in the marketplace as
combination bookstore and coffe
counter. From now on, it plans t
make a little more noise with em
phasis on evening programs and
more pronounced coffee shop atmos
phere.

Changes are being made to provid
the physical surroundings conduciv
to serious discussion and creative ex
pression. A newly-painted and recent
ly-built stage has been added wit
some new lighting to spotlight per
formers.

The programs appearing on th
stage will be varied. Sue Purringto
and Leota Johnson are in charge o
jazz night on Tuesday evenings. I
is spontaneous and largely unstruc
tured with a background of pian
the drumming of bongos, perhaps
flute, and probably other instrument

Last spring the congregation pre
sented Baldwin's play, *Blues for Mis
ter Charlie* at the Quiet Place. Co
tinuing this tradition, communit
teen-agers are now working on *I
White America,* a documentary pla
on Negro history, for Wednesday eve
nings, when Bill Lewis holds fort

Thursday evenings have been se
aside for serious talk, to ask the bi
and little questions, to learn to kno
others and their situations, to as
about the meaning of life, and just t
talk. Tom Mikle and Mark Wagl
will find topics and speakers whic
will lend themselves to healthy di
cussions: black power, the death
God, the war in Vietnam, LSD, dop
alcohol.

Teen-agers plan Friday evenings, a
sisted by Peter Wiebe and Jim Ferg
son. Ideas are still coming from cr
ative teen-agers: talent shows, refres
ments, films.

HUB (a community youth ministry
the missions and services committ
of the Woodlawn Church, and t
Quiet Place volunteers are develop
the program.

loly Land Seminar for 1967 or Pastors and Leaders

Holy Land Seminar for pastors ıd lay leaders has been set for June 9-July 22, 1967, in connection with lennonite World Conference.

Sponsored by the Associated Mennonite Biblical Seminaries as part its continuing education program, e seminar is designed to carry out ur objectives for those who take ırt. These objectives are: to provide st-hand knowledge of the history ıd geography of Bible lands; to provide opportunities for the study of the ble in its geographical context; to quaint persons with current issues the political, social, economic, and ligious life of modern Israel; and acquaint persons with the efforts of e Christian church, and of the ennonite church in particular, in angelism.

Highlights of the seminar will include lecturers from Hebrew University, American School of Oriental Rearch, Tel Aviv University, Ameran Institute of Holy Land Studies, d the United Christian Council. In e itinerary are visits to museums, es of historical and archaeological nificance, and Jewish and Christian mmunities.

Academic coordinator and resource ıder of the seminar will be Anson iney, of the faculty of Tel Aviv iversity and American Institute of ly Land Studies. Besides being a ecialist in the Ugaritic language d a scholar of archaeology and torical theology, he has organized d conducted many tours in Jordan d Israel. Bible study and seminar ders will be Howard H. Charles, ofessor of New Testament at Goen College Biblical Seminary, and cob J. Enz, professor of Old Testant at Mennonite Biblical Seminary.

The seminar will be a noncredit ırse offered by the Associated Mennite Biblical Seminaries. Graduation m college is not required; but inest in a serious study experience is. The seminar will be limited to thirty persons. The estimated cost of $850 is exclusive of the transatlantic flight.

Reservations are now being accepted. A down payment of $100 a person will hold space in the seminar. More information is available from Ross T. Bender, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

Words and Deeds

First Church, Bluffton, Ohio, is observing its sixtieth anniversary during October. A historical program on Oct. 23 will climax the celebration.

Want to buy a college? The campus of Upland (Calif.) College and its charter will be sold at public auction Oct. 25. The former Brethren in Christ school has a replacement value of over one million dolars. The college merged with another Brethren in Christ school, Messiah College, Grantham, Pa., last year. So far as is known, this is the first time a complete college has been offered at public auction.

A carload of meat was sent to India by Mennonite Central Committee of Canada and Canadian Lutheran World Relief. Major portions of the $20,000 shipment will be used by the Jagdeeshpur and Dhamtri hospitals, Shantipur leprosy homes, and the Mennonite feeding program in Calcutta.

The Dunkelberger music library was dedicated at Bethel College, North Newton, Kan., on Oct. 9. The collection contains piano literature, choral selections, orchestral scores, nearly 2000 books about music, more than 2000 records, and a Steinway concert grand piano. Gustav Dunkelberger, former professor at the Chicago Musical College, native of Newton, and a 1913 graduate of Bethel Academy accumulated the material. It was donated to Bethel College by his family following his death in 1961.

Marbeck Center is the name chosen for Bluffton College's new student center, for which ground was broken during homecoming festivities last Saturday morning. President Robert Kreider says it is appropriate that this building, which is to be a conversational center on campus, be named after a man whose life embraced faith, scholarship, and action. Pilgram Marbeck, German Anabaptist reformer who lived in the early sixteenth century, was noted as a forester, engineer, judge, city councilman, writer, theologian, and exponent of the free church.

CHURCH RECORD

Calendar

General

Oct. 21-23 — Western District, North Newton, Kan.

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Oct. 28-29—Saskatchewan Conference, Hague.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Western

Oct. 30-Nov. 2 — North Newton, Kan.; Bethel College, Menno Simons Lectures, J. P. Jacobszoon and Robert Friedmann, speakers.

Deaths

Mrs. Edd W. Graber, First Church, Pretty Prairie, Kan., was born Aug. 18, 1886, and died Sept. 23.

Otto B. Lehman, First Church, Berne, Ind., was born July 31, 1885, and died Sept. 1.

Elizabeth Thiessen (Mrs. John), sixty-five, Bethel Church, Inman, Kan., was born in Richmond, Texas, and died Aug. 11. She and her husband served as missionaries in India under the General Conference Mennonite Church for twenty-eight years. Her children are Eleanor Ewert, Muriel Stackley, Dorothy Xouris, Harold Thiessen, and Arthur Thiessen.

Mennonite World Conference

Amsterdam, July 22-30, 1966

Saturday, July 22. Registration.

Sunday, July 23. Erland Waltner and J. A. Oosterbaan, chairmen.

7:30 p.m. First delegate meeting. Congregational singing; welcomes from J. J. J. van Sluys for the Dutch Mennonite Conference; other representatives of city and state; roll call of representation by conferences and nations; choral music.

Address: "The Fellowship of the Holy Spirit," Erland Waltner.

Monday, July 24. J. C. Wenger, chairman.

9:00 a.m. Prayer groups; 9:30—Bible study (Acts 2).

10:30—Topic I: "Word and Spirit," J. A. Oosterbaan; 11:00—Coffee; 11:30—Discussion of Topic I in six small groups and auditorium; 12:30 p.m. Lunch.

2:30 p.m. Panel on Topic I (including written questions from the floor): Soehadiweko Djojodihardjo, chairman; J. A. Oosterbaan; C. N. Hostetter, Jr.; Nicodeme Tshilembu. 3:30—Tea.

4:00—Sectional Meetings: I. Missions: Responsibility for and solidarity of the Christian with non-Christian society (two twenty-minute papers); discussion.

II. Relief: (R. de Zeeuw, chairman): World-wide relief work of the Mennonites; East and West meet each other in Berlin; discussion.

III. Christian Education (Paul M. Lederach, chairman): The role of Christian education in churches of the Anabaptist tradition, panel discussion; open discussion.

IV. Historical-Sociological (H. W. Meihuizen, chairman): Overview of historical research in Europe, South America, and North America: North America (15 minutes); Europe (15 minutes); South America (10 minutes); The Holy Spirit in Anabaptist thought; discussion.

V. College, University, and Seminary Students (Virgil Brenneman, chairman): Mennonite students and the church—brief reports for North America, Europe, South America, Asia; Christ's presence on the campus; discussion. 5:30—Dinner.

7:30—Congregational singing; sharing—J. Keuning on the work of the G.D.B. (20 minutes); choral music.

"Renewal or Revolution," J. B. Toews.

Tuesday, July 25. J. J. J. van Sluys, chairman.

9:00 a.m. Prayer groups; 9:30—Bible study (2 Cor. 3).

10:20—Topic II: "Spirit and Church," Arthur M. Climenhaga; 11:00—Coffee.

11:30—Discussion of Topic II in six small groups and auditorium; 12:30 p.m. Lunch.

2:30—Panel on Topic II (including written questions from the floor): Ernst Harder, chairman; Arthur M. Climenhaga; Theo Loosli; India brother. 3:30—Tea.

4:00—Sectional Meetings: I. Missions: How is Christianity experienced in the culture and environment of the continents of the world?

(*Continued on opposite page*)

Paul E. Whitmer, First Churc Bluffton, Ohio, was born Jan. 2, 187 in Mahoning County, Ohio, and die Aug. 12. He served both Goshe (Ind.) College and Bluffton College a professor of Bible and dean. He wa later professor of church history an dean of Witmarsum Theological Sem inary, 1921-31, predecessor to Men nonite Biblical Seminary. He was pa tor of the former Zion Church, Bluf ton, 1917-23; and Grace Churc Pandora, Ohio, 1928-41.

Marriages

Edward Clemens, Worcester (Pa. Church, and *Carol Gehman,* Gra Church, Lansdale, Pa., on Aug. 20

Dennis Lavern Johnson and *Jole Sharon Franz,* both of Oklahom City, Okla., were married in Bethe da Church, Henderson, Neb., Sept. 1

Peter P. Klassen, First Churc Mountain Lake, Minn., and *Margar Classen,* E.M.B. Church, on Oct.

Dale Lantz and *Maxiene Schindle* both of First Church, Berne, Ind., Oct. 2.

Nolan Liechty, First Church, Bern Ind., and *Charlene Calhoun,* Eva gelical United Brethren Church, Po land, Ind., on Sept. 24.

Leon Lehman, First Church, Bern Ind., and *Donna Basinger,* Ebenez Church, Bluffton, Ohio, on Aug. 2

Norman Schmidt, Alexanderwo Church, Goessel, Kan., and *Pat Service,* Christian Church, McPh son, Kan., on Oct. 7.

David Sprunger, First Churc Berne, Ind., and *Sara Bucher,* Fi Presbyterian, Columbus Grove, Oh on Sept. 24.

New Addresses

Robert Carlson, 201 East First S
Newton, Kan. 67114 [1
H. T. Klassen, 58 University Cresce
Winnipeg 19

Whitmer (Deaths); Isaac (Ministers).

ee Lantz, Congerville, Ill. 61729
. D. Leischner, 5131 SE Hawthorne Blvd., Portland, Ore. 97215 [262]
ıck Mendel, 510 E. Empire, Freeport, Ill. 61032 [123]
enry D. Penner, Box 58, Drake, Sask. [294]
oyd Plenert, 862 McPherson, Mansfield, Ohio 44906 [281]
rven B. Waltner, 787 Applewood Dr., El Cajon, Calif. 92021 [22]

ollege Scores

shland 21—Bluffton 6
erling 39—Bethel 2

aptisms

ppedale Church, Meno, Okla., on pt. 25: Doris Schmidt, Nevelyn k.

/orkers

lward Clemens, Grace Church, nsdale, Pa., is in 1-W service in ırlington, Vt.

Jonathan Clemmer, Grace Church, nsdale, Pa., is doing 1-W service New York City.

Dr. and Mrs. John W. Dueck ared in Vancouver on Sept. 26 folving a two-year mission assignment India. Dr. Dueck relieved misnary doctors allowing them time furlough. He and his wife are mbers of the Vancouver Mennoe Mission.

Robert Friedmann, Kalamazoo, ch., will be the featured speaker the Bethel College Menno Simons ctureship, Oct. 31 to Nov. 2. Forrly professor of history and philoshy at Western Michigan University, will speak on "Some Aspects of abaptist Theology." Also appear in the lectureship will be J. P. obszoon, pastor of the Haarlem nnonite Church, Holland, and ed of the Dutch Mennonite paper,

edmann, Schrag (Workers).

—symposium: India, Nigeria, Latin America, Japan.

II. Relief: Worldwide relief of the churches; Our relief in a land of overpopulation and hunger; Our relief in a country at war; discussion.

III. Christian Education: Developing a Christian education ministry in the local congregation—panel discussion.

IV. Historical-Sociological: Was there a consensus Mennoniticus before the baptism of 1525?; discussion.

V. College, University, and Seminary Students: The mission and service potential for the church in its students; panel—The role of the student in Mennonite renewal. 5:30—Dinner.

7:30—Congregational singing; sharing—The Brotherhood in Russia; choral music.

"Holy Living in a Secular Age," Adolf Schnebele.

WEDNESDAY, July 26. Open for Tours.

THURSDAY, July 27. Peter Wiens, chairman.

9:00 A.M. Prayer groups; 9:30—Bible study (Rom. 8).

10:20—Topic III: "New Birth and New Life," Hans Wiens. 11:00—Coffee.

11:30—Discussion of Topic III in six small groups and auditorium; 12:30 p.m. Lunch.

2:30—Sectional meetings:

Women (2:00 P.M.): Mrs. R. C. Oosterbaan-Lugt, president; Mme. M. Pelsy-Peterschmitt, first vice-president; Mrs. Aaron J Epp, Goessel, Kan., second vice-president. Theme: Moved by the Holy Spirit: The Holy Spirit in a woman's personal life; discussion; Women serve the Holy Spirit in the world; discussion; Women on the move; discussion; dinner together.

Men (Program incomplete).

Young people: (2:00-7:00 P.M.): Bert Plevier, chairman; reception in the Mennonite Church, Haarlem; The Holy Spirit and the witnessing personality; panel; discussion; The witness of the Holy Spirit to the young adult—issues of faith, witness, communication; discussion.

5:30 P.M. Dinner.

7:30—Congregational singing; sharing—The Indian brotherhood in Paraguay, Gerhard Giesbrecht; choral music.

"Witness and Service in a World of Need," Elmer Neufeld.

FRIDAY, July 28. Million Belete, chairman.

9:00 A.M. Prayer groups; 9:30—Bible study (1 Cor. 12).

10:20—Topic IV: "Freedom and Obedience," Samuel Gerber; 11:00—Coffee.

11:30—Discussion of Topic IV in six small groups and auditorium; 12:30 P.M. Lunch.

2:00—Second delegate meeting. 3:30—Tea.

4:00—Sectional Meetings: VI Evangelism (Peter J. Ediger, chairman): three 20-minute papers, followed by 6-minute responses and discussion: Biblical foundations for Christian evangelism; Discerning the Spirit in twentieth century evangelism; Evangelism and social issues in a revolutionary world.

VII Peace (L. D. G. Knippscheer, chairman): New life through the Spirit: renewal of the peace position among Mennonites in Europe; The basis and development of dialogue between peace churches and others—Christian and non-Christian; discussion.

VIII Literature (Urie Bender, chairman): Publishing for an emerging church—Brazil; Publishing for an established church—Agape Verlag; discussion.

IX Theological (J. A. Oosterbaan, chairman): Anabaptist-Mennonite hermeneutics in the sixteenth century; Relationship of the Old Testament to the New Testament in Anabaptist-Mennonite thought; discussion.

X Social Work (Ernest Hege, chairman): Biblical foundations of social work; Overview of Mennonite social work activities—The Netherlands, Germany, France, North America.

5:30—Dinner.

7:30—Congregational singing; sharing—the brotherhood in the Republic of Congo; choral music.

"The Holy Spirit and the Suffering Church," Soehadiweko Djojodihardjo.

SATURDAY, July 29. Paul Schowalter, chairman.

9:00 A.M. Prayer groups.

9:30—The Lord's Supper.

10:20—Topic V: "Missions and Evangelism," Don Jacobs; 11:00—Coffee.

11:30—Discussion of Topic V in six small groups and auditorium; 12:30 P.M. Lunch.

2:30—Panel on Topic V (including written questions from the floor): Peter Dyck, chairman; Don Jacobs; P. J. Malagar; P. G. Sawatzky; 3:30—Tea.

4:00—Sectional meetings: VI. Evangelism: Four 15-minute papers followed by 5-minute response and discussion: Report on the World Evangelism Congress, Berlin; Evangelism through the local congregation; Personal evangelism? One-to-one and in small groups; Evangelism through Christian social action; response.

VII. Peace: The peace witness between East and West and in the underdeveloped parts of the world; panel: Mennonites face relationships between church and state—United States, Canada, Japan, Brazil, Paraguay, Africa, India.

VIII. Literature: The Role of Literature in the life of the church; panel; discussion.

IX. Theological: Is there historical development of theological thought as the work of the Holy Spirit?; Does the Holy Spirit give the church an assignment to ecumenical dialogue?; discussion.

X. Social Work. Problems Mennonite Christians face as social workers; panel; Direction for the future.

5:30—Dinner.

7:30—Congregational singing; sharing—The brotherhood in India; choral music.

"The Holy Spirit and Reconciliation," Pierre Widmer.

SUNDAY, July 30. P. J. Malagar, chairman.

10:00 A.M. Service in convention hall with surrounding Dutch Mennonite congregations; sermons in Dutch and English with French and German mimeographed translations; service to be planned by Erland Waltner, J. A. Oosterbaan, J. J. J. van Sluys, and C. J. Dyck. 11:30—Dinner.

3:00 P.M. Choral program; five-minute comments on findings in each of the sectional meetings; reading of the conference statement. 5:00—Dinner.

7:30—Congregational singing; Scripture and prayer.

"The Future of the World Mennonite Brotherhood," Hans Juergen Goertz in German, Ernest Hege in French, Cornelius J. Dyck in English, J. J. J. van Sluys in Dutch.

Official closing of the Conference, Erland Waltner.

For further information on the Mennonite World Conference, contact the following sources:

1. World Conference registration and tours in Holland. Write to: Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind. 46517.

2. For charter-flight information write to one of the following that is most applicable: Central District Conference, Gordon Dyck, 1729 Frances, Elkhart, Ind. 46514; Eastern District Conference, Harold Rittenhouse, Route 1, Box 204A, Schwenksvile, Pa.; Western District Conference, Elmer Friesen, Box 306, North Newton, Kan. 67117; World Conference Charter, Mennonite Central Committee, 21 South 12 Street, Akron, Pa. 17501; in Canada write to Mennonite Central Committee, 607 Paris Building, 259 Portage Avenue, Winnipeg 2, Man.

3. For all individual and group-flight information and for tour brochures, write to the nearest Menno Travel Service branch: Box 505, Newton, Kan. 67114; 111 Marilyn Avenue, Goshen, Ind. 46526; 377 Henderson Highway, Winnipeg 15; Box 367, Akron, Pa. 17501.

Algemeen Doopsgezind Weekblad.

The David Loewens, First Churc Mountain Lake, Minn., are serving i Pontiac, Mich., as youth director an Sunday school teachers in an inte denominational church.

Stanley Nickel, First Church, Mou tain, Lake, Minn., has accepted twenty-seven month Pax assignme in the Congo. He is the son of th Leonard Nickels.

Danny Schrag, Eden Churc Moundridge, Kan., is in 1-W servi in the Beatrice (Neb.) Hospital.

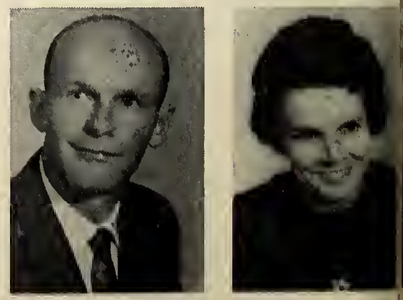
Ray and Shirley Senner, Fir Church, Monroe, Wash., have accep ed an assignment to Taiwan und the General Conference Mennoni Board of Missions. They will ser as supervisors of the Yu Shan Ag culture School located near Hwalie replacing Mr. and Mrs. Ed Senn who are on a two-year furlough. C operating with Taiwan Christian Ser ice and the Taiwan Presbyteri Church, the Board of Missions is see ing to improve the agricultural met ods of the mountain people of Ta wan. Yu Shan Agriculture School h local outreach in a community 350,000 Taiwanese.

Jay Dennis Wiens, Hoffnungs Church, Inman, Kan., is serving two-year 1-W term as a pharma technician at Evanston (Ill.) Hospit

Ministers

Henry Isaac, Niagara-on-the-Lak Ont., has accepted the call to beco the pastor of the Waterloo-Kitchen United Church, Waterloo, Ont., f lowing the completion of study for B.D. degree at Mennonite Biblic Seminary, Elkhart, Ind. He is a grad ate of Canadian Mennonite Bible C lege, Winnipeg, and Bethel Colle North Newton, Kan. He has h eight years pastoral experience Brandon, Man.; Lehigh, Kan.; a Elkhart, Ind.

R. Senner, S. Senner (Workers).



LETTERS

ow Alive Is Your God?

EAR EDITOR: If you can go to church ch Sunday, and come home undis- rbed, maybe your God is too small. If you still see Him smiling be- gnly from His rocking chair on gh, perchance your God is unreal.

When you allow your petty preju- ces and fears to rule your life, and n "pass by on the other side" of ose in poverty and want, perhaps ur God is dead.

The above is my comment to dis- rbed Christians about the "God Is ead" movement. *Jean Llewellyn, 3 E. Broad St., Souderton, Pa.*

onscience and Vietnam

EAR EDITOR: Now that another peace ensive has been adamantly rejected Hanoi, my government once again els itself justified in escalating the r in Vietnam. And many sincere nericans shrug their shoulders, and , "What else can Johnson do?"

What bothers me is that this propa- nda device has worked very effec- ely for Johnson. Our so-called peace ensives have merely been a step to ther escalation. Our conscience has en soothed. Then Johnson can af- d to increase the escalation another tch, and at the same time increase pressure on an already dull Ameri- n conscience. Already, the bomb- g of the north is a matter-of-fact currence. And we are being pre- red for increased fighting in the de- litarized zone between North and uth Vietnam, and the possibility of invasion into North Vietnam.

What will come next? Who knows an invasion of China? It certainly no secret that we would like to troy China's nuclear capacity. Per- ps the next notch will give us justi- ation for such a move.

My conscience cries out with the ngwriter, "When will they ever rn?" When will our people ever rn that their consciences are being led inch by inch? When will my vernment ever learn that peace does come by escalating a war?

What is God saying to us in this hour of crisis? What can a man do? I am reminded of the words of Jeremiah: "Run to and fro through the streets of Jerusalem, look and take note! Search her squares to see if you can find a man, one who does justice and seeks truth; that I may pardon her" (Jer. 5:1). *Darrell Fast, North Newton, Kan.*

DISCUSSION

Responsibility of the Press

Ernest Neufeld, pastor of the First Church, Allentown, Pa., responds to an article in last week's issue.

The writer of "Church Papers Are Different" gives a great deal of responsibility to the church paper, but little responsibility to secular reporting. I firmly believe that both the church publication and the secular press have a responsibility.

The church publication is responsible to carry out the goals and purposes of its denomination, as well as to be true to the word of God, but the secular press is responsible to report the facts. I will grant you that often the facts are controlled and the real truth of situations are withheld. Yet we cannot absolve the secular press from guilt simply by saying it is in the business to sell papers. All newspapers are a part of education in a nation. The press has been known to make or break an individual. At times the paper is guilty of murder, spreading hate, and creating an atmosphere for delinquency and crime.

If a church paper creates hate, or attempts to be sensational or even controversial just for the sake of publicity it, too, is guilty. There may be a double standard, one for the secular press and one for the church publication, but both have a responsibility. To quote Wolseley, "Reconciliation and healing" are the responsibility.

I would hope that the Christian church would have men in both places. What an opportunity for the professing Christian and what a tragedy when this responsibility is abused or shirked.

Mennonite World Conference
Amsterdam 1967

Plan now to attend the 1967 Mennonite World Conference in Amsterdam. Study the "Witness of the Holy Spirit." Hear reports on world missions. Meet Mennonites from around the world. Visit the birthplaces of the Mennonite church and perhaps those of your ancestors. Plan your European travel around the Mennonite World Conference, July 23-30, 1967. Tours of Europe and the Holy Land are being planned. To be placed on a mailing list for further travel information, fill out the blank below. Some travel arrangements must be made now.

Yes, I would like additional information on the Mennonite World Conference in Amsterdam.

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Mail to one of the following offices of Menno Travel Service: 21 South 12 St., Akron, Pa. 17501; 111 Marilyn Ave., Goshen, Ind. 46526; 726 Main, Newton, Kan. 67114; 377 Henderson Highway, Winnipeg 15.

The Unpopularity of Jesus

YOUTH

William Stringfellow

THE FUROR PROVOKED by a comment attributed to one of the Beatles—that they are more popular than Jesus—is not as frivolous as it may seem.

The remark, originally reported in a London newspaper, was denounced as blasphemy by an assortment of clergy, especially those from the so-called Bible belt. It offended many other folk, both within and outside the churches. Indignant disc jockeys—suddenly professing to befriend Jesus—banned Beatle music from their programs lest the ears of their listeners, particularly the young, be defiled. So aroused were certain Ku Klux Klansmen—who have always fancied themselves as popular with Jesus—that they ignited bonfires to destroy records, publications, clothing, and souvenirs bearing the Beatle mark.

The incident so jeopardized the commercial appeal and career status of the Beatles in the United States that a battery of New York lawyers caused a Beatle public relations man to fly on a few hours notice from London to a press conference in Manhattan. He was expected to defend, clarify, retract, and apologize for the awful words at one and the same time.

The explanation volunteered on behalf of the Beatles was that for some time it had been common knowledge that the churches in England have been poorly attended: the churches and religion are unpopular, therefore, Jesus suffers unpopularity. The premise here is, of course, a fact, as Billy Graham observed during his London Crusade and as the Archbishop of Canterbury would admit.

Both the established church in Br
tain and the nonconformist church
suffer a profound malaise in terms
their numbers of practicing adherent
Churchgoers in England are few, ove
whelmingly elderly and predominan
ly female, although it is at once th
case that the English churches hav
never before been so wealthy—a co
sequence of shrewd investment rath
than the stewardship of the laity. Th
churches in America, which are als
more prosperous than ever befor
also evidence decline in membersh
growth, Sunday school enrollment, ar
other indexes of popularity in rece
years. The churches and institutiona
ized religion generally are not popula

The Beatle premise is correct, b
the deduction does not follow th
Jesus is unpopular, or if He can
said to be unpopular that this is
any way accounted for by the lo
esteem in which the public may ho
the churches. If Jesus is unpopular-
and He most assuredly *is*: Jesus Chr
is the most unpopular figure in all
history—it has to do with who He
with what He has done in His ov
name, with the veracity of His gosp
and not with whatever the church
may happen to be doing or saying
with whatever the churches may,
a moment, be teaching and preachi

The churches in Great Britain ar
increasingly, the churches in No
America endure significant public d
favor because they are so much p
occupied with themselves and so lit
attentive to the common needs of h
man beings in modern society. Th
are so often uncaring and so co
sistently irrelevant that the people
diffident or cynical. There is su
superficiality in the churches about t
most critical issues of existence
racial strife, entrenched poverty, w
and the threats of ultimate holoca
—that many regard the churches w
bemusement or contempt. True,

The Beatles lament that they are more popular than Jesus.

e churches were more faithful, if ey were less self-engrossed, if they ere poor, if they were militant in cial crises, if they became zealous in ving and serving the world, if they uld risk their own safety once in while, the churches might still be popular. That would more resemble e unpopularity of Jesus.

Jesus, according to the biblical wit-ss, was never very popular except th the unpopular. With the lepers, e demoniacs, the prostitutes, the blicans, with thieves and tax col-tors, with the poor and the prison-s, with slaves, derelicts, beggars, tcasts: with the most wretched of nkind, Jesus did and does have, at st, a certain transient popularity.

Still, when He was born, it was in shed; a king promptly sought to as-sinate Him; His earthly parents posed His vocation; His disciples ened to His Word yet neither heard r believed; the rich young man ned away from Him; some whom healed thought Him a sorcerer; e ecclesiastical authorities plotted ainst Him; Judas sold Him for thirty ns; Peter repudiated Him; the other disciples deserted Him; a crowd which had hailed Him soon thirsted for His blood; He was accused of sedition; Pilate first tried to avoid Him then condemned Him to death; the soldiers mocked Him; a criminal taunted Him on the cross; some gambled for His garments; skepticism greeted His resurrection. The appropriate words which describe the historic ministry of Jesus are those of radical unpopularity—sorrow, assault, rejection, anguish, disbelief, ridicule, agony.

The unpopularity of Jesus cannot be deduced from the present unpopularity of the churches, but it is nonethe less the truth. It is documented in His life and ministry for all to behold and ponder. There is no blasphemy in what that Beatle said. The blasphemy lies with those who suppose that Jesus should be popular and hence call by the name of Jesus that which is popular with themselves.

At the famous Manhattan press conference, the spokesman declared that the Beatles lamented that they were in fact more popular than Jesus. They need not. They have better things to wail about than that.

Autumn

When in the fall one looks upon a tree
And ponders on the beauty of its hues,
'Tis an assuring fact that God imbues
Us mortals with the inward eyes that see
His magnitudes of love which so decree
To bring about a sight that faith renews.
Who has not felt within his heart the dues
Of gratitude that set the spirit free?

Why then are we so prone to seal our praise
Within our bosoms when our heart o'erflows
With countless blessings which our God outpours
Upon His creatures? Let's our voices raise
A daily pean as our service grows,
And loving thoughts our fellowship restores.

Louise Entz

CONTENTS

Church Papers in Need of Truth 626
News 630
Church Record 634
Discussion 637
Letters 637
*The Unpopularity of Jesus 638
Autumn 639
Editorial 640

*Supplemental reading for the Sunday school lesson of Oct. 23.

COVER

"When in the fall one looks upon a tree/ and ponders on the beauty of its hues. . . (Louise Entz, "Autumn").

CONTRIBUTORS

Robert G. Hoyt is the editor of a provocative church newspaper, the National Catholic Reporter (Box 281, Kansas City, Mo. 64141). His article is adapted from an address delivered to the church editors of the Associated Church Press meeting in St. Louis last spring.

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Gerald Nofsinger

As our car twisted over the tortuous, rock-strewn road winding down toward the mouth of the creek, my mind couldn't help but review the encounter of that afternoon with a mountain family in Eastern Kentucky.

The father was forty-four, but he looked twenty years older. His features were etched deep by the elements and the years of hard labor "doggin out" coal from truck mines. He hasn't had a steady job in eight years, and the decay of self-esteem in both himself and his family is apparent.

There is another type of decay as well. Every time he exerts himself, his labored breathing betrays lungs given to silicosis, a disease to which miners are especially prone. But this man has not been able to obtain the necessary medical attention needed. Why not?

In the first place, he simply did not know that there was such a thing as Medicare. He had not read—in fact, he could not read—the pamphlets distributed by the public welfare office explaining the free examinations given at the University Medical Health Center.

However, there is another side as well. When he did go to the welfare office, he was shuttled from worker to worker, burdened with forms, told to read them over and to come back later. And then he was promptly forgotten—another statistic for the files.

This has had a devastating effect on the family. Some months it has not been possible to scrape together the necessary $12 to apply for enough food stamps to feed the six children. When this happens, the menu for a typical day consists of three meals of cornbread and white gravy. For the noon meal they may also have beans and potatoes.

This is happening in Appalachia, within driving distance of many of us, and well within range of all of us. It can happen in a rural as well as an urban setting. For this particular family, disease and a woefully inadequate diet have become routine.

Loreen, an attractive, intelligent teen-ager is a dropout. She quit school, not because of low grades, but because of a lack of adequate clothing. Unnecessary? Perhaps so, but Loreen has enough pride left to go out seeking work of any type to avoid becoming dependent on charity.

Merv, just entering his teens, is ashamed to go to school because of his clothing. "They're no good, and I'm no good," he commented. Perhaps so, at least in the eyes of some folk, but in the eyes of God he is of infinite worth.

What can be done in behalf of these people? No doubt the most important thing is to treat them as persons, not things. And even more important is the need to take time to listen to them. They are people whom the world has passed by and forgotten. However, we must first become acquainted before we can listen. Inevitably, the pent up emotions, not easily shown by the Kentucky mountaineer, and overt hostilities will come tumbling out. In short, they, like all of us, need a sympathetic, understanding ear.

In one instance we were seated on a front porch when the matter of local politics came up. The fellow immediately flashed out in anger, "Look buddy, they even tell you where you got to trade. There's no such thing as doing what you want to or should do."

It is true that advice and assistance given in an unassuming manner can help these people to some degree. They need to be made aware of the availability of home loans, of medical benefits, of the advantages of using certified seeds in their gardens, of the potential in craft and guild cooperatives, of the Neighborhood Youth Corps, of child day-care centers and of the job corps. Much is available but they know little about these services.

These folk, warm by nature, have become wary of outsiders. The past exploitation by landowners and coal and gas companies has ravaged this land and ben or even broken, their spirits. It is these forgotten and troubled people—forgotten by too many well-meaning programs and experimental projects—that MCC voluntary service is seeking to reach. God is calling us to reach out, to stand beside, and to extend the cup of cold water to these neighbors in His Name.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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PROTESTANTISM
dead or alive?

Stephen C. Rose

On the North Side of Chicago the isolated word *Protestantism* on the lips of an up-and-coming comedian brings instant laughter to a coffee-house crowd which has largely bypassed the church.

On an English comedy record, Protestantism is chosen above all other religions because it is "easy" and "doesn't cost much."

Every second guidebook to Geneva, Switzerland, Calvin's city, exults in the fact that the Genevese citizens have cast off the somber pall of Calvinism.

In a British magazine, *New Christian*, a Methodist minister named Ray Billington writes: "I foresee the breaking down of central structures, and the springing into life of local expressions of the Christian community. . . . It may be that with such a pattern the church will once again begin to stand for something which is real in men's lives, instead of standing as the guardian of a tradition which is generally rejected because its essential worth is hidden behind ecclesiastical jargon, imposing edifices, and clerical collars."

For emphasis, he adds: "The church is dead. Long live the nonchurch!"

In Athens, a conference is held in which planners, economists, and sociologists meet to exchange creative ideas on the future of human settlements. A career woman from Western Europe marvels at what she conceives to be the continuing allegiance of the mass of Greek people to the church.

"We don't have to worry about that anymore," she remarks.

A picture emerges. The Christian faith is not attacked, but its institutional expressions, habits, and mores are.

Strangely, perhaps, Roman Catho
cism is now treated with respect, ev
with hope, possibly because of the u
leashing of the spirit of Pope Jol
XXIII on the world. In a complex s
ciety the structures of Catholicism r
main visible and understandable.

But Protestantism, despite herc
efforts to attain relevance, is o
of date, a movement which, on
alive, is now dead.

Reformation Sunday has become
occasion for embarrassment. Wh
for example, is a conscientious clerg
man to say? He may speak glowin
of the majesties of Luther and Calv
but the words will fall largely on d
ears. The historical situation wh
produced the reformers exists no lo
er. No Tetzels sell indulgences on
streets of New York and Los Angel
And when instances of pre-Vatic
Council Catholicism crop up, they
find enough opposition from libera
Catholics to make Protestantism, a
corrective, superfluous.

Only two or three major stumbl
blocks to reunion remain in the mi
of most people: the supremacy of
Pope, the popular veneration of
Virgin Mary, and what one susp
will be a short-lived Roman Cath
insistence on rigid birth-control p
cies.

The Meaning of Protestantism

It soon must dawn on the sensi
Protestant that Protestantism toda
primarily relevant as an idea; as
institution it is less and less com
hensible. If Protestantism is un
stood as a necessary emphasis wi
the whole Christian community, su
Pope John was a Protestant pope.

For, in this context, Protestantism
the noble sentiment that enables
hristians to take risks in the worship
a God who does not stand still. It
a principle which has its roots in
e call of Christ: "Follow me." And
is absurd to suppose that we can
ck the name Protestant onto a spe-
ic institution without corrupting it
d making it laughable.

Historically, of course, the meaning
Protestantism is richer and more
mplex than this. The emphasis of
ıther on the priesthood of all be-
vers and justification by faith; and
Calvin on the sin of man and the
eedom of God, gave life and content
specifically Protestant faith. But
cause true theology has always in-
grated insight with present history,
en these once essential emphases
ay be less than helpful today. On
ose examination, we may find not
ly the culturally-bound institutions
Protestantism, but also its theologi-
l insights, becoming more and more
eaningless. At the least, both require
dical redefinition.

Consider the four theological points
st mentioned. The priesthood of all
lievers was Luther's weapon against
e excessive clericalization to his
ighbor. This is a noble idea, but it may unconsciously be making the church irrelevant. Ministers in our time have largely become Jacks-of-all-trades, with scarcely the time or training that is necessary if they are to be true resource persons to the laity. At the same time, the laity in the church of the future will be called to translate a generalized notion of priesthood into specific involvements, *where they are*, in the world. The priesthood of all believers has a nice ring to it, but it might be better today to substitute the phrase "the specific mission of all Christians according to talent and calling."

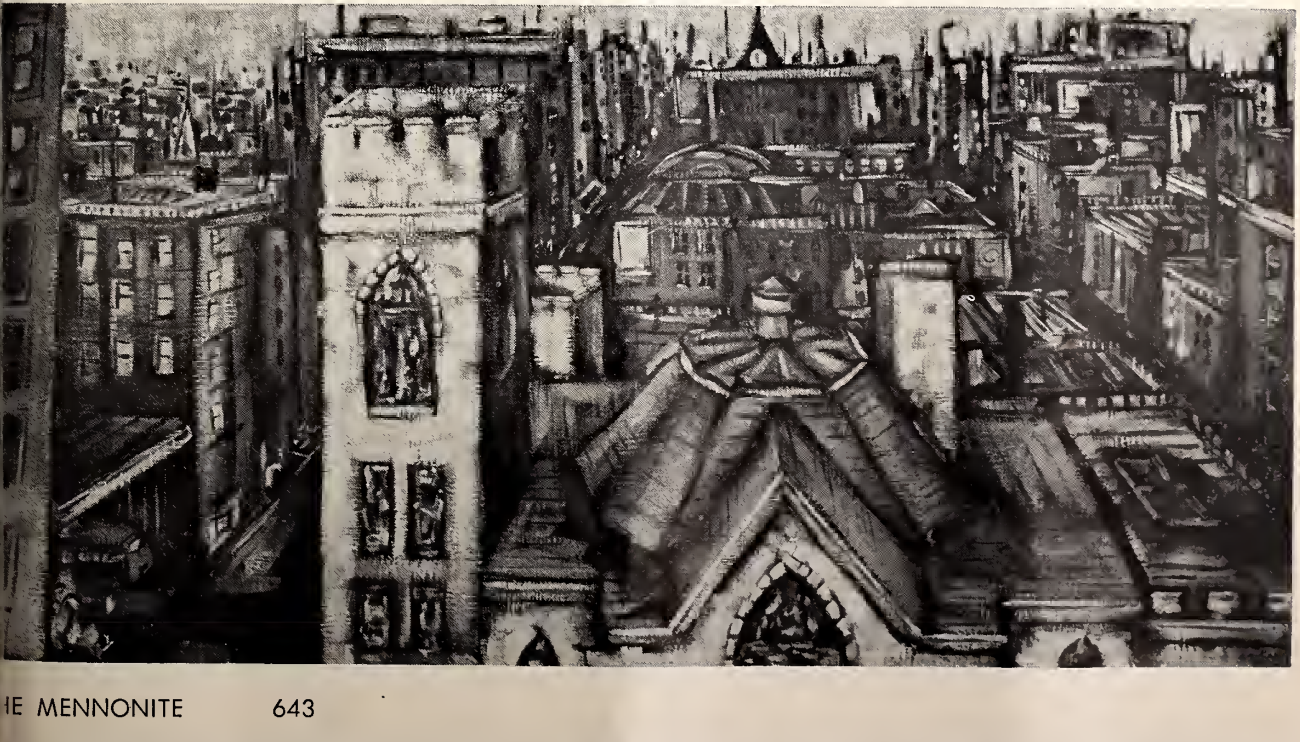
Luther spoke compellingly of justification by faith at a time when the Roman Catholic Church was busily justifying people by works. Today both institutional Catholicism and institutional Protestantism are guilty of works-righteousness; but, certainly, the *aim* of both churches is to insist that salvation is the free gift of a loving God.

Justification by faith includes the assumption that man is in bondage to the Law. The original law was the rigorous written code of Israel. But today it is hard to prove that we are enslaved by *that* law. By and large, the preaching of the churches avoids mention of the heavy imperatives of obligation and justice which the Old Testament makes plain. So we are confronted with the interesting fact of being told that we are set free from a law of which we are unaware. To proclaim justification without proclaiming the law is like offering a cure to an unperceived illness, or an answer to an unasked question.

Calvin emphasized man's total degradation. This is a corrective against human pretension, but its practical effect has been to create a church which has traditionally suppressed elements of human personality that are creative and good, notably, man's artistic imagination and his sexuality.

It would be unfair to blame Calvin for this. The heavy-handed suppression of what is good and noble in man seems to crop up in most religions, and even in latter-day secular movements. Today we need to place man's sin in the context of his possibility for good. We need to affirm that irresponsibility to the creation, the failure of man to truly and justly govern and control the world over which God has given him dominion is more truly sinful than the pathetic sexual vagaries of those who have been whipped by an

he City, My City," painted in Calgary by Roy Kiyooka, courtesy of the National Gallery of Canada:
rotestantism today is primarily relevant as an idea; as an institution it is less and less comprehensible."



inhibited church into a subconscious frenzy of guilt. And at this juncture, the natural-law theories of Catholicism may be as helpful as the genuinely prophetic call to responsibility that sometimes invades Protestantism.

Finally, Calvin emphasized the omnipotence of God. Again, this is a corrective against self-serving human attempts to harness divinity. It may contribute at the popular level to a static church looking backward nervously, rather than to a dynamic church looking forward in faith. God may be omnipotent, despite the ovens of Dachau and Buchenwald, but He has endowed man with a degree of freedom and placed him in a world where history is being made by men. The exclusive emphasis on God's omnipotence and humanity's degradation too easily becomes a predestinarian, salvation-obsessed religion that pulls men out of the world of events into a cozy ecclesiastical club. God is seen as a grand croupier hauling in a few favored chips, rather than as the suffering, bleeding challenger of life's principalities and powers.

What does this mean? Is Protestantism, both as an institution and as a theological tradition, at the end of its historical rope? Perhaps. But today one can argue just as convincingly that we are witnessing hopeful signs of a renewal and reformation not of Protestantism or of Catholicism, but of the whole church in all of its great diversity.

Signs of Renewal

The first sign of this renewal is unrest, frustration, rebellion. It is found throughout the Christian community. It is found among seminary students who rebel against the current job definition of the minister. It is found among seasoned churchmen from the developing nations who call the affluent Western churches to true involvement in Jesus' call to feed the poor. The last ten years have brought the discontent boiling to the top and it has begun to cleanse the church, whether in the cobweb-ridden Vatican or the thousand offices of the sects and denominations and splinters of Protestantism.

It is judgment at work and it will not do to dismiss it as the cry of a few discontented radicals. Pope John was too big a man to be dismissed so cavalierly; and the talented persons in mid-career who are leaving successful ministries in despair, because they preach a biblical word and get no response, cannot be ignored either.

Along with judgment within the church, there has been in the last decade a *move outward*, an experimental, courageous thrust toward new involvement in the suffering of the world. Whether expressed in the unpremeditated martyrdom of Christians in the South or in the sort of tough denominational politics that frees church money to support the more radical efforts at humanization in our cities, this move outward is surely the dominant mark of what might be called the renewal movement within the church.

Indeed, the question today is whether this constructive impatience will burst the bonds of ecclesiastical institutions to form a totally new, servant church, or whether it will have sufficient finesse to remodel the existing structures and bring them along in the outward-moving process.

Will those who are finding new and dynamic life in radical Christian obedience to the call of God in the world really have the time or the interest to deal with the tiresome problem of transforming the total institution?

Or will they rally to the cry, "The church is dead. Long live the nonchurch"?

The implications of this moving-outward, this turning toward the world, are becoming quite clear; I shall list only five:

1. Church unity is seen as the united effort of Christians, along with others of goodwill, to deal with specific issues in specific localities. This is in opposition to the sort of ecumenical thinking that places primary emphasis on formal merger negotiations and nonaction-oriented discussions among existing churches and groups of churches.

2. Formal theology, as practiced in theological seminaries, is seen as a dead end. The outward-movers believe that genuine theology will emerge from hard reflection on the actual, direct involvement of Christians in the social, personal, and cultural struggles of our time.

3. There is a growing emphasis on what might be called an *ad hoc* posture, a basic flexibility which enables disciplined groups of Christians to re
spond immediately, with their financia
resources and their lives if necessar
to immediate crises. This means tha
unless denominations and other churc
agencies become more flexible, loc
groups of Christians will mobiliz
along organizational lines that provid
the most immediate possibility
action.

4. In the context of this movin
outward, Protestant-Catholic diffe
ences tend to vanish. Joint action o
social issues, particularly in the bi
cities, is becoming the rule rath
than the exception, and I suspect th
this joint action will increase joi
worship and fellowship regardless
the official, top-level relationships b
tween Protestants and Catholics.

5. Loyalty to the church, or to t
fragment of the church of which
are a part, is subordinated to loyal
to the world of human need. Th
means that all emphasis on person
preferment for Christians or on speci
favors for the church, whether
liturgies, prayers, hymns, tax dedu
tions, or the publicity of the vario
church offices, is seen as increasing
obnoxious.

There are those in the church w
may try to stop the march of t
outward-movers. They will argue th
theology is being ignored, that se
ments of membership are being
fended, that slowly the church
changing, even that those who ri
their lives in a just cause are irr
sponsible. But this will not stop t
movement.

It will only force the movement in
the perhaps impossible situation
having finally to choose between t
world and the church. Because
men are weak, the outward-move
who are forced to such a choice ma
in the process, reject some of the tru
that the church stands for. If this ha
pens, the onus will lie as much
those who remain to man the deplet
battlements of the institution as
those who venture forth.

What will finally happen? Histo
has strange ironies, and from our p
spective the strangest may be th
institutional Protestantism is called
radical transformation, even death,
the name of Protestantism. For t
ultimate meaning of Protestantism
1966 is that God is free to abolish
in order to save it.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of
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ESPONSES

onald Krehbiel, pastor, Bethel hurch, Mountain Lake, Minnesota:

This is a response to the article 'rotestantism, Dead or Alive?" by ithor Steven C. Rose. My first retion to this article could be said in e word, *boring*. Very boring. My ess is that most of the readers will ip this one. I discovered that I had read it twice before I could even gin to understand it. It is indeed fficult to follow his train of thought. nd I am still uncertain that I have. r the average Mennonite family, is article is going to be Greek.

There will be, however, a certain all group of professional clergy d intellectuals within our Conferce who will, no doubt, eat this up d think it's wonderful. However, r me personally, it has done nothing, d I cannot underscore nothing too avily.

If Steven C. Rose is saying what I nk he is saying I would feel that many authors have said it so much tter before: Robert A. Rains in *w Life in the Church; The Taste New Wine* by Keith Miller; *Through Valley of the Kwai* by Ernest Gorn; *The Cost of Discipleship* by Diech Bonhoeffer; *The Company of Committed* by Trueblood; *The Call Commitment* by Elizabeth O'Conr; just to name a few.

---

inhard H. Vogt, assistant pastor, st Church, Winnipeg:

The criticism of the church voiced this article seems accurate and ceptive. At times the writer may be lty of attacking phrases instead of stance, but in general, he gets to core of some major difficulties ing the modern church.

His analysis of current renewal vements is especially helpful. Every der should study the five implicans which he lists. I agree that the mary loyalty of the Christian is to world, and that the implications of s for denominational loyalty are as -reaching as Rose suggests.

It is also quite clear that many who live by these insights may be forced to realize them outside of present church structures. My own experience would lead me to believe, however, that it is through a fellowship committed to the Christian way, regardless of its form, that a meaningful and lasting commitment to the world is most possible.

I also think it is futile for those who wish to be involved in the important social problems of our time, because of their commitment to the world, to turn their backs on the world which is found in the "world outside." In fact, the world outside is so closely connected to the world in the church that solutions in one area are impossible without efforts in the other. We don't need to give special attention to the church because of special loyalties to it, but surely, we ought to love it, because at the very least it, too, is a part of the world to which we must commit ourselves.

C. J. Dyck, professor in historical theology, Mennonite Biblical Seminary, Elkhart, Indiana:

A detailed response to this essay would require many pages. I find myself in agreement with a number of the concerns expressed and, perhaps, even with the central argument about the death of Protestantism. There is real question whether Anabaptism was historically a part of Protestantism. Today, however, many Mennonite congregations would be hard put to say how they are different from typical American Protestantism. In the absence of more space, let me simply list several points which might be useful in thinking further about the above essay:

1. It is easy to be angry with the church for having failed. Unfortunately, anger often becomes a substitute for personal repentance and places the blame on others. It is much more difficult to be constructively angry at the right things (Eph. 4:26). A genuine believer cannot help but seek the fellowship of others, that is, join a church. Consequently, we cannot say in criticism "Why do *they* make a mess of the church?" but always only "Why do *we, I* make a mess of the church?" The prophets of Israel completely identified themselves with their people even in their harsh judgments on sin.

2. The church is not an idea, an abstraction, but concretely visible in time and space even as Christ was incarnate in the world. There is no church in heaven. Part of the problem of Protestantism has been its fascination with speculative, philosophical theology at the expense of giving visible form to obedience. To talk of "a 'spirit' of Protestantism or of a Protestant principle" raises many problems. The church is either a visible local congregation or nothing; it is not simply a concept. This concreteness in turn means some organization, even if it is only arranged meetings for worship, and an organization is an institution. We cannot have a church without institutionalizing some of its life. How to prevent institutional*ism* from creeping in is, of course, another problem.

3. Christians believe that God is at work in the world controlling the destinies of men and nations. To believe in His sovereignty means to acknowledge that He is free to work where and how He wills. There does not seem to be biblical warrant, however, for the assumption that God has rejected His people in the twentieth century because of their failure and is now working redemption through non-Christian channels. If He is working salvation through secular channels what does this mean for our understanding of the work of Christ? "Holy worldliness" is an attractive, but very slippery, term.

4. As Anabaptist-Mennonites we need to work hard on a theology of change—or revolution perhaps—which will guide us in the search for true relevance to our time. We have too long been content with sending our missionaries into the "world" without being willing to break down the ethnic and cultural walls which separate us from the lost. A faithful theology of revolution will include an understanding of the people of God as an unpopular and persecuted minority movement—a remnant. The above essay does not seem to be conscious of the theology of the remnant which is central to the biblical and Anabaptist understanding of the nature of the church. A central problem for Mennonites today is how they can again become a faithful (suffering) remnant and at the same time work with all the powers of political and social establishment to bring social justice and peace.

NEWS

Quakers Call for End to U.S. Bombing

A CALL FOR the immediate cessation of United States bombing of North Vietnam and the beginning of a clearly-stated and swiftly-phased withdrawal of all American troops and weapons was issued on Oct. 9 by the American Friends Service Committee in an advertisement in the New York *Times*.

These measures, the Quaker organization believes, will create a climate in which negotiation among all Vietnamese parties can occur.

Expressing gratitude for the recent speech of Ambassador Goldberg before the United Nations General Assembly, the AFSC deplored the simultaneous escalation of the war:

"We are distressed, however, that this conciliatory initiative was undermined by the simultaneous announcement of a substantial increase in the planned production of United States war planes and by resort again to massive B-52 bombing raids on North Vietnam for the first time since May.

"We hold that the United States, which has led in measures to escalate the war, has primary responsibility to go beyond proposals that depend for their implementation on the activities of others," the statement also read.

The Service Committee also listed nine practical steps it plans to take as an organization in view of its stand on the war in Vietnam. An abbreviated text of the advertisement follows:

"Believing that war is contrary to the will of God, the Board of Directors of the American Friends Service Committee authorized earlier this year the publication of an analysis of the Vietnam war under the title *Peace in Vietnam*. Today we feel impelled to speak again about American involvement, not only because of the deepening tragedy of the war itself but also because of its dangerous impact on crucial aspects of American life. . . . As the war escalates in Vietnam, its relentless demands require curtailment of plans for mutual betterment and cooperation at home. The danger of violence escalates here and elsewhere, and time runs out.

"Therefore, we are grateful for Ambassador Goldberg's formulation before the United Nations General Assembly of the steps the United States is prepared to take toward a peaceful settlement of the war in Vietnam, and share in the nation's hope that a positive response may yet come from North Vietnam. We are distressed, however, that this conciliatory initiative was undetermined by the simultaneous announcement of a substantial increase in the planned production of United States war planes and by resort again to massive B-52 bombing raids on North Vietnam for the first time since May, 1966.

"Moreover, beyond the negative effect of these apparently contradictory actions is the larger difficulty that the American proposals have again been advanced in the context of an aggrieved party offering generous terms to an aggressor. This context is predictably unacceptable to Hanoi, which sees itself as the victim of unwarranted American interference in a civil war. Thus, while both sides declare their desire to end the fighting, both expand their military forces and both announce their preparedness to continue the war for years. Neither credits the other with integrity of purpose, neither has unequivocally offered to negotiate with acknowledged representatives of all other belligerents. Meanwhile, fighting men on both sides and the people of Vietnam suffer and die. . . .

"In these grave circumstances, and to create a climate in which negotiations among all Vietnamese parties can occur, we call for an immediate cessation of United States bombing and the beginning of a clearly stated and swiftly-phased withdrawal of all American troops and weapons, with provision for sanctuary for those who might suffer retaliation.

"We hold that the United States, which has led in measures to escalate the war, has primary responsibility to go beyond proposals that depend for their implementation on the activities of others. We do not pretend that such measures will suddenly heal the deep wounds of the past or lead to a prompt end of the problems of Vietnam. All we assert is that the certain agony of continued war is intolerable, and that the way out lies in United States action to end it.

"Because we believe this is the right course for us to urge, the American Friends Service Committee proposes to undertake the following:

"1. We are going to draw heavily on the modest resources of the American Friends Service Committee and are taxing ourselves individually in order to do more for peace in Vietnam. We feel impelled to do so when faced with the plight of the Vietnamese, the damage being done to the United States, and the peril to our own souls if we assent to the crushing of this small and distant nation to serve what we believe to be a misconception of our national interest.

"2. Though we directly oppose the war itself, we will do all we can to increase our humanitarian efforts. W have persons working now among wa sufferers in South Vietnam, and w seek to do likewise in North Vietnar and in territories held by the Nationa Liberation Front. All war is cruel, an modern war is particularly barbari Today in Vietnam war engulfs com munities in death and destruction, an gradually reduces all sensitivity to th suffering of others.

"3. We intend to work vigorously t strengthen freedom in America an will encourage those who are consc entiously impelled to withhold the support of the war in Vietnam. Wa demands the conscription of societ and erodes the freedom of individual Our nation is suffering from this pro ess today.

"4. We will work to renew faith i a United Nations whose present weal ness is a tragedy for all men. Wa breaks down the structure of intern tional community and sets back tl search for peace. Unilateral milita action by one great power that mak

self the judge of aggression stifles the
fort to find the true voice of a world
ommunity that is struggling to be
orn. We deplore the failure of gov-
nments, including the United States,
give consistent support to the Unit-
d Nations.

"5. We will support and encourage,
s we are able, those young men who
annot conscientiously accept war serv-
e in Vietnam. War requires young
en to kill and be killed. We call on
mericans to grapple with the moral
sues raised by participation in the
ghting.

"6. We will support our government
all efforts to use our national brains
nd resources peaceably to meet hu-
an need here, in the Mekong Valley,
nd elsewhere in the world. War mis-
ses God's gifts to men. It subverts
e minds and skills of scientists and
dministrators to produce instruments
death rather than life. All men are
quired to make responsible use of
ind and matter. Nations rich in
oth must use their affluence in con-
ructive ways for the common good.
or this reason, we believe men may
conscience refuse to lend their
lents or their organizations to pro-
ice the plans or materials of war.

"7. We will encourage and work
ith religious groups throughout
merica to end this war. Religious
nction of war is a mockery. Instead
sanctifying war it debases religion.
ll religious faiths may rightly deny
oral sanction to military action in
ietnam. The American Friends Serv-
e Committee, as a Quaker organi-
tion, denies such sanction.

"8. As citizens we will, in deep re-
gious conviction, visit and encourage
hers to visit officers of the Adminis-
ation and members of Congress to
plore the case for withdrawal from
ietnam. We also will call upon our
llow Americans to ready the national
nscience for rebuilding in Vietnam
hat our nation is now engaged in
stroying, with the same intensity of
urpose and commitment of resources
are now lavished upon the war. The
responsibility for war is shared by all who take part in the governing of their fellowmen. We affirm the duty of each citizen in the United States to question with public officials the morality of continuing military intervention in Vietnam.

"9. We will encourage public discussion of applying the concept of conscientious objection to violation of international law and crimes against humanity. As individuals and as an organization we will explore the implication for ourselves of this kind of extension and examine its relationship to such questions as conscientious refusal to pay taxes for war. If a mature body of meaningful international law is to be realized it must be rooted in principle that is respected even in time of war. One side in a dispute cannot excuse its excesses by pointing to the wrongful acts of the other side, and individuals must recognize that there are limits to their duty to carry out the orders of other men."

Increased Aid for Vietnam

Church World Service, one of the partners in Vietnam Christian Service, will increase its financial contribution to the program in Vietnam next year.

This year it is giving $250,000. For next year it has already pledged $300,000, but it will seek to raise $450,000.

The other two partners of Vietnam Christian Service, the Mennonite Central Committee and Lutheran World Relief, have not yet announced the extent of their financial support, but it is expected that they will budget at least as much as they are contributing this year. Mennonite Central Committee is providing $50,000 and the Lutherans are contributing $26,000 during 1966.

Vietnam Christian Service, which is administered by the MCC on behalf of these three cooperating agencies, now has fifty-eight workers assigned to projects in Saigon, Nhatrang, Pleiku, Hue, and Quang Ngai. The director is Paul Leatherman.

CLOTH KITS containing eleven and a half yards of material and two spools of thread are being packaged in plastic for refugee families in Vietnam by Phan Thi Lieng and Mrs. Nguyen Van Minh, Vietnam Christian Service workers. Recently 658 families in four refugee centers near Tuy Hoa received such parcels. These people left their ancestral villages and fields far behind in order to escape the military action. They are refugees in every way.

Relief in Jordan Ends Training Program Goes On

David Kanagy, Wauseon, Ohio, has succeeded Herb Swartz as director of the MCC Jordan program. Joe Haines, Troy, Ohio, replaces Bernard Klassen as principal of the Mennonite School for Boys at Beit Jala. During the past year Kanagy worked with self-help projects and Haines studied Arabic. Both replacements assumed responsibilities earlier this summer.

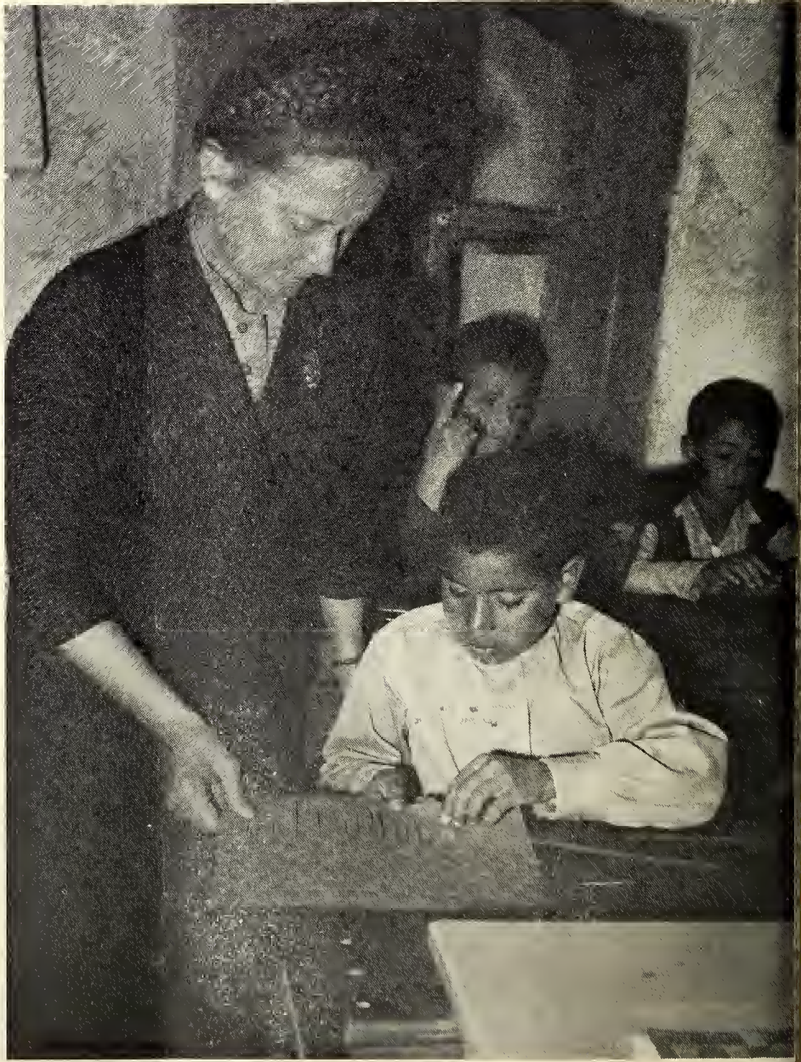
The relief work in Jordan has been in transition during the past three years. Last year the material-aid program was terminated in Jericho, the center from which extensive food and clothing distributions had been made since 1948. The flour distribution program was cut 30 percent this year and may be phased-out soon.

Bernard Klassen said upon his return to North America recently that the reason for the termination of relief work in Jordan is the diminishing need of the Jordanian people. The country's economy is progressing steadily. Last year, for example, there was a shortage of laborers. Consequently, there is now less need for outright assistance on a mass scale. This development has prompted the change from a relief program to rehabilitative self-help efforts through projects such as sewing schools, needlework projects, and educational programs.

Jordan women continue to attend sewing classes in Hebron and Jericho. The needlework project, which was begun by Mrs. J. N. Byler fourteen years ago in an attempt to alleviate the great need of the Arab refugee women, is expanding to meet the needs of more Arab women.

The Mennonite Central Committee has offered, and will continue to offer, education to Jordanian boys. Presently MCC operates an elementary school at Hebron and a prep school for boys at Beit Jala.

The Hebron school and orphanage, founded by Ada and Ida Stoltzfus in 1955, assists underprivileged children through grade six with education while, at the same time, providing a home for the boys. The support comes from



In a changing Jordan program, the Hebron elementary school, of which Id Stoltzfus is headmistress, is being consolidated with the Beit Jala schoo onsors in North America.

In 1962, a preparatory school—the uivalent of an American junior high hool—was opened. Many students m the Mennonite elementary school nt to the Beit Jala boarding school r their junior high education before vancing to secondary or vocational hools.

The government offers free educa- n to all Jordanian boys, but Beit la supplies more than just an educa- n. The school has a mission empha- and stresses the importance of oper attitudes and character, be- les furnishing a home atmosphere.

A self-study made of the school ogram indicated that steps should taken to consolidate the Hebron d Beit Jala schools.

In 1965 a seven-year consolidation an went into effect. Last year the st grade at Hebron was discontin- d, and each succeeding year the west class will be dropped from the rriculum until only the fourth, fifth, d sixth grades remain. These classes ll then be moved the fifteen miles to e preparatory school. Here, at the se of each school year, the lowest- el class will terminate and a second- y class will be added until Beit Jala comes a junior and senior high hool.

In addition to offering two or three re years in which to mold the lives the boys, the senior high school will phasize commercial training. It will er coures in art, shorthand, typing, siness arithmetic, and other courses sential for a secretary. Until this is reality, boys graduating from Beit la will be encouraged to go to church cational schools to learn a trade. assen stated that a vocational or mmercial school graduate has a tter chance of getting a job than high school graduate who has taken academic course.

The Benevolent Society of the Arab thodox community owns the school ilding and property and has signed agreement with MCC to construct ditional facilities at Beit Jala.

Church Aids Delta Ministry Methodists Are Threatened

The Methodist Church voted a $70,000 appropriation for the ecumenical Delta Ministry in Mississippi in the face of an emotional appeal for unilateral denominational activity.

The Methodist grant was seen as a highly-significant expression of support for this project started by the National Council of Churches, which has been subject to considerable criticism for its activist stance and program in securing housing, jobs, and voting rights for Negroes.

In addition to the $70,000 from the national division of the Methodist Board of Missions, it was announced that the women's division of the mission board has allocated $30,000 this year and a similar amount in 1967 for the Delta Ministry.

Debate on the appropriation was highlighted by comments from Bishop Edward J. Pendergrass of Mississippi, who had succeeded in holding up the grant last spring and called instead for a "Methodistic" program in the state.

Describing the unrest among Mississippi Methodist congregations over denominational and National Council stands on the racial issue, the bishop displayed a heavy folder and declared: "I hold here in my hand now the withdrawals of four churches."

A rebuttal came from Negro Bishop Charles F. Golden of Nashville, Tenn. Referring to threats from white congregations that they would withdraw or withhold world service contributions, he stated: "If we allow any group to threaten us, that's their privilege, but our decision must be on moral and theological grounds, not financial expediency."

The committee also supported the effort to keep open the Mt. Beulah conference center, a controversial site because the civil rights groups have met there and displaced Negroes have been housed there. The Methodist group said, "The Mt. Beulah center should be kept open with the goal of making it a meeting ground of reconciliation. It is a symbol for thousands of people."

Parachute Drops Plow Hitch Pax Helps Congo Refugees

On Sept. 14, at 9:30 A.M., Dr. Close, an American doctor and personal physician of Congo's President J. D. Mobutu, appeared at the warehouse of the Congo Protestant Relief Agency.

During the previous week he had been traveling in Kwilu Province. He was making a survey of the medical and nutritional needs of the area for the president.

While visiting the new refugee villages between Idiofa and Gungu, quite by chance, he came upon the village of Yasalukwa. To his surprise he found two Americans who had been plowing with a Ford tractor.

The two Americans were Elmer Beachy, Goshen, Ind.; and Mark Weaver, Macon, Miss.; two Mennonite Paxmen, who are engaged in the agricultural rehabilitation for the CPRA Kwilu relief program. This program is directed by Archie Graber at Kikwit. The project involves the plowing of land, distribution of seeds, tools, and chickens to the fifty neediest villages of that troubled area.

Close confirmed that the village had been well selected. He said he had rarely seen more needy people anywhere in the Congo than those at Yasalukwa.

Unfortunately, just before Close's arrival, the plow hitch had been broken making further work impossible and dampening the enthusiasm of the Paxmen. Yasalukwa is more than 125 miles from Kikwit. Even so, the part could be repaired nowhere except Kinshasa.

Close was so impressed with the work that was being done that he promised to do what he could to get them the necessary part. He returned to Idiofa by jeep where his Congolese C-47 was waiting for him. He ordered the plane to go immediately to Kinshasa where he contacted John Claude of the CPRA.

An attempt was made to have a new part made at BAI, the Belgian industrial firm which had originally sold the plow. With great effort the part was ready at 5 P.M. the same day, in itself a miracle in the Congo.

Close returned to CPRA on Thursday morning at 7:30 with full intentions of parachuting the part to the tractor men at Yasalukwa, stating that he planned to drop three parachutes, each carrying 132 pounds. He suggested that other relief goods be sent as well. Besides the vital plow part, four cartons of milk, one bale of clothing, two bags of rolled wheat, and a box of cookies with an attached note to the Paxmen were sent.

Close indicated he would stop for a few minutes at 9:30 that same morning at Kikwit on the way and that he would like to meet Archie Graber. A radio message went to Kikwit.

The rest of the story was told after Close's return. Archie Graber was indeed at the Kikwit airport to meet him. He had come to receive the part. When informed that the Congolese Army plane was going to parachute the part into Yasalukwa, he threw up his hands with joy, exclaiming that he had never seen anything like this during his thirty years in the Congo.

Archie affirmed: "You are sent to us by God."

The C-47 took off immediately for Yasalukwa; it circled three times around the village and then let loose its precious cargo. Mission accomplished.

Candidate Favors Bingo

Milton Shapp, Democratic candidate for Governor of Pennsylvania, has pledged to legalize bingo for voluntary organizations if elected in November.

Church bingo is illegal in Pennsylvania, but the ban is seldom enforced. Many churches, especially in the coal regions, schedule—and some advertise—regular bingo nights. As a general rule, law enforcement officials look the other way.

"I favor legalizing bingo so long as it is conducted on their premises by voluntary organizations, controlled by these voluntary organizations for their own nonprofit purposes," the candidate said.

Congregation for Houston Inter-Mennonite Type

A group of Mennonites met for the first time in Houston, Tex., on Sept. 28.

The purpose of the meeting was to get acquainted and to discuss the possibilities of an inter-Mennonite church in Houston. It was the first time any of the families had met each other, except for two who had come from Enid, Okla. The families covered a wide range of interests and occupational fields and had come from many parts of the nation.

The group expressed real interest in the possibility of a Mennonite church in the city and selected two families to keep the fellowship going. Those selected were the Dewayne Unruhs and the Leroy Androeses. Others attending were the Harold Bullers, the Richard Percocos, the Frank D. Tices, and the Leo Unruhs.

Also present were Arnold Funk and Willard Stucky, representing the Western District home missions committee; Elmer Friesen, Western District conference minister; Chester Slagell, representing the South Central Old Mennonite Conference; and Fred Unruh, representing the General Conference Board of Christian Service.

Houston is now the sixth largest city in the United States. It has been called the youngest of America's great cities. It is a city of new buildings, new industries, universities and colleges, and scientific endeavor. There are twenty colleges and universities in Harris County. It is a city of cultural oportunities, and has been referred to as a city of challenge.

Houston has especially beckoned the young. The median age of its citizens is twenty-seven. Houston has the third-largest seaport in total tonnage moved. Land, sea, and air transportation complement each other to make it a world's crossroads. The city has one of the lowest national unemployment ratios and is moving forward to becoming one of the world's major research centers.

Houston will attract many Mennonites in the coming years. The Houston Council of Churches and other agencies in the city have given much encouragement for the establishmen of a Mennonite church. Elmer Friesen the Western District conference minister, has been in the city three times during the past year making investigations and contacting Mennonite families. Fred Unruh, representing th Board of Christian Service, has visite numerous agencies in the city an the immense Texas Medical Center consisting of sixteen different institutions employing eleven thousand people, probing the possibilities for voluntary service programs in the area.

Mobile Class for Europe Will Study Social Change

Students traveling to Europe will b able to study the church and socia change. Leader of the mobile classroom as it moves through eight European countries will be Paul Peachey Mennonite sociologist and executiv secretary of the Church Peace Mission, Washington, D.C.

The seminar course, sponsored b the Council of Mennonite College is open to students in Mennonite an Brethren schools. Called "The Churc in Social Change in Europe," it worth six hours of college credit.

The group will visit Englan France, Italy, Holland, German Denmark, Switzerland, and Czechoslovakia. Several days will be spe in each country. Lectures will be give by Peachey and local educators.

The seminar will spend several day at the Mennonite World Conferen which will be meeting in Amsterda Following the conference, each part cipant will be included in a sma group made up of participants fro a variety of countries. These grou will perform some service for abo three weeks, and during the time, b come better acquainted with a fe people from other countries.

Information on the seminar is ava able from the Office of Internation Education, Council of Mennonite Co leges, Goshen [Ind.] College 46526.

ords and Deeds

an Martin, vice-chairman of Men-
nite Disaster Service and Edgar
esz, director of MCC Voluntary
rvice, left for Haiti Oct. 13 to in-
stigate possibilities of helping Hai-
ns who suffered losses when Hurri-
ne Inez swept across Haiti's south-
 peninsula recently.

Edward Burkhalter, General Con-
ence Mennonite missionary at Jag-
eshpur, M.P., India, writes in a let-
 dated Oct. 2: "Still no rain, and
e fields are drying up. If we could
ly have some rain now, it would
ve half the crop in the area. Some
lds are past saving. We shudder to
ink what another year of semifamine
n mean." Jagdeeshpur is a rice
owing area for Madhya Pradesh.

Rosthern Junior College, Rosthern,
sk., has been operated for sixty
ars by a corporation of contributors
d interested friends. The board of
rectors is now seeking to enlarge
 base of support by extending cer-
in rights and privileges to the Sas-
tchewan Mennonite Conference and
berta Mennonite Conference.

CHURCH RECORD

alendar

eneral

Oct. 26-Nov. 2—Pastors' Seminar,
khart, Ind.

Oct. 28-29—Saskatchewan Confer-
ice, Hague.

Nov. 30-Dec. 2—Council of Boards,
orth Newton, Kan.

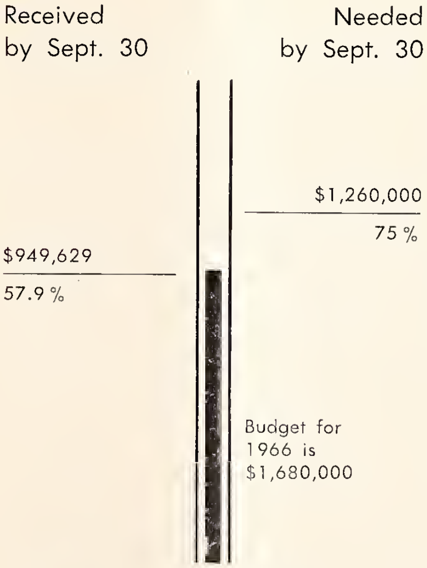
July 23-30, 1967—Mennonite World
onference, Amsterdam.

estern

Oct. 30 - Nov. 2 — Newton, Kan., Bethel College, Menno Simons Lectures, J. P. Jacobszoon and Robert Friedmann, speakers.

Gifts Go Up Program Remains the Same

Seventy-five percent of the current year is history. During this period interest rates have gone up drastically, the cost of living has risen, and elections are only a month away. How do all of these things affect our support of the work of the church? It may be impossible to answer this question, but support of the General Conference in terms of dollars and cents has also increased.



Last year at this time we reported having received $862,987 in support of the four boards and the seminary. This year the total stands at $949,629. This represents an increase of 10 percent. The budget for 1966 was increased less than 2.5 percent over that of 1965. Considering inflation and increased living costs, this increase does not represent an overall program expansion. Consequently, we are, at this time, a little closer to meeting the budget than a year ago. However, with over a third of the total generally coming in during the last quarter of the year, no one can predict with a great degree of accuracy what the picture will be at year's end. The accompanying chart gives detailed information with respect to the individual boards. *Wm. L. Friesen, Conference Treasurer.*

		January to September Receipts	
	Budget	1965	1966
Missions	$1,137,650	$575,914 (52%)	$609,562 (54%)
Christian Service	269,500	153,706 (58%)	191,157 (71%)
Education and Publication	108,500	38,423 (38%)	40,564 (37%)
Mennonite Biblical Sem.	164,350	72,297 (45%)	83,587 (51%)
Where-most-needed Gifts*		22,647	24,759
	$1,680,000	$862,987 (53%)	$949.629 (58%)

*These gifts will be distributed at the end of the year.

College Scores

Bluffton 6—Central 6

College of Emporia 50—Bethel 7

Baptisms

Birney (Mont.) Church, on Apr. 4: Ruth Strangeowl.

Marriages

R. Lee Hinkle, Lutheran Church, and *Sandra Heimbach,* West Swamp Church, Quakertown, Pa., on Oct. 1.

Lloyd Voth, Alexanderwohl Church, Goessel, Kan., and *Marlene Neufeld,* Bethel Church, Inman, Kan., Oct. 9.

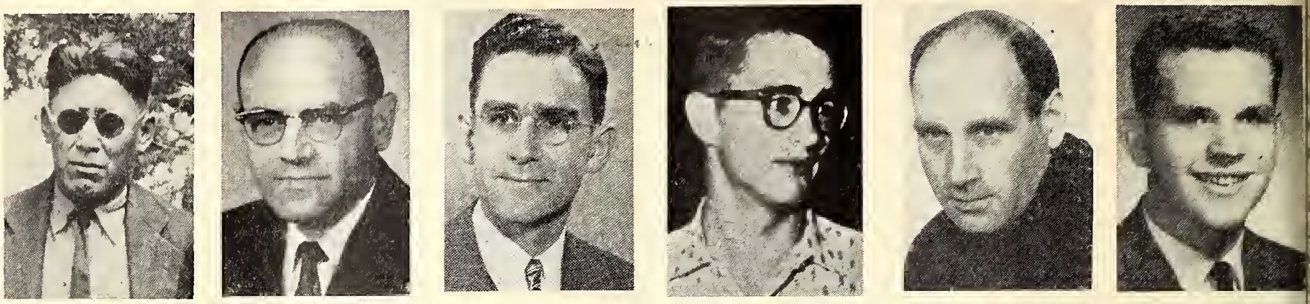
Deaths

Mathilda Graber, Salem-Zion Church, Freeman, S.D., was born Dec. 27, 1881, in Russia and died Oct. 7.

John Heap of Birds, Indian American church leader and a chief of the Cheyenne Indians, died Oct. 1 in the University Hospital, Oklahoma City at the age of seventy-two. He joined the Mennonite Church on Aug. 25, 1907, and was baptized by the late J. B. Ediger, early missionary to the Indian Americans. On Nov. 22, 1936, he transferred his membership to the Deer Creek Church, five miles south of Thomas, Okla. Here he served as a lay minister for some years.

Tobias J. Koehn, Bethesda Church, Marion, S.D., was born June 2, 1893, and died Sept. 30.

Gordon M. Liechty, First Church, Berne, Ind., was born May 2, 1911, and died Aug. 29 as the result of an accident. He was a member of the board of deacons and of the Central District mission committee. He was



Heap of Birds, Liechty (Deaths); Sawatzky (Ministers); Gerber, Jacobszoon, Wengerd (Workers).

in the Congo for one year serving under MCC.

Marie Schmidt, Grace Church, Whitewater, Kan., was born Aug. 19, 1872, in Russia, and died Sept. 30.

Henrietta R. Vogt, Garden Church, Hesston, Kan., was born Mar. 31, 1888, in Austria, and died Oct. 4.

Rose Whitemoon Wolfbrack, was born in 1890 and died July 26. She had attended Birney (Mont.) Church for several years, although she was not a member.

New Addresses

Mrs. Karen Casimere, 10536 Johnson Ave., Cupertino, Calif. 95014 [48]
Roland Deckert, 7101 E. Rosecrans Blvd., Paramount, Calif. 90723 [10]
Myrtle Funk, Bldg. C, Apt. 20, 3700 East Jewell, Denver 80210 [277]
Robert Unruh, Box 166, Asuncion

Summer Service

Salem-Zion Church, Freeman, S.D.: Mr. and Mrs. Christ Kaufman, Rosthern (Sask.) Youth Farm.

Workers

Arthur and Kathleen Driedger, Leamington, Ont., returned to Bolivia in Oct. after a three-month furlough, to complete the final two years of a five-year MCC assignment. Arthur heads up a team of nineteen volunteers clustered in five areas. They have a medical project near Santa Cruz which serves both a Mennonite colony and the Bolivians in the area. He is an executive member of COMBASE, the national social service agency of the evangelical churches in Bolivia, and chairman of the Santa Cruz heifer project committee.

Larry Duerksen, Lehigh, Kan., has accepted a two-year voluntary service assignment at Fort Wayne, Ind. He will work in the Lutheran Hospital and also with the service unit in Fort Wayne. He is the son of the Mildor Duerksens, Lehigh, and a member of the Lehigh Church.

Gordon Schmidt, Buhler, Kan., has accepted a two-year voluntary service assignment at Fort Wayne, Ind. He will work as a detached community worker, beginning Nov. 1. The son of the Irvin R. Schmidts, Buhler, he is a member of the Hoffinungsau Church, Inman.

Henry G. Ens, Gretna, Man., arrived in Mexico Oct. 9 for a short period of Spanish language study. He has accepted a teaching assignment under the General Conference Board of Missions at Cuauhtemoc, Chihuahua, after completing a short-term assignment in Brazil where he taught at the Eritz-Kliewer School, Witmarsum, Brazil.

Daniel Gerber, Kidron, Ohio, a Mennonite Paxman held captive by the Vietcong since May 1962, is still alive according to a report received from the United States State Department. Gerber was kidnapped from the Banmethout leprosarium where he had been serving on loan to the Christian and Missionary Alliance. Also taken at the same time were Dr. Eleanor A. Vietti and Archie Mitchell. The State Department reports that their general whereabouts in Vietnam is known and that they are "alive and in good health." No personal communication has been received from the three during the last four and one-half years. (See *The Mennonite*: Dec. 7, 1965, p. 769; Sept. 8, 1964, p. 558; July 9, 1963, p. 452; June 12, 1962, p. 392.)

J. P. Jacobszoon, Haarlem, Holland, will appear in the Menno Simons Lectureship at Bethel College, Oct. 31 to Nov. 2. Pastor of the Haarlem Church and editor of the Dutch Mennonite paper, *Algemeen Doopsgezind Weekblad,* he is currently a visiting professor at Eastern Mennonite College, Harrisonburg, Va.

Fred Schmidt, son of the Rudy Schmidts, Newton, Kan., began a two year voluntary service assignment a Fort Wayne, Ind., Oct. 17 in the Lutheran Hospital. He is a member o the Tabor Church, Newton, Kan., and has attended Bethel College.

Jerry Wengerd, First Church, Sugarcreek, Ohio, is serving a voluntary service assignment at Kings View Hospital, Reedley, Calif.

Ministers

David Clemens, Woodbury, N.J., ha accepted the call to the pastorate o the Richfield (Pa.) Church. He wa formerly a missionary to South America with the Pocket Testament League

Jake Rempel, formerly of Glenbush Sask., has become the first full-tim pastor of Faith Church, Leamington Ont. The church which began in 196 has eighty-five members.

Victor Sawatzky has accepted th pastorate of the new Trinity Church Hillsboro, Kan. His resignation from his present position with Faith Church Newton, will be effective in Januar 1967. Previous to his service for th Faith Church, he served at Hutchinson and Pawnee Rock, Kan.

LETTERS

Opium and China

TO THE EDITOR: Your corresponden who recently linked the opium trad the People's (Communist) Republi of China, the United Nations, an our young people together in a fe short paragraphs for the purpose o cursing China seems to have forgotte one thing. [See Letters, Sept. 27.]

The opium trade did not begin with mmunists, indeed, not even with hina. It began with western traders d has been promoted by them both fore and after the coming of com- unism.

The modern era of western rela- ons with China began, as a matter of ct, with Opium Wars in 1841. Euro- ans had for some time been inter- ted in trade with China, but China d not been interested in European oducts. The British East India Com- ny had, therefore, for decades solved e problem of getting Chinese tea for urope by shipping Indian-grown opi- n in return.

When the Chinese attempted to ntrol the flow of opium, the British vernment went to war. Fifteen years ter, in 1857, Britain and France mbined in a second war to force hina to deal with their traders of ium and other products. Before the ntury had passed the United States as also in on the resulting trade greements.

Thus opium was imported to China, later to be exported via the traders of these same countries. During World War II, the Japanese gave the Chinese opium trade a major boost by setting up large opium-trade factories in China.

To what extent the communists in China may be promoting commercial opium today is not known to me, but my concern is to point out that opium came to China through military force from the west, and that it can return to us only if some of our traders cooperate through illegal or legal trade.

The United Nations, since its 1953 Opium Conference, has been on record favoring limitations of production, export, and use of opium throughout the world.

The main point of my letter is, I suppose, an appeal not to blame all the problems of the world or the west on communist China, especially not those for which we ourselves are in large part to blame. *Frank H. Epp, 119 Laval Dr., Winnipeg 19.*

MENNONITE MEN

litor, Richard F. Graber, Moundridge, Kan.

onsistent Christian Living

the church today relevant to the eeds of the average layman in his veryday life? Does the laborer, busi- essman, or the professional man find s church experience meaningful and plifting? What is the place of Bible ading and the perception of biblical inciples in the life of the laity in is activity-filled space age? These e questions that each individual, of urse, must answer for himself in his wn personal life. It is evident that uch confusion and frustration exists nong a large number of church peo- e, and the faith of many is being aken.

A problem of our time is the lack Bible knowledge or biblical per- ption. Those who feel that the Scrip- res and the church are not relevant to our time are undoubtedly those who accept the Bible on a superficial basis.

The Bible is as relevant in the year 1966 as it has ever been; the problem is encountered in understanding and making biblical principles and concepts relevant in our daily life. There may be the tendency of many busy laymen to become acquainted with Bible stories and history only on a superficial level. It may be possible to become quite familiar with biblical phrases and pious words without really being able or, perhaps, not being willing to apply scriptural concepts in the daily affairs of life. It may be that Sunday's language does not fit Monday's doing.

This may be characterized in many ways. Often, the man who attends church on Sunday is not willing to express his conviction to the fellow he rubs shoulders with on Monday morning. Particularly is this true if the man is of questionable character. Too often, the average layman finds it convenient to remain silent when current issues are discussed, when a statement of concern might be in order. He may pretend to accept the tainted thinking of those who speak, and even to engage in questionable activities, in order to avoid conflict or to be thought peculiar.

It becomes quite easy to deal unfairly with those for whom we work, those we employ, or those with whom we trade. The laborer who goofs off on the job or takes excessive time for coffee breaks; the employer who takes advantage of employees because of circumstances, or does not pay a fair wage; the businessman who drives a hard bargain; or the farmer who misrepresents, all may be guilty of dishonesty. These may all be done in such a subtle way that the trusting party may not even be aware of dishonesty. Fairness in this modern, complex society may not always be so easily determined, so that Christian people need to be sensitive and vigilant in all of life's relationships.

Another problem of keeping the church relevant to life is the tendency to maintain the status quo in the church. In this changing world, we are forced to accept new methods and techniques in other areas of life to be progressive and of service. In church affairs, it becomes easy to accept the complacent philosophy that what was good enough for our grandfathers is good enough for us. We may piously attend worship service on Sunday, and follow the generally-accepted patterns that may be quite meaningless to us because they have become so commonplace.

In order that church experiences remain vital, traditions and practices need to be examined and changed occasionally. Change is never easy but it has always been necessary, and it will continue to be so. Not all change is for the good, however. Uplifting progress requires a great deal of effort and study.

Too often, churchmen and laymen, in particular, are not willing to put forth the effort and time required, so we fall back on the well-worn groove of past customs. Undoubtedly, today, there is prevalent a reaction against this status quo thinking. This is particularly true among younger people. The so-called "new morality" is, perhaps, an example.

It is apparent that if the church program and experience are not meaningful and relevant in the daily life of the membership, some will complacently become inactive, while others may react with extremity against the church itself. A self-disciplined, consistent life is the means by which the church community will grow and become a victorious witness to the world.

My Gloomiest Day

A Page from a Paxman's Journal

As I SIT here in my mud room tonight in this Brazilian jungle, I have to ask myself many questions.

Why am I here? Why did I get myself in this situation? Why did I say "Yes" when the Mennonite Central Committee asked me about agricultural extension work here?

If I would not be called a failure by other people, I would not stay here. I have never spent a more lonely time in all my life. I have to wonder how much help I really am giving these people.

I graduated from a college where they taught me not to try and memorize everything, because so little is remembered. They said books are always available. Here I am without any of my books. We could bring only forty-four pounds with us. My clothes were that amount, so, I could not bring books, too. When I did write for my folks to send two of my agriculture texts, they never came—got lost in Brazil's zag code.

Today, the people came and said my chickens are dying. Yesterday they were well; today they are dead. I am no chicken man. I don't know what the sickness is. I can vaccinate for New Castle disease, but I know it is not that. *Why me*?

We don't have enough transportation here for five volunteers. But yesterday I got to drive the truck to my nursery. For once, I felt independent and great. I could go and come when I had to. Then it stopped on me! The fuel pump was clogged, or something. Why did it have to happen to me? I always have to depend on others for transportation. How destructive to the male ego! Why couldn't the truck breakdown happen to the mechanic? I am no mechanic. Why did I get caught without a tool? *Why me*?

At home I was such a germ-conscious boy. I always washed my hands and tried to follow all possible sanitation practices. I was never sick, maybe a cold once a year. Here, we have to boil all our water before drinking it—after we carry it up from the river, that is. It has an awful taste. The vegetables have to be washed with soap and water. Then I am not sure if all the amoebas are killed; I am no microbiologist.

I had a bad stomachache for about a month and was losing weight. I took an exam and found I had two types of worms! Diarrhea has been a constant companion. I never have any energy left for anything. What the worms don't get the sun saps out of me. *Why me*?

I have always been a boy for action and doing things. There was youth fellowship at home and running around with the guys, if I didn't have a date. I only get to town here once every two months. Town is forty-five miles away. It is small, with dirt streets and

Tightrope Walker

He says I walk a rope, like,
stretched tight and high
across the street
at the corner of 46th and Woodlawn.
He runs that church; I go to it sometimes.

Down in the school yard
the girls skip their ropes hour after hour.
(Fudge, fudge, fudge, boom, boom)
It hypnotizes you to listen.
It hypnotizes you to watch.

Me, I *walk* a rope.
That's what that preacher fellow means.
I put one foot in front of the other,
sometimes leaving one foot behind for a second
to steady myself. (I love that judge, boom, boom.)

The girls chant rhymes, jumping to the beat.
Sometimes they turn two ropes at once,
into each other, and jump in the middle.
It's not as easy as it looks.
(Mama got a newborn baby, boom.)

While I walk my rope I daren't breathe.
I walk in silence with my heartbeat.
(I love that judge, boom, boom.)
Each side of me tugs
and I'm in the middle, fighting both.

(Fudge, fudge, fudge, boom, boom,
I love that judge, boom, boom.
Mama got a newborn baby.
Not a girl, boom; not a boy, boom,
Just an ordinary baby.)

) entertainment. Why am I here?
Here I am in this jungle where the
enery is the same, day in and day
ıt. Just brush, trees, and my same
d garden where I am trying to teach
ople to learn to like and grow vege-
bles. They think they can just throw
e seeds on the ground and they will
ow. They don't like to carry water
their gardens from the river. Any-
ow, it is so much easier to just come
to my garden and get a basket of
getables free. Less work, isn't it?
ere is no charge. I am no Christian-
ed Santa Claus, though. *Why me*?

When I left home, almost two years
o, the church said they would write
me. "Your church is behind you
d will pray for you." For some
ason, I haven't heard from them.
wonder how far behind me they
ally are.

My friends said they would write,
d did not. Just one word would
eer me up. They are having Thanks-
ving, Christmas, birthday, and fel-
wship dinners, and are filling their
omachs with turkey or ham—not to
ention other goodies to make a well-
lanced meal.

My beans and rice for dinner are rice and beans for supper. I am no vegetarian. *Why me*?

Church here doesn't even seem like a church. Mud walls, one-room building where the ax-split shingles leak when it rains. The ends at the tops of the roof are open to the sky. At night, a lantern lights the room.

If I sit back three or four rows, I need a flashlight to read or sing by. The preacher speaks a foreign language, which, in spite of my slaving to learn, I barely understand. I am no linguist. *Why me*?

Tonight, I feel like a parachuter in a free fall. It is now time to pull the cord to open the chute. I pull the cord, the cord breaks!

Now what? I begin to panic, curse God, and ask, *why me*? I keep getting lower and lower—just before I hit, I pull the emergency cord by shouting: God!

Help me! I am a sinner. I am resentful. I am needy. Help me! Since I am here, I need Your help! Since I am me, I need You! Without You, I can do nothing. I need You most. I need You now. Help!

YOUTH

oom, yourself, and leave my brother alone,
see?
'ant me to use my knife on you?
ıre, Rev., sure. I'll be there.
hat's how it is: both sides pulling.
ne side's a criminal; the other side's a saint.

'hen it gets too dark to see
e girls go home.
Up one story, two stories, three, four, five
stories.)
Ie, I keep on walking,
ne foot after the other,
d the pulling never stops.

luriel Thiessen Stackley

CONTENTS

Protestantism—Dead or Alive? 642
News 646
Church Record 651
Letters 652
Mennonite Men 653
*My Gloomiest Day 654
Tightrope Walker 654
Editorial 656

*Supplemental reading for the Sunday school lesson of Oct. 30.

COVER

"In silence with my heartbeat." See "Tightrope Walker" by Muriel Thiessen Stackley.

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THE MENNONITE

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A FUNNY THING happened to me on the way to this editorial. I was going to write a parable about one of the major weaknesses of the church as I see it.

And then a piece of paper fluttered down onto the knee-deep debris of my work table. It was a report from our treasurer (to be published elsewhere in this issue). I decided to take time out and read it, because even reading a gloomy financial report is much more fun than writing an acid editorial.

But it wasn't all dark. Even though money is tight and world problems are thick, contributions for the church show a gain. True, the size of the increase isn't large. It doesn't resemble a mountain; more like the size of a man's hand.

And then it happened. I heard a voice say, "A church that can continue to sacrifice more and more, year after year, for the witness of Christ, can't be all bad."

No, it can't be. In fact, all my criticism of the church begins with the assumption that I criticize it because I believe it can be improved and changed; the church can become even better.

But to reassure myself of the value of the church, I quickly jotted down on a piece of paper other signs of growth in the church. Here's my list.

1. Souls are being born into the kingdom of God and the newborn, as well as the old-born, souls are growing in grace. Lives are being changed in almost all of our congregations. We close our eyes too often to the great gift of one life given to Christ. If angels rejoice, so must we.

2. The number of our young people (and older, too) who give themselves to voluntary service, Pax, the Teachers Abroad Program, and missions and relief continues to grow and it amazes me. We try to publish their pictures in our paper as both a record and a testimony to this great procession. Even though the pictures are small, many are the weeks when we wonder where to put them all. Where do all these folks come from and why? They come from the heart of a church that has a vital message.

3. The sacrifice and devotion of all of our pastors is a witness that will outlive any shrine or monument ever built. I am moved both by those who enter the traditional rural pastorate and by those who turn to the frontier city ministry. I know that most of the witness of the church is made possible because they have labored and loved through the heat of the day.

4. Our congregations in other lands and the missionaries and ministers who have brought them into being always inspire me. To read the international news of my daily newspaper is to remind me that my church is also there, whether in Asia, Africa, Latin America, or Europe. I am proud of these who have done God's will.

5. And God's will is evident in the uneasiness of the Christians I meet. They are disturbed by the hunger of the world, both for the bread of the body and the bread of the soul; by war; and by the poverty of the world. The needs of the world crush us. We are not closing our eyes to them. I rejoice when I see dis-ease in Zion.

6. The church accepts no easy answers. Here is the testimony of our schools. For the church recognizes that the kind of Christian witness that the world needs is a trained and informed witness. For one hundred years our brotherhood has nurtured and sacrificed to provide higher education. The sinews of today's church have been forged thereby.

7. The dynamic healing ministries of our church, both at home and abroad, have kept our church centered on the needs of man. We have learned much about the nature of salvation and the love of God as we have tried to help others where they hurt the most.

8. A growing concern for Christian unity is strength for the church. We are concerned for the dismembered Mennonite brotherhood. But we feel anew the kinship we have with all who name the name of Christ. While we do not know how to shake off centuries of isolation, we know we must find new paths.

9. Efforts to find the will of God in personal living as well as in the life of the church are hopeful signs. We know that for a peace church, we have too many internal conflicts and misunderstandings. But we are beginning to talk about openness and understanding. While oceans of suspicion often separate us, I see rafts being built.

10. The church is strong because the Holy Spirit continues to work in and through it. Evidence comes from the previous nine points and from the fact that the church has survived through centuries of testing. Yes, ours is a church that lives for Christ. This is the church God loves.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A Hard Look in the Vietnam Mirror

E. Stanley Bohn

Last January a letter was sent to ministers and church leaders in central Kansas. It asked what Mennonites might do about Vietnam. As one example, the letter enclosed an ad questioning U.S. Vietnam policies which had appeared in an Indiana newspaper.

But the group backed away from this type of witness. It seemed a strange and unnatural way to communicate in central Kansas.

The group also felt they had not made up their own minds about Vietnam and could not express a viewpoint. Instead, they sponsored a series of informational meetings for pastors, men's groups, and surrounding congregations. A few people felt that even this might be going too far because it might stir up the community against Mennonites.

For these folks as well as for Mennonite congregations across the country, the war in Vietnam presented us with a decision: Were we going to feel bad about the war, sending aid to its victims while our economy prospered? Or, were we also going to work to stop the destruction our nation was bringing to Vietnam?

This decision provided a mirror for Mennonites. Following are some of the things we can learn about ourselves as we look in this mirror.

Frustrated

Some non-Mennonite groups reacted to the destruction in Vietnam with a great deal of moral indignation. They attacked the United States government policy that caused the horrible slaughter there. They planned demonstrations that were imaginative and attracted much attention. But as these efforts failed to halt escalation, vigils and demonstrations were planned more out of frustration than out of a desire to communicate their concern.

This kind of frustration was almost never observed among Mennonites. It was not that they were not frustrated. But their desire to communicate found them bending over backward. They tried hard not to offend.

Visits to Washington and Ottawa were restrained and polite. Articles for informing our own constituency o a different point of view than the government one about Vietnam di not urge readers to go beyond letters to legislators and relief in Vietnam

Materials compiled in 1965 by the Board of Christian Service, for example, gave pastors relief news and some background information to counterac the propaganda of the daily press. Las January's special issue of *The Mennonite* on Vietnam did the same an attracted almost no hostility. Neithe urged readers to go beyond letter to legislators and contributions to MCC

A filmstrip on Vietnam went t every church. Frank H. Epp reporte to church and radio audiences on hi visit to Vietnam. Reports on MC work by Willard Krabill and Atle Beechy attracted interested audiences These were attempts to get information out to people and to equip them to make better decisions about Vietnam. Very little happened in th United States. More debate appeare in Canadian Mennonite papers.

Why were there no angry protest by Mennonite groups against the war First, most of our presentations wer safe, nonpolitical reports of relie work. The plea for funds gave an ou let for some.

Second, the part of the report whic contradicted government news releas and exposed government propagand was usually placed alongside of oth material which was received from th daily press in the mind of the aud ence. Many were not sure whom t believe. They were confused.

One safe thing to do was to co centrate on sending relief. A numb of communities had fasting projec similar to the West Liberty, Ohi Hunger Drive, which raised funds a manner that would "hurt a little."

There were some exceptions. Me nonite Men of the Western Distri ɪld a one-day workshop on Vietnam ith a political scientist from Kansas ate University who did not agree ith U.S. policy as the speaker. But ıis was for information and not a each-in" protest meeting. A suggeson that the group issue a statement · publish an ad was turned down beıuse the men involved did not feel ey knew enough about Vietnam.

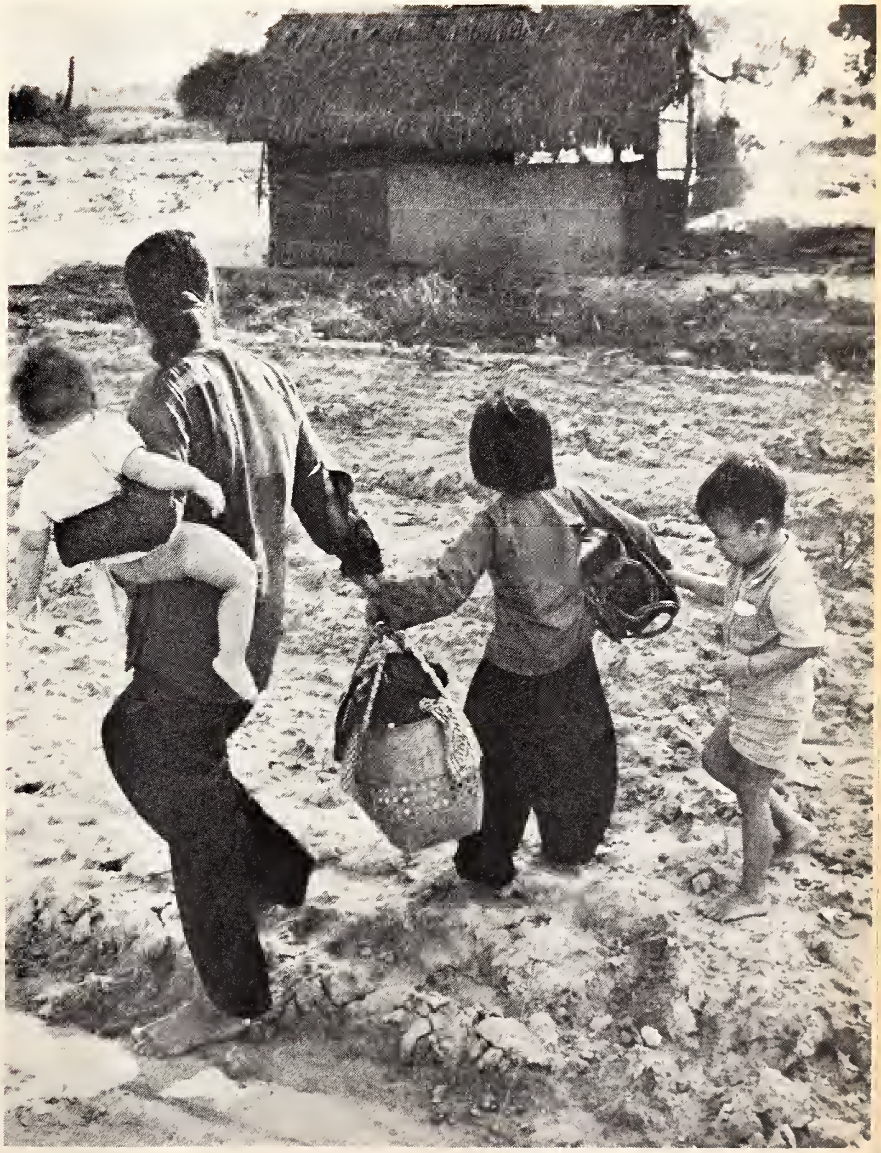
esperate

For many of the Mennonites who ıd read widely about U.S. activities Vietnam, reports of relief work d not satisfy them as an adequate sponse. Individuals and a handful congregations began seeking ways halt the escalation of the war, ımetimes through non-church organiıtions.

Last December, a Goshen-Elkhart oup published a full-page ad in the ıily papers of their communities. It d not have the call-to-mobilize-theınscience-of-America tone of an earɪr New York *Times* ad published by tellectual and religious leaders. Inead, in a sincere neighbor-to-neighɔr spirit, it was entitled "Vietnam—'hy?" It explored four questions ɔout what the United States was ɔing and might do in Vitenam. For few days following the appearance the ad, a pro-and-con dialogue apɪared in the letters to the editor ction. Mennonite responses earnesttried to avoid disrespect so they ıuld explain their viewpoint.

An attempt by Mennonite groups central Kansas last spring to go ɪyond hearing relief reports and to ll the United States government to new kind of leadership in the world ed. The reason given for inability move more decisively was a lack reliable information. Somehow, the oup never got beyond studying the ıuation.

Last summer, the Board of Chrisın Service sent out materials that ɪre more than relief reports. Includl were copies of speeches in Coness, articles in *The Mennonite* urgg people to witness to legislators, ıd background materials on the Vietım war.



Were we going to feel bad about the war, sending aid to its victims while our economy prospered? Or, were we also going to work to stop the destruction our nation was bringing to Vietnam?

A Hard Look in the Vietnam Mirror

A few sermons were preached in some churches about the morality of American involvement. Three or four younger congregations or Sunday school classes went beyond informational meetings to working out statements such as were published by the Lorraine Avenue congregation (Wichita), the Woodlawn congregation (Chicago), and an adult Sunday school class in the Arvada Mennonite congregation (Denver).

Elsewhere, letters discussed what Billy Graham believed about the Vietnam war. Frank Epp's series about his Vietnam visit in the *Canadian Mennonite* revealed a truer picture of the Vietnam situation for those who had only the daily press to rely on. A mild debate about whether MCC should be in Vietnam and thus abetting the "pacification efforts" was one of the more lively events. A number of people wrote letters to legislators and to editors in Wichita, Newton, Goshen, and elsewhere. Articles continued to appear in *The Mennonite*. Mennonites sponsored a peace vigil on the U.S.-Canadian border. A July visit to the White House, the second visit in 1966 about Vietnam, resulted in a feeling on the part of Mennonite leaders that we had better seek a way that was more effective than past attempts had been to witness.

Election time in 1966 brings an increasing desperation to those who have tried a number of ways of communication. A great deal of numbness and incapacitating confusion exist. Escalating present peace efforts of getting more information are not likely to change President Johnson's mind or get peace candidates elected.

As this realization dawns, the mirror shows us seeking ways such as an inter-Mennonite December 3 consultation in Minneapolis that will help us find a way to witness more effectively, beyond sending relief to needy victims of our war. Local church councils have been asked to evaluate current efforts in a Mennonite consultation by correspondence in preparation for the December 3 meeting.

Our Rating

It is not clear whether Mennonites had any more insight or vision about Vietnam than any other Protestant group. Similar to other church groups, our most creative witnessing occurred in the seminary and college centers. We may also have the same proportion of "doves" and "hawks" as the U.S. Senate. We certainly have a higher number of pacifists than some denominations, but we do not have the machinery and staff people in Washington to alert us to crucial issues or help us to witness in the way some other denominations have done.

Out of this look into the mirror, I see four things which happened when Mennonites faced the tragic crime of Vietnam.

1. Most Mennonite congregations do not have a way to consider *any* social issues. We cannot even *act* on an issue such as Vietnam because we do not really have the structure to *even discuss* such issues. There is no group within the local congregation that spots issues and presents a problem so it can be seriously examined.

One attempt some have tried has been to use the Sunday school hour. Some resent taking the lesson time to "get off the subject." Others fear that Vietnam does not provide enough to talk about and the subject is already worn out. Of course, someone could do some real homework on Vietnam. Outside resource persons could be brought in. But these things are not in the machinery of most Sunday school classes.

Personally, I am for leaving Sunday school as primarily a Bible study with social concerns to be included by the lesson writers to interact with the biblical material. Bible study has to be done and this hour reaches the most people.

Lawrence Burkholder at Estes Park in 1965 suggested that the congregational meeting is a place to discuss such issues. Most such meetings, however, are too large for the kind of serious interaction that must take place on such issues. They are better suited for informational meetings.

Also, meetings limited primarily to the membership of our congregations implies that the conclusion reached at a members-only meeting is the position of that congregation. This tends to make the dove-position or the hawk-position a test of membership. It can subtly downgrade those that do not share the same viewpoint or do not have the verbal skills to defend their viewpoint. Congregations should discuss the issue if they can do so without pushing out members who have not been lifelong pacifists. The church is a missionary group, not a peace club

By far the most common response to this issue was to get someone to speak on Vietnam. Our congregational machinery is geared for this. Since not all problems can be dealt with in the speaker-audience-offering type of structure, social concerns that require something different cannot be considered.

2. Many church members were so disturbed by the inability of the church to deal with Vietnam, that they were unable to move. They did not join the organizations that could witness, or create the ones that could Christians need not insist that the whole church must believe and act as they do.

Much of the downgrading of the church's failure to speak overlooks the fact that the church is a missionary organization for sinners. It is not a group of people that are morally superior to nonchurch members. The church is open to both the draft-card burner and the John Bircher if they sincerely accept Christ as Lord. We are grateful that the church is missionary enough to include them both One of the miraculous things about a church is that it asks people to commit themselves to a fellowship that i

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und to be painful for them as they eet people with whom they do not ree. An inclusive church is much ore likely to find renewal than an clusive one.

Christ still calls us to act, even if cannot act as one whole congre- tion. If we cannot get into some ace groups or form our own com- unity Vietnam committees with embers of other denominations, we ve no one to blame but ourselves.

3. Many congregations are afraid conflict. Rural groups, in particular, el the need to submerge and hide nflict. Mississippi, one of our most ral states, is an example of a closed ciety, where a person who considers ange upsets the whole social system. us, social problems that carry con- t are too threatening to be discussed.

A prophet cannot be accepted in a osed society because he makes the adership look unvirtuous and poses e problem of whether or not the ophet should not be the new leader. a more fluid urban situation, the adership ignores the prophets or lerates them. But in a small town prophet creates havoc. He must be iminated or "the whole world will llow after him."

How then does a congregation, pecially a rural one, discuss a uchy issue? It will be especially fficult if a church has long been a ven from conflicts.

4. The church is not accustomed to ting like a protagonist in society. has been more accustomed to being controlling force in rural communi- s, with the power to keep dancing d Catholic teachers out of the hool system. It has the power to serve private places on the com- unity calendar, such as Wednesday ght and Sunday. Community leader- ip is in the church and controls mmunity problems.

Times have changed. The church no longer a controller but one of e competitors or protagonists. But e congregation still acts as if it erely had to let the congregational aders talk things over and the prob- n would be taken care of. It had tter join hands with other denominations to rally all the resources it can scrape up if it is even going to begin to cope with social problems.

Conclusions

If the above analysis of the Mennonite reaction to Vietnam is correct, at least four conclusions can be drawn:

1. We need congregations willing to shape their life and structure around the problems that face us, instead of screening out that part of the world that will not fit the speaker-audience-offering structure. This implies cooperation with other denominations on the local level, as well as appointing people to help us face the issue in our local congregation. Interdenominational cooperation will help us to admit that some problems exist which are too big for one congregation to face.

2. Congregations will need to stop acting as if the Fellowship of Reconciliation and other peace groups do not exist, and work with them. If those in the congregations who are ready to make a witness are not encouraged to go ahead working with a peace group on significant action to be taken, they will be frustrated at their own lack of witness. Once involved in a peace group doing study and research, they can witness with more understanding and authority to others within their church and be a valuable source of information for Sunday school classes.

3. Churches need to begin acting like missionary congregations. That is, they should expect conflict because the church is reaching people with different backgrounds. It is true that a rural congregation cannot handle conflicts easily, but God can, and conflict is an extremely valuable and necessary educational tool. A missionary church must bring its conflicts before God, thank Him for them, praise Him for His variety, learn how big God is, and ask Him how He might use them.

We need to learn that a fellowship is based on something deeper than polite agreement, and to learn how to do the missionary task of sharing our faith with someone who does not already share our belief. Most of all, a congregation dare not walk past a people dying by the side of the road, refusing to even talk about it because it upsets them.

4. Christians, like Christ, are protagonists in this world. This means that in a local community the Christian chooses sides. The Bible relates that God decided He should not do His reconciling job as the Almighty Umpire but had to step into the struggle, be offended, have something to forgive, and in this way be Our Reconciler. Christians need to understand that peacemaking is more than observing the conflict between white and black, American and Asian, rich and poor, giving MCC aid to patch up the opponents, and being loved and praised by both sides. The Christian's calling is to choose the side of the oppressed whenever this is made clear and not to stand on the outside as a "marriage counselor." When we stand with the oppressed, we have then suffered some offenses and have the right to work at reconciliation.

As one of the oppressed, we have the right to speak to our fellow sufferers in a way that an uninvolved observer cannot speak. To put this in another way, the state's job is the one of umpire and negotiator through its system of courts. The church's job is the one that Christ had, to be the reconciler of God to man and man to man.

As a church concerned about separation of church and state, we had better quickly seek ways to help members stop being umpires on Vietnam battles and stand with the side God tells us is the oppressed. This is not even deciding who started it. It is looking at a little shattered country and a huge comfortable one doing the shattering and asking for a Christian response.

I am not discouraged about the Mennonite response to the Vietnam tragedy. It confirms what the Bible tells us about our condition. Primarily, however, the Vietnam decision, like the decision put before the rich young ruler and the Good Samaritan provides a mirror for us. It reflects, in spite of all our words, where we are.

New Vision in South America

Peter Wiens

UNTIL THIS YEAR, Mennonites in South America had taken little interest in the Mennonite World Conference. This was unfortunate and wrong.

Wrong, because the second conference held in Danzig in 1930 was concerned almost exclusively with the needs of the Mennonites in Russia. Consequently, help came to our fathers in Russia and brought them to South America. This should have tied us in with the world conference.

But how could we participate? When we left Russia we came to the remotest corner of the world and settled here in the most primitive conditions imaginable. We were dependent completely upon the help of others. We were so poor that even the discussion of the vision of the world conference seemed like a luxury.

To our poverty was added the fact that most of these conferences were held in Europe and North America. Travel from here was almost prohibitive. While it was understandable that the conference should have been held where most Mennonites live, it did not help to tie us into the conference purposes itself.

That the general council of the world conference was able to meet in Paraguay this year for the first time was an experience without parallel.

In one of his lectures, C. J. Dyck mentioned that Mennonites may still be suffering from a martyr complex. This may be true, and I would add that in Paraguay we suffer from a pioneer complex. We still struggle with the basic problems of existence.

We are making progress in Paraguay, but slowly. Thus, when brethren of the world conference presidium and others come to visit us, we suffer from a feeling of inferiority.

When the members of the general council arrived here and fellowshiped with us in the Paraguayan Chaco from July 4 to 10, all prejudices and misconceptions disappeared. They gave us courage. They sparked a vision for world brotherhood among us. They helped us.

We were glad that the brethren from Europe and North America were impressed with our progress and our mission among the Indians. They saw in this one of the big reasons for our being here. We were glad that they noticed the joy and strength of our congregational life.

It is true, as Walter Gering said, that many people are rich in their poverty. Yes, we are poor in some respects, quite weak, but God is not limited to money and to the strength of men. He can and is achieving great things through weak instruments. This we have experienced in the Chaco.

It is clear, of course, that many of us in South America will respond to this new vision of the world conference by saying that we can, nevertheless, not go to Amsterdam for the 1967 sessions. And why not? Because we do not want to spend our money for travel. We are not rich but we would like to become rich. For many it will appear that the 40,000 guaranis ($300) needed for the trip would be better invested in clearing more jungle land.

Through the presentations of the members of the general council we have been reminded of the purpose of the Mennonite World Conference. It is not a super organization; it is not a new institutionalism or hierarchy. It is a fellowship of the faithful meeting to strengthen each other in their pilgrimage. No congregation is limited in the work it wishes to do, no articles of faith are required for adoption.

At world conferences we meet each other, we get to know each other, and to understand each other and how God has so wonderfully led in our individual and corporate lives. The Holy Spirit works everywhere. We need each other as a world conference to catch the vision of what God has done, and wants to do through us.

In the business sessions of the general council, the program for Amsterdam was prepared. It was a major responsibility for President Erland Waltner, Secretary C. J. Dyck, and the others to harmonize all the aspects of the program into a coherent whole.

Included in the program is to be a report on the Indian mission work and settlement work in the Paraguayan Chaco. The members of the general council who visited this work here saw it as a miracle of God. They were deeply moved by what they found as they participated with the Indians

We were pleased that many of the leaders from South American congregations were present in Paraguay fo the sessions. We were pleased at the vigorous expressions and sharing o concerns when the South American brethren were asked to speak to the entire question of the world conference. We opened our lives and shared our concerns in a way which could only be done here. Though many concerns were expressed, it became clea in the statements of the South American brethren that they want the world conference to come to South America It was not determined where thi should be but we were clear that we wanted it to come and that an invitation should be extended before 196 for the following conference.

The differences among the Mennonites are not only social but also national. How wonderful it is tha all nationalistic barriers fall whe we get together to discuss the worl of the Lord. In this respect, too, we are all brothers. No one feels inferio or superior. In Amsterdam this wil find expression in the fact that fou languages will be used—Dutch, German, French, and English. Everyon can speak in his own language. Almost it appears, that it will be i Amsterdam as on that first grea Pentecost where everyone spoke i his own tongue. The Conferenc theme, of course, is "The Witness o the Holy Spirit."

We sensed something of the movement of the Holy Spirit during th days when the general council members were in the Chaco. The sermon and discussions of the brethren gav abundant witness to this. We also ha wonderful fellowship in the spirit. Fo us the entire week was a high experience, but particularly, Saturda evening, July 9, when no less tha 1500 persons crowded into the Mennonite Brethren church for a farewe service. A fifty-voice Indian choi sang and several of their brethre gave testimonies. The cantata "Hallelujah, Praise the Lord" was sung b a large choir. On that evening w felt, particularly, the presence an power of the Holy Spirit among us

Truly, the Mennonite World Conference has a great significance for us We can have part in the work of ou Lord here on earth.

NEWS

Russians Rebel Against Church Laws

USSIA IS OFFICIALLY an atheistic ountry. But this anti-religious policy f the government does not blot out eligion. Reports from the Russian overnment itself seem to indicate hat religion, far from being dead, is naking a vigorous comeback after fty years of suppression.

Within certain rules and regulations, ussia allows a limited freedom of orship. Place the accent on limited. Church services must be held in roperly registered buildings. Instruction of children outside the home is ot allowed. Services in the open air re also forbidden.

Article 124 of the Soviet constitution says that "the church in the USSR separated from the state, and the chool from the church." But separation of church and state, Russian style, oesn't mean that the church is free. The law seems to protect the state om interference by the church, The onstitution doesn't seem able to protect the church from the many regulations set up by the government to estrict the activities of the churches nd their ministers.

But protests against the religious situation are beginning to mount. First, ame the two Russian Orthodox priests ho wrote a letter of protest to N. V. odgorny, the president of the Union f Soviet Socialist Republics.

These young priests, Nikolai I. Eshman and Gleb P. Yakunin, protested hat the government through its Council on the Affairs of the Russian Orthodox Affairs was interfering with the fe of the church. They listed a umber of complaints including meddling in the appointment of the clergy. See *The Mennonite,* June 28, p. 430; so July 5, p. 446; Sept. 20, p. 569.)

But the Russian Baptists also show iscontent with the restrictions under hich they live. Six Baptists were recently sentenced to prison for "influencing young minds by means of legally published books."

In the Russian village of Sokoluk, wo women were sentenced to five ears' deprivation of liberty for conducting a Baptist Sunday school for hildren. One of the women, Maria raun, has been identified as a Mennonite. Since the Mennonite church has never been registered with the government, many Mennonites have associated with Baptist Church of Russia. (See May 31, p. 367.)

"What appears to be happening both within Orthodox and Protestant circles is rebellion against these restrictions on the part of a number of Christians." This is the opinion of Ernest A. Payne, general secretary of Baptist Union of Great Britain and Ireland who has visited Russia on several occasions.

Direct information from the Christians of Russia is, of course, limited. But a hint of the wide scope of the religious rebellion has been seen in a report from a Russian government official.

Vladimir Kuriedov is the director of the state department for religious affairs which is attached to the Soviet Council. In an August issue of *Izvestia* he answered several questions from readers about relations between church and state in the Soivet Union.

One question related to Baptist activities: "What attitude should be adopted toward the activity of certain new Baptist associations?"

Kuriedov's response indicated that a group within the Russian Baptist Church had challenged the church's leaders. Apparently the group wanted Baptists to move more aggressively in evangelism. Satanic is what they called the Soviet laws restricting worship. They wanted to hold street meetings. They wanted to protest the teaching of atheism in the public schools.

The official Baptist leaders suppressed the rebels whom Kuriedov estimated to be about 5 percent of the Baptist membership. But the rebels didn't stay suppressed. They left the official Baptist Church and formed a separate Baptist organization. Claiming to be the true Baptist Church of Russia, they applied to the government for recognition. The tone of the Kuriedov report indicates that this request was turned down.

Undaunted, the group has gone ahead with its program. It organized street processions, published tracts, held prayer meetings in parks, and organized Sunday schools for children. Some of its efforts were protests against the Soviet laws restricting religious activities.

As a result, the government has taken legal action against a number of these rebel Baptists.

Kuriedov feels that most Baptists are good citizens and he hopes that the division in the Baptist Church will be ended.

The full text of Kuriedov's reply to the question on the rebel Baptists as released by Ecumenical Service is given below:

"As is well known, there is a church of evangelical Christian-Baptists in the USSR whose central body is called the Association of Evangelical Christian Baptists in Moscow. Some time ago a so-called 'initiative-group' was formed within this organization which opposed the leadership of the association and tried to dissolve it. The slogans of this 'initiative-group' were absolutely clear and unequivocal.

"They demanded the abolition of the Soviet Laws concerning religious worship, which they described as 'Satanic.' They called for unrestricted freedom to propagate religion not only in churches but also on the street and in public places, parks, etc. Also they demanded that atheist education in the schools be stopped.

"This group did not succeed in winning the support of the masses of believers, and was supported by only 5 percent of the Baptists. It then took the name 'initiative-group' and later assumed the title 'Organizing Committee for Convening a United Congress of Evangelical-Christian Baptists.' Under this name it became independent and proclaimed itself the spiritual center of all the Baptists.

"It urged the government to recognize it, instead of the Evangelical-Baptist center. Whether this illegal request reflects ignorance or shamelessness is difficult to say. The members themselves must decide who is to be responsible for the leadership of a religious organization.

"After its audacious attempt to take over the leadership of the whole Evangelical-Baptist organization had failed, the apostates began an organized struggle against the Soviet legislation concerning religious worship. In pamphlets, letters, and all sorts of writings, they published slanderous attacks on the Soviet state and its policy with regard to religion. They distorted the meaning of the laws concerning religious worship, and urged believers not to obey them.

"The initiative-groups even went so far as to organize processions in the streets of some towns, to hold prayer meetings in public places (such as parks), and to give religious instruction to children—thus infringing the legal ordinances.

"When it was pointed out to them that their action was illegal, the Baptist groups nevertheless continued their activities. It is therefore not surprising that some of them had to answer for what they did.

"The overwhelming majority of Baptists are honorable Soviet citizens. Owing to ignorance some of them were drawn into these illegal practices, contrary to the legislation concerning religious worship.

"The best attitude to take now is to teach them patiently that they can satisfy their religious needs, because the State guarantees them religious freedom and grants them the necessary protection. They will then realize that it is unnecessary to create a second Baptist center. Many have already recognized this and have returned to their former church leaders."

In other questions in the *Izvestia* article, Kuriedov was asked about the number of Christians in the Soviet Union, how religious activity is controlled, and whether religious organizations should not be banned altogether.

The government claims ignorance of the number of believers, "because no official register of Soviet citizens is kept showing their attitude toward religion." There is "no official document containing information as to whether the person concerned believes in religion or not."

Kuriedov draws attention to the laws stating that the church is separated from the state and education from the church, and all religious discrimination is strictly punished.

He comments at some length on the two recent decrees passed by the Supreme Soviet of the USSR. According to *Izvestia*, the two decrees "really show less stringency in the punishment to be meted out to those who for the first time have infringed the law concerning separation of church and state. On the other hand, citizens who have already appeared before the court of law (for the same reasons) are forced to shoulder greater responsibility."

Kuriedov continued: "Of course, in our country freedom of conscience does not mean what some religious persons abroad want it to mean, namely that the activity of religious associations must be unrestricted and that they can do anything they like—without regard for the legal ordinances of our country."

Russian law insists that religion must restrict its activity to satisfying the religious needs of believers, without thereby infringing public order. "Religion must refrain from any form of attack upon the personality and the rights of the citizen. It is forbidden by law to make use of a gathering of believers to oppose the interests of Soviet society, or to prevent the believers from fulfilling their duties as citizens or participating in the life of the state and of society.

"Furthermore, all superstitious customs that are dangerous to health are contrary to Soviet law; so are all deceitful manipulations whose purpose is to awaken superstition."

Concerning the duty of registration, to which all religious groups are bound to conform, the article says: "This registration is in the interest of believers and also in the interest of the state. It is proof that the religious association has received an official permit, in the legal sense. For their part the organs of the state assume the protection of the rights of the believers who belong to this religious association."

Registration of a religious group could be refused only "if its teaching or its cultic practices or any other actions infringe the law, or represe an attempt to exercise pressure upo the person and his rights."

The majority of the clergy in th USSR, writes Kuriedov, "are endeavo ing to keep the relevant laws, and t be loyal to all the measures taken b the Soviet government in the sphe of domestic and foreign policy."

In this connection the governme representative mentions "the contr bution being made by the Russia Orthodox Church, with Patriarch A exis at its head, and by the othe churches in the Soviet Union, in th struggle for peace, in face of the me ace of another world war."

In reply to the question about bar ning religion, Kuriedov expressly re pudiates all forms of open compu sion in order to combat religion.

"It has been known for a long tim that all forms of prohibition or ad ministrative pressure, as weapo against religious ideology, are ineffec tive," he says. "Atheist conviction (or any other convictions) cannot b forced on anyone, either through de crees or through other administrativ methods."

He quotes Engels and especiall Lenin, who advocated atheist propa ganda on a scientific basis and re fused to offend religion. The resolu tions of the Communist Party and c the government also point out ex tremely clearly that administrativ measures are inadmissible in the ideo logical struggle against religion.

"The Marxist-Leninist concept c the nature of religious ideology is th basis of the Soviet legislation concern ing religious liberty. . . . As long a the activity of a religious organiza tion remains within the limits set b Soviet legislation, it can exist, so lon as the believers belong to it."

Words and Deeds

Motive, the magazine of the Meth odist Student Movement, has bee designated the publication of the Uni versity Christian Movement, the ne organization of Protestant, Anglica Roman Catholic, and Eastern Ortho dox campus groups.

Deep Unrest in Atlanta

Don Bender, Grottoes, Va., is a volunteer in the Mennonite Central Committee program in Atlanta. He comments on recent events in that city.

The riots which troubled Atlanta durng early September have broken the acade of this self-righteous city. And as the facade of being a city "too busy to hate" was broken, the deep njustice to which Atlantans have subjected the people in their slums was aid bare.

But Atlanta did not repent. It sought, ather, to pin the blame on Stokley Carmichael of SNICK (Student Noniolent Coordinating Committee). While there was evidence that members of SNICK attempted to keep the iot going, there is no evidence that hey had a part in starting it.

The riot was a spontaneous outburst of anger from people who are being treated inhumanly and who have not received a sympathetic ear. It was an outburst of anger which had been stored up for years.

They had seen not only that Atanta has two different names for the ame street to distinguish between white and Negro sections but that it also has two standards in education.

Their recreational facilities are of he lowest standards, and they expeience police treatment which no middle class people would ever tolerate. They also recognized that the city had two standards for its services lighting, garbage pick up).

Mayor Allen, speaking to the mob from atop a car, claimed that riots were not the way to change things. The people knew differently. Not unil after the riot was there interest in providing recreational facilities for the Summerhill section. The people knew hey had not been heard before. This ime they were going to be heard.

The civil rights movement has not ouched these slum dwellers' lives significantly. It has primarily affected the Negro middle class. The Negro middle class community reacted strongly to the riots and condemned the rioters. They spoke from the viewpoint of the privileged and showed they were as out of touch with their brothers in the slums as were the white people.

Two main incidents constituted the Atlanta riots. The first occurred in the Summerhill section in the shadow of Atlanta Stadium. A policeman shot a Negro who was trying to escape him. The details don't need repeating, but the press failed to report that witnesses saw the policeman fire several shots unnecessarily after the man had already been wounded.

This set off the main incident as Negroes gathered and began throwing bottles and bricks. The police dispersed the crowd with tear gas and no great damage was done.

The second incident occurred a few days later when a white man, without provocation, shot two Negro youths, killing one instantly and leaving the other in critical condition. But even this, outrageous though it was, was not enough to again arouse the smouldering flames of anger.

That occurred when a policeman investigating the incident was slightly injured and an ambulance called to the scene took the white officer to the hospital, leaving the dead and dying Negro youths sprawled on the street where they had been shot down.

This happened at North Avenue and Boulevard, at the border of a slum known as Buttermilk Bottom. But neither this nor the Summerhill riot of a few days before are important in themselves. They are only two expressions of a deep unrest which continues to seethe in the volcanic slums of Atlanta.

Mennonite House, our voluntary service center in Atlanta, is located several blocks from where the second riot occurred but it could just as well have happened in our immediate neighborhood.

One night during the rioting as Bob Souder, one of our volunteers, walked down a nearby street, he was closely watched by several boys standing on the corner. Finally one remarked, "That's Bob, he's all right." They relaxed their vigilance.

The full meaning of that statement was apparent a few minutes later when a truck with a white driver passed down the street and was met with a hail of bricks from these same youths.

Congo Rebels Receive Aid

Archie Graber, a Mennonite missionary, is director of relief for the Congo Protestant Relief Agency in Kwilu Province. He writes the following report from Kikwit.

Monday morning, Sept. 12, a Congolese pastor, a chauffeur, and I left with a load of food and clothing for a refugee camp some ninety miles away. The roads were open for travel, but we had to present the proper passes to soldiers at various checkpoints along the way. One checkpoint was guarded by local men armed with bows and arrows.

At 5 P.M. we arrived at the village, which is located in an area where the rebels are still active. The chauffeur and I slept in a building which had been ruined by the rebels.

During the night we were awakened by whispering outside the house. We were not comfortable about it all. In the morning we discovered that those talking had been the rebels.

A group of twenty-eight of them had been in hiding in the forest near their home village. When they heard we were coming, they decided they would have the missionary and the pastor plead for them before the Army. They told the officer they were from the village and that they had been misled into joining the rebels. Now they wanted to surrender.

They were not beaten or otherwise cruelly treated by the army personnel. They were told that they would be accepted if they settled down in the village immediately.

When we gave out clothing to the villagers, the twenty-eight former rebels received their share, too.

This experience will not soon be forgotten by any of us.

Hopi School Begins Classes

The Hopi Mission has begun another school year with about fifty students. Of the three new teachers in the Oraibi, Ariz., school, two are from Saskatchewan.

Marie Wiebe, Watrous, Sask., teaches grades one and two; and Helen Fehr, Hague, Sask., kindergarten.

Also from Saskatchewan, are Mr.

and Mrs. William Peters, Laird. He will do maintenance and drive a bus.

Leona Schrag, Ritzville, Wash., is the new teacher for grades three and four. Former teachers on the staff are Aganetha Penner, Mountain Lake, Minn., teaching grades five and six, and Harold Nussbaum, Berne, Ind., teaching the seventh and eighth grades and serving as principal.

The Isaac Froeses have returned from their three-month summer furlough. He is pastor at Oraibi.

The Albert Jantzens, missionaries at the Bacabi and Hotevilla stations, plan to leave the field on a three-month furlough early in October. Janzen was the speaker on Sept. 11 at the monthly day of prayer held with Baptist mission stations working on the Hopi reservations.

Anna Baerg still is our veteran missionary working at Old Oraibi and Hotevilla, and the Daniel Schirmers are in charge at Moencopi.

CHURCH RECORD

Calendar

General

Oct. 26-Nov. 2—Pastors' Seminar, Elkhart, Ind.

Nov. 13—Stewardship Day.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Central

Nov. 2-6—Wayland, Iowa, Eicher Emmanuel Church, special services, Wilbur Nachtigal, speaker.

Nov. 12—Bluffton, Ohio, Bluffton College, Early Music Quartet.

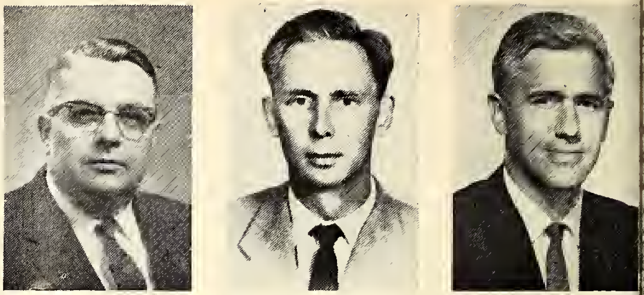
Nov. 13-16—Sugarcreek (Ohio) Church, Eastern Ohio churches fall conference.

Western

Oct. 30-Nov. 2—North Newton, Kan., Bethel College, Menno Simons Lectures, J. P. Jacobszoon and Robert Friedmann, speakers.

Nov. 3 — North Newton, Kan., Bethel College, "Which Way Africa?" John Akar, speaker.

Nov. 13, Hutchinson, Kan., First Church, harvest festival, Paul Lin, speaker.



Ewert, Lapp, Wismer (Workers).

College Scores

Defiance 28—Bluffton 7
Kansas Wesleyan 46—Bethel 0

Deaths

Abraham B. Becker was born May 3, 1889, in Independence, Ore., and died Aug. 20. He was a charter member of Bethel Community Church, Santa Fe Springs, Calif.

Rudolph J. Franz, Grace Hill Church, Whitewater, Kan., was born Nov. 3, 1911, near Goessel, Kan., and died Oct. 9.

Agatha Friesen (Mrs. Frank A.), Bethesda Church, Henderson, Neb., was born Aug. 5, 1900, in Butterfield, Minn., and died Sept. 29.

John M. S. Hofer, Hutterthal Church, Freeman, S.D., was born Nov. 18, 1880, and died Sept. 30.

John A. Reimer was born Nov. 19, 1899, in Reno County, Kan., and died Aug. 29. He was a charter member of the Buhler Church.

Justina Hiebert Riesen, Trinity Church, Hillsboro, Kan., was born Oct. 4, 1899, and died Sept. 30.

Marriages

Monte Cooper, Newton, Kan., and *Janet Budde,* First Church, Newton, Kan., on Oct. 14.

Bruce Hoffer, Zion Lutheran Church, Newton, Kan., and *Carol Ann Voth,* Grace Hill Church, Whitewater, Kan., on Oct. 15.

Merlyn G. Johnson, New Hopedale Church, Meno, Okla., and *Janice Elaine Goering,* Eden Church, Moundridge, Kan., on Oct. 15.

Larry Lampe, Christian Church and *Wanita Risley,* Bethany Church Kingman, Kan., on Oct. 16.

Gary Dean Muzzy, Gospel Church Peoria, Ill., and *Judith Litwiller* Hopedale (Ill.) Church, on Oct. 1.

Dennis Wayne Strahan, Salina, Kan. and *Iris Gail Koehn,* First Church Newton, Kan., on Aug. 20.

Baptisms

Eicher Emmanuel Church, Wayland Iowa, on Oct. 2: Mary Schlatter Kathleen Freyenberger, Sandra Widmer, Ted Simpson.

First Church, Halstead, Kan., on Oct. 16: Ronald Auernheimer, Loren Martens, Rachel Ortman, Janet Penner

United Church, Atwater, Calif., on Sept. 30: Karen Ratzlaff, Willard Schroeder.

Workers

Erland Bergen, Bethesda Church, Henderson, Neb., son of the Henry Bergens, is in 1-W service at Kern View Hospital, Bakersfield, Calif.

Roger Busenitz, First Church, Newton, Kan., has entered Pax service He left Oct. 11 for orientation and will serve in Nyanga in the Congo.

Ronald Balzer, Hebron Church Buhler, Kan., is in 1-W service at General Rose Hospital, Commerce City, Colo.

Dwight Claassen, First Church Newton, Kan., has been commissioned to serve in 1-W service at Downey Calif.

Tom Dick, Hebron Church, Buhler, Kan., is in 1-W service in the Denver (Colo.) Medical Center.

Delvyn Epp, Bethesda Church, Henderson, Neb., son of the Pete H. Epps left Oct. 16 for International Voluntary Service in Vietnam.

Philip Epp, Bethesda Church, Henɜrson, Neb., son of the Isaak P. pps, is in 1-W service in Kern View ospital, Bakersfield, Calif.

John Ewert, Freeman, S.D., has ·signed as president of Freeman Jun- ·r College, a position he has held nce 1958. The resignation will be- ›me effective on June 1, 1967. He ined the faculty as an instructor and rector of teacher education in 1948 ıd served as dean from 1954 to 1958.

LaRhue Friesen, Bethesda Church, enderson, Neb., son of the Carl Frie- ns, has entered Pax service. Follow- g several months of language study Belgium, he will serve in the Congo.

Paul W. Lapp, professor of ancient ear Eastern history and archaeology the American Schools of Oriental esearch, Jerusalem, will lecture at ennonite Biblical Seminary, Elkhart, ıd., on Nov. 8, at 10:00 A.M. and 15 P.M.

Robert D. Neufeldt, Hebron Church, ıhler, Kan., is in 1-W service in ommerce City, Colo.

Carol Regier, Bethesda Church, enderson, Neb., daughter of the mes Regiers is serving one year voluntary service at State Hospital ıd Training Center, Ft. Wayne, Ind. ıe is working in the area of speech ›rrection.

Danny Schrag, Eden Church, oundridge, Kan., is in 1-W service Beatrice, Neb.

Donald G. Wismer, Ann Arbor, ich., has recently been appointed the staff of the Oaklawn Psychiatric ɜnter, Elkhart, Ind., as a psychiatric cial worker. He will be a member one of the outpatient psychiatric ams and will have responsibilities in e day-care program. Previous to ›ming to Oaklawn, he worked with e W. J. Maxey Boys Training :hool, Whitmore Lake, Mich. He is graduate of the University of Michi- ɹn School of Social Work.

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DISCUSSION

Unity of the Body of Christ

Peter Derksen, 10853 Kamezaki, Hyuga, Miyazaki, Japan, a missionary to Japan, submitted the following article.

Unity within the body of Christ is required by the nature of the triune God, the nature of the church, and the mission of the church. Having said this, we cannot take the matter of unity lightly. Just because some give an unbalanced emphasis to unity, we dare not fall into the equal error of de-emphasizing it. Certainly, Jesus and the New Testament epistles attach a great importance to unity.

However, as is true with regard to any other aspect of Christian truth, we make it impossible to understand the true nature of unity when we separate it from the other elements of Christian truth and treat it as a thing by itself. This, it seems to me, is part of the weakness of the modern ecumenical movement. Unity which comes at the expense of basic Christian doctrine, is not the unity of the Bible. Biblical unity is the product, the fruit, of something else, and we cannot have unity without the "something else."

One more thing needs to be said in this connection. Too often, we fall into one or the other of two extremes in our discussion of unity and thus largely rob ourselves of any fruitful results. On the one side, unity is treated is such a way that it becomes almost totally a product of human endeavor. On the other side, it is stated that unity is something which is God-given, and therefore (it is implied if not expressed) we as Christians need put forth no effort to realize and manifest this unity. The first part of this statement is certainly true and basic, but the conclusion drawn from it is not in harmony with biblical teaching.

The Bible speaks of the unity of the faith. Our Christian faith is based upon revelation. This revelation we have especially in the Scriptures of the Old and New Testaments. All of our faith comes to us from the Bible. Thus, it is impossible for us to think of unity within the church apart from the revealed Word of God. As God's people we are the people of a book. No, we don't worship the book. But we accept it, believe it, and follow it as God's authoritative and infallible Word to us.

Apart from the Bible we cannot fully know God. God has revealed himself in His Son. But we cannot know the Son, and through Him the Father, apart from the Bible. This means that doctrine and unity can never be separated. It is impossible to deny the incarnation, the vicarious death of Christ on the cross, and His resurrection and still know Jesus Christ, the Son of the living God.

To be realistic, we must admit that perfect doctrinal unity in all points is a goal to be strived for, but it has not been achieved in the history of the church thus far. However, there can be agreement on the essential or basic doctrines of the Christian faith. The fact is, that just such unity does exist among Christians who have experienced the new birth and who love the Lord Jesus Christ, and accept the inspired Word of God as the supreme authority in all matters of faith.

The Bible also speaks of the "unity of the knowledge of the Son of God." This means that our unity is a spiritual unity. We *know* each other as brethren only as each one of us has come to know Jesus Christ as Lord and Saviour. Our relatedness to each other depends upon our relatedness to Jesus Christ. Through repentance and faith we have become partakers of a new life and a new divine nature.

Thus Christian unity is produced by a common belief in the one true God of the Bible, a common participation in the new life which is in Christ, and a joint membership in the one body of Christ. Unity is, therefore, something which comes basically from God, not from man. It is obvious, then, that there can be no real unity between those who have experienced this salvation, and those who have not experienced it. Furthermore, while we are burdened for the salvation of the whole world and endeavor to win as many as possible into His fellowship, we must also have a concern for the purity of the church. We must always remember that the church is a divine organism and temple, being built by Him, not a human organization.

It is my desire, on the individual level, to make my circle of fellowship as large as God's circle of the redeemed ones here on earth in my time. I believe we must never cut ourselves off from fellowship with any person who belongs to Christ, unless it is for biblical disciplinary reasons. We must recognize our need of every other member of the body of Christ. Unwillingness to acknowledge anyone as a brother whom Christ has acknowledged as such, is a sin. This is one area in which we as evangelicals have often failed. And by refusing to recognize another true Christian as a brother in Christ, we have forfeited many opportunities to help him in his Christian life. Labels, denominational and theological ones, have done us a disservice in this area.

We may also be able to have fellowship as groups of individuals across denominational lines in Bible study and prayer, and in local service projects. Similar fellowship and cooperation can be engaged between denominations. Certainly the National Association of Evangelicals is an example of this in the United States, and there are many similar organizations in other countries.

The Holy Spirit may lead us to organizational merger, and we should be open to this. However, this must never violate the biblical nature of the church. It must be on the basis of biblical revelation and authority, of essential doctrinal agreement, and of experiential salvation in Jesus Christ.

Jesus Christ prayed for oneness among believers, so "that the world may believe that thou hast sent me." This means that unity and the mission of the church in the world are very closely related. This also means that the church and the world are very closely related. This also means that the church must, somehow, make its unity visible to the world. It is in this area where we as evangelicals cannot simply sit back and say that biblical unity is a given unity which already exists and we don't have to do anything more about it. No, we must strive for a greater manifestation of real unity. Only in this way can we be obedient to the Lord and His Word, and show Christ to the world so that the world may believe.

We believe that much of the present ecumenical emphasis on worldwide organizational unity is misdirected because it ignores and violates much of biblical truth, and will, therefore, not be able to show to the world that oneness which leads to faith in Christ. However, we must be positive in our approach. I believe there are basically two ways by which we can make ou unity visible to the world, and thes two may lead to a third way.

First, we must pray and strive fo greater love among all Christians. Th early Christians received this testimon from the world: "Behold, how the love one another." There is no substitute for this. Jesus said, "By this al men will know that you are my disciples, if you have love for one another" (John 13: 35). Love is a gift fron God. It "is shed abroad in our heart by the Holy Ghost." But how will th world come to believe in our God i they don't see His love operativ among us? No amount of organizational unity will be impressive, i the world sees bickering, fighting, devouring, harsh criticizing, and judgin among us. Sincere love for one another will show our oneness to th world and they will be attracted to ou Christ.

Second, the true unity of the churc will be made visible to the worl only if the church can present on unified message from God to th world. This is where the basic erro of much of the ecumenical thrust o our day lies. It is said that we mus have visible unity in order to perfor the mission of the church. This is tru But it is also said that there mus be no creedal tests for this organizational unity. The effect of this is tha such a church has no unified answe to the basic question of man: "Wha must I do to be saved?"

In the process of trying to achiev a particular kind of unity the churc has lost its message and has no biblic Christ to present to the world. Th world will once more begin to liste to the church if we with one voic proclaim in clear tones the gosp of Jesus Christ. Our oneness mus manifest itself in our message.

Third, if the above unity exists, i can and will, in some instances, manifest itself in organizational unity. W are not opposed to the concept of on church in the world. This is a biblic concept. But it must be the tru church, and we must not put undu emphasis upon organization. Let u always be willing to give up denominationalism where the Spirit so lead But let us also remember that bigge organization is not always a bette servant of spiritual ends. Organizational union must have a sound biblic basis, and must depend on a godl wisdom to discern whether or not i will be a better instrument in the fulfilment of the church's task.

WHAT IS A GIFT ANNUITY AGREEMENT?

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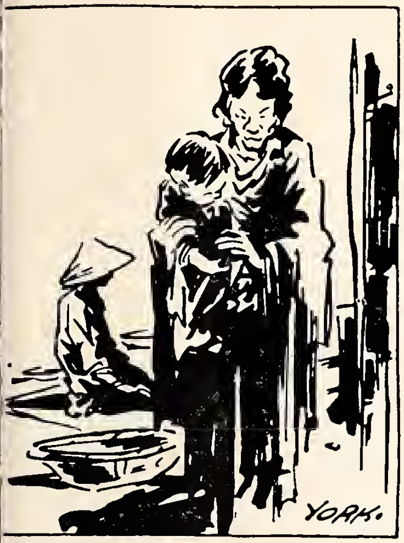
Vietnam -- More Deeds, Less Talk

Loren Lind



"I hope that neither the communists nor the Americans try to rescue us tomorrow."

A COLLEGE CLASSMATE, now a missionary in Saigon, wrote an article last January that pinpointed the Mennonite predicament in Vitenam.

He felt strongly, he said, that American Christians "committed to Christ's way of love and peace" should be in Vietnam. But he added: "I am tempted to wash my hands of the whole American military involvement here and leave the country in protest—or do something to get kicked out of the country. But Christ is here, and His servants must be here. Still it is difficult to know what His servants can or should do."

Whether we live in Vietnam or America, we are caught with the same problem. We are identified, whether or not we want to be, with the atrocities committed by American troops, allies, and airplanes. We can sense at long distance the moral anguish of Luke Martin, the Vietnam missionary.

We are against this war, and yet we are all a part of it. We want to cry out for peace, but we don't know how to say it clearly enough. We are still groping for an adequate Christian response to this war.

The Vietnam issue of *The Mennonite,* published January 25, was an excellent help. This issue traced the devious history of American intervention in Vietnam. It described a little of the suffering—one doctor for every 22,500 persons in that land of guerrilla bullets and napalm bombs. It mentioned the "weakness" of U.S. policy—"a policy resulting in the pulverization of South Vietnam." It told about Mennonite and other Christian relief amounting to $350,000 in gifts.

It suggested, finally, that Mennonites back home who are willing "to face the loneliness, and maybe the hostility, of making a witness" could band together to sponsor a newspaper ad about the war, as one group did in the Goshen *News.* Other things to do? Read good magazines, write letters to public officials, sponsor speakers' bureaus, hold talk-it-over sessions, or go into relief work yourself.

These, of course, are the first things we can do. For people used to Wheaties every morning and color TV after dinner, it takes courage to do these things. But considering Vietnam, all this can hardly be called adequate.

"If one disagrees with the use of torture by our Vietnamese allies, the forceful movement of people into hamlets, the burning of men, women, and children with napalm bombs, and the bombing of North Vietnam," writes William Keeney, chairman of the MCC Peace Section, "then some extreme expression of dissent is called for. Any mild protest would be . . . child's play in a man's world."

As for official pronouncements on war, we have plenty. Thirteen years ago the General Conference declared war to be sin, "altogether contrary to the teaching and spirit of Christ and the gospel." Many times before and since we have taken a stand on war.

Last year, meeting at Estes Park, Colorado, the delegates drew up a resolution on the war in Vietnam. "We call on the United States government and the governments involved immediately to halt and disavow the bombing of noncombatants," they said, and proceeded to make a number of respectable suggestions. These are listed in the Vietnam issue of *The Mennonite* under the title, "What the Churches Have Said."

If that is what the church is saying, nobody but the church is listening. The world, like Eliza Doolittle, is sick of words. It would like to see Christians, if they mean what they say, put their bodies where their words are.

Mennonites have a long tradition in doing just that. During the Reformation we were notorious for it. Even up to World War I, Mennonites were the troublers of America, much as the Old Testament prophets were the "troublers of Israel." That is what

William Keeney told a meeting of the MCC Peace Section last January. But, he asked, "Who are the troublers of America now?"

Hardly the Mennonites. Something happened, in the years since World War I, that we hardly could have suspected. While we faithfully repeated the deeds of those heroes who went to jail instead of war, the government got used to us. It saw we would not go to war, so it made provisions for us. It agreed to let us off if we would quietly and conscientiously register and go into CPS or 1-W instead—which we gladly did.

In time, conscientious objection became an almost honorable thing. The more honorable it became, the more meaningless it got as a witness against war in America. Today, in fact, men who will not fight are paid $250 a month to work in hospitals not far from home. As long as they file quietly into 1-W, VS, or Pax, like monks into a monastery, nobody will complain very much. The nation can continue its bloody business all the better without a few bothersome conscientious objectors.

For that reason, I am convinced that mere conscientious objection to war has become inadequate. Refusing to go to war is probably the least a nonresistant Christian can do for peace. New methods are needed to crack the cool efficiency with which our nation is committing murder in the name of freedom.

The time has come for Christians to place their bodies into the cogs of this nation's war machinery so that the killing cannot go on without being noticed. There are a few people who see this more clearly than the rest of us. We can learn from their deeds.

Last April a group of Quakers tried to send medical supplies to the Red Cross in North Vietnam and to schools there believed to have been bombed by U.S. planes. The New York post office refused to send cotton bandages, guaze dressings, antibiotics, and anesthetics because a federal regulation forbids sending packages to North Vietnam.

Why did the Quakers try it? Because, said their leader, Ross Flanagan, they wanted "to extend humanitarian relief to all who suffer in war, regardless of their national allegiance or political sympathies."

Mennonites share this concern. Should MCC channel $350,000 in relief to South Vietnam, where it is bound to be identified with the American military effort, without sending aid to the North which is also in dire need? Perhaps Canadian Mennonites, who live under less stringent postal regulations, could explore this possibility.

Brewster Kneen, a Christian pacifist, used another means of witness. He refused to pay $72.22 in taxes he owed last year. Instead, he sent a letter to the Director of Internal Revenue in Brooklyn.

"The war in Vietnam," he wrote, "is a blatant contradiction of the ideals of freedom . . . our country was founded upon. . . . As a Christian and an American, I must dissociate myself from this criminal behavior. . . . I see no alternative to withholding my tax due as a form of resistance and protest." He sent his $72.22 to a relief group instead.

Tom Rodd, a nineteen-year-old Quaker from Pittsburgh, is sitting now in the federal reformatory at Petersburg, Va. Two years ago he decided he could not conscientiously cooperate in any way with military conscription. He refused to register for the draft, received a two-year suspended jail sentence, and was put on probation. Last December he took part in a nonviolent war protest at the Vertol Helicopter Plant near Philadelphia, thus violating the terms of his probation. At his trial before Judge Louis Rosenberg last January, Tom Rodd explained why he did it.

"I am forced by my conscience to stand as a representative of the suffering millions of Vietnam," he told the judge. "I am forced to stand for the girl child burned to death in Bien Hoa, for the refugee cold and hungry in a camp on the outskirts of Saigon, for the weary guerilla fighter, for the Buddhist monk who is now a handful of ashes, for the thousands with no legs, thousands more with no eyes yes, even for the U.S. Marine now slowly dying in a Philadelphia hospital. . . . I stand for them."

Judge Rosenberg sentenced him to four years in the federal prison.

In April this year, six pacifist members of the Committee for Nonviolen Action, led by eighty-one-year-ol A. J. Muste, went to Saigon to hol a peace rally in front of the U.S. Embassy. Just as they neared the embass gates, Saigon policemen carted them off to the Saigon airport and flew them to Hong Kong. But before stagin the rally, the pacifists had spent week talking to groups of students Buddhists, professional workers, an intellectuals, all Vietnamese.

"If you talk about peace," on Buddhist told them, "you are condemned as a communist. Almost a the people in Vietnam want peace They are afraid. They are intimidate by the government and the police. Another middle-aged man thanked th pacifists for coming. It had helped th Vietnamese, he said, "to know th difference between the American government and the American people."

If a small minority of Christian would make this much effort to l the world know the difference betwee the American government and th church, Christianity would have brighter future in Asia.

All this is not to deny the Christian's duty to work for the redemptio of men's souls. But this may be don on a picket line as well as on a churc bench. A Christian must bear th poor man's burden if he is to spea the word of Christ.

Some will object to the instanc I have cited because they involv civil disobedience, a matter that ca never be taken lightly. But the high law of God claims first allegianc If anyone should understand the plac for civil disobedience, Mennonit should. Their history is stained b the blood of those who obeyed Go rather than man. Let these instanc serve us, if not as examples, then a incentives. Our own witness can b only as strong as our insight an courage.

LETTERS

aith-building Material

EAR SIR: “Miracles, He's That Kind f God” (Oct. 11) was a wonderful ticle, both enlightening and inspir- ig. This is faith-building material, ositive and sure.

This is the life that is thrilling and iallenging. Keep articles like this efore your readers and they will row to fruitful maturity. *Dan U. alke, Rt. 2, Bluffton, Ohio 45817.*

elevant Bible Lessons

EAR EDITOR: Curriculum writers ften wonder if their literary efforts e read. The letter in the Oct. 11 sue of *The Mennonite* concerning ie Sept. 18 temperance lesson con- rmed that often the lesson comments e not read.

The correspondent felt, “that per- aps the lesson approach was basically error. It seemed irrelevant to dis- ıss the evils of alcoholism rather ian its causes. We need to ask why ien seek solace in drink and inquire hat Christians must do about these iings which ‘drive men to drink.’ ”

The Adult Bible Study Guide for ıly-September devotes a whole page 96-97), about 360 words, to “Why Ien Drink.” Reasons given include ocial customs, contaminated water, id pressures. Pressures include dan- r, competition, internal conflicts, and ibearable problems.

Pages 98 to 99 present a spiritual iswer to alcoholism. The Oct. 11 tter implies a social-action alterna- ve. Possibly both are necessary. Any- ie living around the Woodlawn hurch would see plenty of things which drive men to drink.” However, airfield County, Conn., the home of e wealthiest Madison Avenue execu- ves, has the highest per capita con- ımption of liquor of any county in ie U.S. Let us not reject the spiritual iswer.

“Relevant” and “involvement” are ie shibboleths of our day. From iany quarters we hear that the uni- orm lessons are not relevant. Curricu- ım writers are not omniscient and innot foresee every application of blical truth for every individual in the General Conference. No one man can add to skill in biblical studies all the skills of a social worker, psychiatrist, politician, lawyer, and businessman. What the writers seek to do is to lift out basic truths and suggest possible applications. It is up to the teacher to consult experts in other fields and present a meaningful lesson for his particular audience.

The April-September adult quarterlies have discussed such relevant topics as evangelism, statesmanship, modern idols, responsible government, selfishness, church courts, civil justice, protesting to government, prosperity, business ethics, church renewal, legalism, teen-age rebellion, Mennonite worship, nonconformity, blue laws, parenthood, care of the aged, killing by act and attitude, marriage and divorce, lawful ways of stealing, forms of deceit, and speaking the truth.

When we say the uniform lessons are irrelevant we may be justifiably criticizing fallible curriculum writers. But we may be indicting the Bible, saying it does not deal with human problems. We may be indicting Jesus, assuming He has nothing to say to our situation. We may indict God, saying that He has not spoken a sure word for our present need. We may be indicting the church, forgetting its long history of social reform.

We may be deifying mankind as sufficient to lift itself up by its own bootstraps. We may deify a particular social movement as being the ultimate expression of good. We may be claiming that another document now supersedes “irrelevant” Scriptures.

One of the subtopics last quarter was “God a Cosmic Handyman.” The snare of the “irrelevance” movement is just this: making God a Heavenly Waiter to take our orders. Jesus Christ is Lord and “every knee shall bow” to Him. Perhaps we had better let Him set the agenda and study His Document to find out how we can be relevant to Him. *Heinz Janzen, Dalton, Ohio 44618.*

About Letter Writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked “personal” or “not for publication” are also appreciated and, of course, will not be published. Editor.

CONTENTS

*A Hard Look in the Vietnam Mirror 658
New Vision in South America 662
News 663
Church Record 666
Discussion 667
Vietnam—More Deeds, Less Talk 669
Letters 671
Editorial 672

*Supplemental reading for the Sunday school lesson of Nov. 6.

COVER

Vietnam mother and child in a hospital clinic.

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THE MENNONITE

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How many sides does a war have?

In the case of Vietnam, the standard American answer is two. Viewed from a distance with a little listening to the radio and a little reading in the newspaper, the comfortable American assumes that this dirty, little war is a struggle between the communists and the Americans.

But each side in turn can be subdivided into several parts. We know that the United States claims to be aiding the South Vietnamese government of Saigon. This government is a military government. It does not represent the people. It would collapse tomorrow if American aid were withdrawn today.

On the other side is a Vietnamese government in Hanoi, usually called North Vietnam. Press reports would seem to indicate that this is the major source of opposition. However, the major force in the Vietnam war is not Hanoi or North Vietnam. It is really in a group in South Vietnam often called by the derisive name, the Vietcong. They call themselves the National Liberation Front. The NLF contains people of a number of political parties besides the communists. It is a coalition group formed to oppose the Saigon government. Our best information indicates that the Communist Party is the dominant group in the NLF. Hanoi, of course, has been aiding the NLF, but Hanoi would probably not be pushing the war if it were not for the NLF.

So there are already four sides to this war. But a fifth group still remains. These are the people who do not want to take sides. They are the peasants and others in both South and North Vietnam who are caught in the crossfire. These are the people who bear the brunt of the suffering and the dying. These are the people who need the witness of Christian love.

How many sides does a Christian relief program have in wartime?

Ideally, it should have no side. The purpose of a relief program is to aid all who are in need, regardless of the side they are on. But it doesn't always work out that way in practice.

The ministry of Vietnam Christian Service, the Protestant interdenominational relief agency administered by the Mennonite Central Committee, is confined to South Vietnam. The suffering here is certainly more than even several groups can cope with.

But because we are Americans and not Asians, we serve in South Vietnam in those areas controlled not by the NLF but by the Saigon government and American armed forces. Even though we make it plain that as Mennonites we do not support the American and Saigon military action, yet our services contribute at least indirectly to the war effort. Perhaps this is one of the reasons we are allowed to be in South Vietnam at all.

Because of the confused nature of the Vietnamese war which has no clearly defined front lines of action, we are not always sure that the people coming to our relief centers are not sympathizers with the NLF. Our aid, of course, is available to all. No political tests are given. But even so, our aid is almost totally confined to the areas controlled by Saigon.

So in our practices, it appears that we support the American-Saigonese forces. But how can we provide aid to the sick and dying in the areas controlled by the National Liberation Front and in the areas controlled by Hanoi? Because we are Americans and not Asians, we have little contact with these groups.

As a token of our concern, the Mennonite Central Committee did donate $500 to the East Asia Christian Conference last year. This Asian group of Christians was asked to use the funds to send medicines to North Vietnam. We were not able to confirm the delivery and use of this gift.

During the late summer and fall, several Quaker groups in the United States have also sent token contributions to North Vietnam through the International Red Cross and the Canadian Friends Service Committee.

Two Baltimore Quaker groups obtained a license from the U.S. State Department to send medical supplies to North and South Vietnam. The three-month license limited the value of goods to be sent to $1000. These were the supplies sent via International Red Cross in Geneva. The Red Cross will supervise the distribution of the supplies.

The Canadian Friends Service Committee with the aid of Quakers in the United States sent about $300 worth of medicines to North Vietnam in September. These were sent via a Soviet ship that sailed from Montreal. These gifts were to be distributed by the North Vietnamese Red Cross.

All these are token amounts. Do they have more than protest value? Do they ease the consciences of us in America more than they heal the wounds of Asians on the other side?

We should make more than a token witness, but we should make at least that much of a witness.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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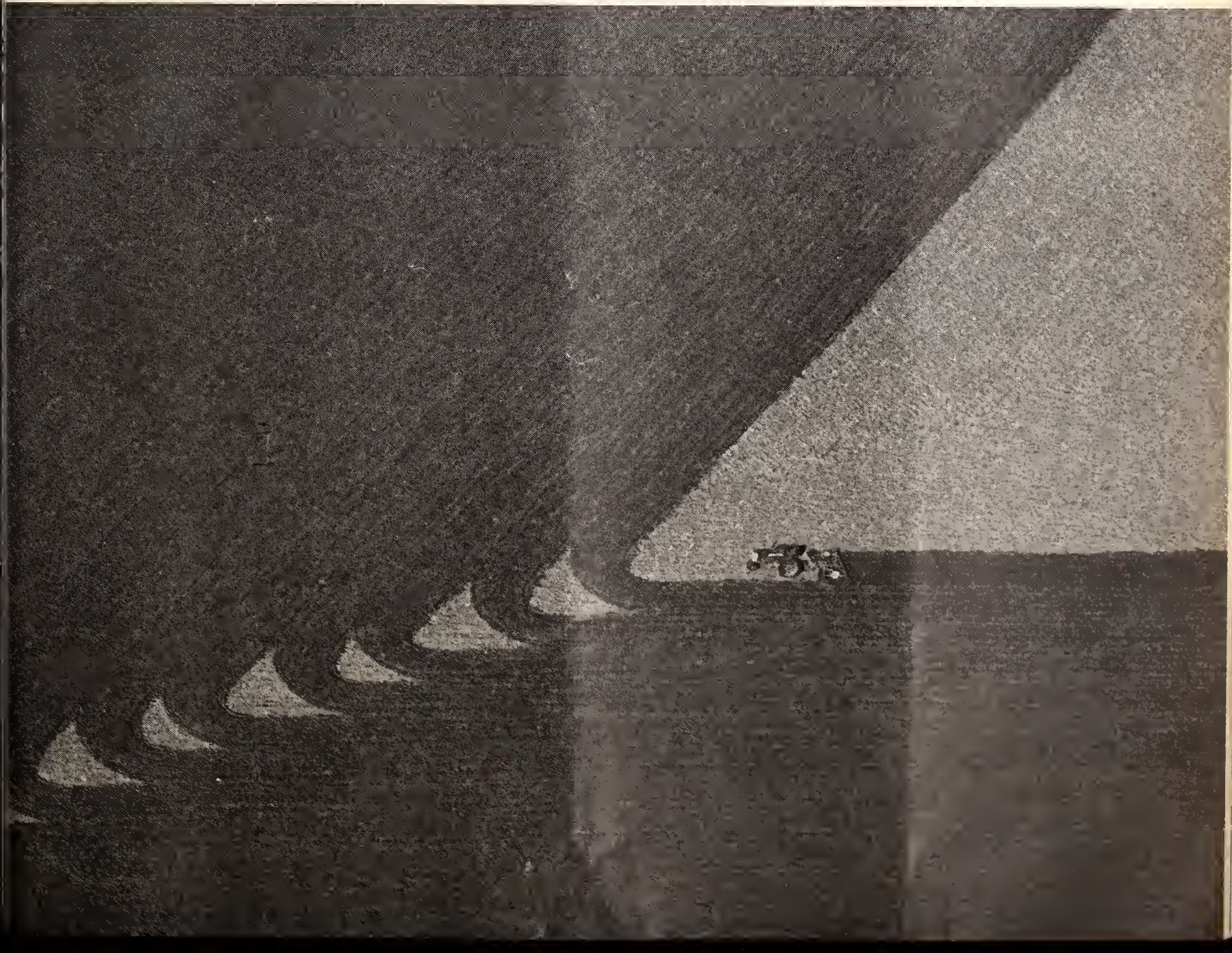


South Africa's Exiled Chie

Harry M. Savacool

ALBERT LUTHULI, A teacher in Adams College in South Africa, was facing a difficult decision. It was 1935. After a long struggle for an education he was finally a member of the faculty of the college. He liked his work. The quiet atmosphere of the college life appealed to him.

Now word had come that he had been chosen as Chief of the Amokholwa People in the Groutville Mission Reserve. His grandfather had been a chief. Albert knew something of the difficult administrative work involved in the work of a chief.

He liked the refined life of a teac er. He shrank from the turbulence politics. Every selfish interest mov him to remain at Adams College. first he was inclined to do just th But he knew that he could render real Christian service as chief of t Amokholwa. After much prayer f God's guidance, he accepted the p sition.

For ten years he was chief. was the chief administrative offic of the tribe. To Albert Luthuli t was not just a place of dignity a honor. Dedicated Christian that

s, he set out to do everything for
ir spiritual and physical welfare
t he possibly could.

He did much for them spiritually
t felt frustrated as he tried to lead
m out of their dire poverty. There
s not enough good land. In South
rica the government had seen to it
t the whites had most of the land
d the part that was most produc-
e. Although the Africans were 70
cent of the population, they held
ly 13 percent of the land, and that
poorest.

Luthuli is not sure of the exact
te of his birth. He is sure he was
rn between 1898 and 1900. Both
father and his mother were Chris-
ns and he was raised in a Christian
nmunity.

All of the Africans were poor, but
death of his father while he was
small boy reduced his mother to
en deeper poverty. Through the
p of the mission he was able to
end school and became an elemen-
y schoolteacher.

In his first year of teaching he tells
that he discovered he was a Chris-
n only by "accident of upbringing."
had had no real personal experi-
ce of conversion. Under the guid-
ce of the local pastor he was con-
ted. That his conversion was real
proven by his life since that time.

He loved to teach and set out to fit
nself for college teaching. He
rked his way through Adams Col-
e and became a teacher there.

He did not let the struggle for an
ication dampen his spiritual ardor.
became a lay preacher in the
thodist Church, and along with his
rk and study he was active in
irch work.

In 1927 he married an African
l of royal blood. Ever since, she
been a loyal wife, cooperating in
spiritual and political activities
d raising a family of five.

His experiences as chief revealed
him the way of life to which the
ricans were subjected. He tried in
ry way he could to intercede with
government administrators to bet-
the lot of his people. After many
strations, he came to the conclu-
n that justice would never be grant-
to the Africans by the whites un-
the Africans took aggressive steps
get their rights.

At first he wondered whether a
ristian should take a part in po-
cal action. He finally came to the
nclusion that it was the duty of
ry Christian to do all he could to
bring about justice and decent living conditions.

The African National Congress had been organized to awaken and unify the Africans. Its leaders were moderates. This suited the Christian viewpoint of Albert Luthuli. He became a member of it. He had no thought of seeking personal power or prestige through the ANC. He was a completely unselfish Christian man who took no thought for self-advancement. His Christian love helped him to a complete understanding of all viewpoints, even that of the white governors of his people. He understood their reasons for fear, but he also understood the pathetic plight of the Africans.

When the government became aware of Luthuli's activities in the ANC, they warned him that if he continued he would be removed as chief. After several warnings he was removed. How much his people thought of him can be gathered from the fact that they refused to nominate a successor.

The race situation was rapidly growing worse in South Africa. Riots were breaking out in many places, and they were put down by the police with what he felt was brutal ferocity. It was because he was Christian and known to be moderate in his views that he was elected president of the African National Congress in 1952.

He said of his new responsibility, "I am in Congress precisely because I am a Christian. My Christian belief about society must find expression here and now, and Congress is the spearhead of the real struggle."

He set about to move the ANC into nonviolent resistance to the oppressive laws and acts of the South African government. His powerful and effective leadership alarmed the government, and in 1954 he was ordered to stay within the bounds of a small isolated area, the Stanger Magisterial Area, for two years. However, he was allowed to have visitors and in that way carried on the work of the Congress.

In 1955 he received a hard blow. He suffered a severe stroke of paralysis. For a time he was completely helpless, but his iron will and his conviction that God had a work for him to do helped him to recover, and in six months he was able to work again.

He was released from the two-year ban in 1956, but his freedom was short-lived. In December 1957, he and a large number of other African leaders were arrested and charged with high treason.

In the jail where they were confined, Albert Luthuli conducted Christian services for his fellow prisoners. When a mob of Africans tried to storm the jail and were fired on by the police, Luthuli used his influence to calm the prisoners and keep them from rioting.

The treason trial dragged on for about a year. It helped the cause of the Africans by getting worldwide publicity for their cause, and by helping the imprisoned leaders to know each other intimately and to clarify their objectives. Finally, he and sixty-four others were acquitted.

The government was determined to keep him confined in spite of the courts. He was ordered to stay in Groutville for five years. Then shortly afterward, he was arrested and imprisoned again. Again he became the unofficial chaplain of the jail, conducting services, witnessing for Christ to the other prisoners, and bringing what help and comfort he could. He was charged on 104 counts but found guilty on only two of them.

He was then returned to his five-year exile in Groutville. The ban was stricter than ever before. He was forbidden to meet with any groups or even with one person. The African National Congress was also outlawed, and it was made a serious offense to even quote anything he might say in writing.

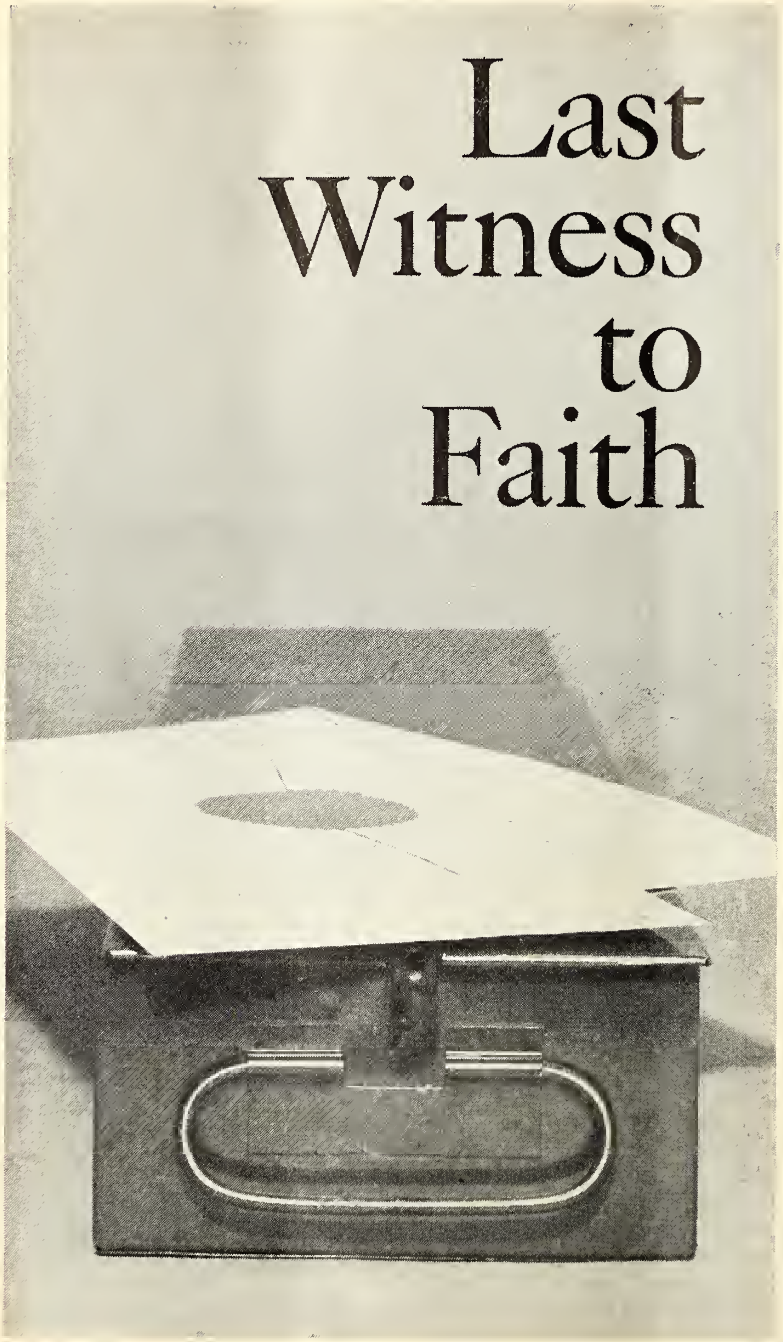
In spite of this, Luthuli never lost his Christian spirit. He kept saying, "We must not hate. We seek no vengeance."

While he was under this severe ban in 1960, the world and especially White South Africa was startled when it was announced that he had been awarded the Nobel Peace Prize. At first the South African government refused to let him go to Oslo to receive it in person. However, the pressure of world opinion was so strong that at the last minute and under very severe restrictions, he was allowed to go.

His ban expired in the summer of 1964, but it was immediately renewed in the strictest form. The South African government is determined not to allow him to be at large.

The life of Albert Luthuli is a living demonstration of the mighty impact one life may have for Christ when it is completely surrendered to Him.

Last Witness to Faith



William L. Friesen and Lester E. Janzen

Making a will is the climactic a in a life of responsible Christian stev ardship.

Just as use of financial resourc is an important expression of stewar ship during life, so it is in death. E providing for the disposition of h property after death, the stewar servant gives final expression to h trust from God. A Christian's will his last opportunity on earth to witne to his faith.

The Christian holds life in tru from God. What he says and doe how he uses his life and his resource are an interpretation of this trust.

His greatest trust from God the gospel itself. Once he has r ceived this gift, he has the privileg and obligation of sharing it with other

A Christian, therefore, takes eve opportunity to use his resources f this purpose. This is his grateful ar obedient response to the goodness God.

The reasons why a Christian shou make a will must be seen in th broader context, for Christian stewar ship is concerned with *all* aspects life, not only with some. Man is steward-manager whose highest cal ing is to fulfill God's purposes f him. His family, his opportunities, h faith, his time, and possessions are a given to him in trust. For their prop use he is accountable; they are to t used according to the will of h Creator-Owner-Redeemer God.

Why Accumulate Property?

Should Christians accumulate po sessions?

Another way of asking the san question is, "Who is the better stewar the person who gives generously du ing his lifetime and thus may accum late little, or the one who gives spa ingly and thereby may accumula much?"

Mennonite tradition has emphasiz the virtues of simplicity, hard wor and saving. We have said verbal and nonverbally, rightly or wrongl that the person who could not accun ulate possessions was a no-good. Tl worth of a man in bygone days w measured most often by the acres land he owned.

This problem has no pat answe However, a likely solution lies finding a middle ground. Most Chri tians feel that it is wise to put aw some money for a rainy day—f emergencies and old age. In any cas the need or desire for financial s curity is one reason for accumulati pital. But how? And how much? ese are the greater problems.

The nature of our economy en- urages the accumulation of proper- "It takes money to make money."

Many persons are in occupations in ich they need capital. The farmer eds land and machinery, the store- eper must stock his shelves with ods, the manufacturer needs to buy v material and to pay his employees. ny people need capital investments make a living.

estionable Motives

But questionable motives sometimes along with the accumulation of ssessions. Some feel the need to cumulate as much as possible in der to prove their worth. Thus they ost their self-image. Property rep- ents power—power to control other ople; power to lift one's name into ominence; power to purchase honor, estige, position, and status.

Others use property and money in attempt to defeat the power of ath. Death is every man's enemy. cuts him off from further produc- ity and usefulness on earth. But n can also make an idol of death d worship it. If sufficient capital n be accumulated, a person can e on through an estate created with property. It is actually an attempt defeat the power of death by creat- g a monument in your name.

Endowments and trusts can have eat value and many have served ll in higher education and other ases of the church's ongoing minis- es. Motives must be tested. Is an ate being created to further God's ry or to perpetuate one's self? ny true expressions of stewardship given anonymously.

y Make a Will?

Why should a Christian make a will? A Christian needs to provide for his ildren while they are dependent on him for support. Parents have esponsibility to their children, both eir spiritual nurture and material ll-being. During this period of life needs of the family should receive ority along with a "firstfruits" por- n of income for the Lord.

Joint ownership of property will ve this problem in part, but never irely. How would minor children cared for in the event *both* parents are taken by death simultaneously? The courts of the state would decide, and it is likely that most parents would not concur with the details of the court's decision. By making a will parents can name a guardian or trustee for their children, and leave instructions on how their property is to be used. If you don't make a will the state will, in effect, write one for you.

Second, the Christian who has a will has the opportunity to give a portion of his accumulated possessions for ministries of the church. As he did during life, so he does at death. If he bequeaths part of his estate to the church, he thereby expresses a final earthly "thank you" to God for keeping him through life and providing for his continued welfare.

Third, a will permits a person to determine the amount of his estate to be given to the family, and the amount to the church. The relative amounts will change during a person's lifetime as children become less dependent upon their parents.

In modest estates, the church and its institutions are often included to the same extent as a child. Others leave a certain piece of property; still others name a percentage. In most cases it is better to leave a definite proportion than a fixed dollar amount since money values change.

A fourth reason for having a will is that probate costs are often reduced or even eliminated. For example, if a will does not establish guardianship or trusteeship of minor children, costs will be higher if the court must make these provisions.

Additional Ways of Giving

Gifts can be made from accumulated capital in other ways besides a will. Gift annuities, trust funds or endowments, and loans for Church Extension Services and Mutual Aid Services are methods used by many.

Capital gifts made during your lifetime using one of the above methods may reduce the value of your estate, and thus may reduce, or even eliminate, inheritance taxes. Federal and state or provincial laws define the terms under which such gifts reduce the value of an estate.

The will, however, still remains the basic form of capital giving. A will is, in effect, a private law which you can write telling *how* your earthly possessions are to be distributed. If there is no will the state decides what happens to a person's property after death. In addition to generally higher court costs, the state, and not the person to whom God entrusted the property, decides how it is to be managed, and under what terms and conditions it will be received and used.

Emphasis on Wills

Twenty-three North American religious bodies are cooperating in a wills emphasis beginning this fall and continuing through 1967. The General Conference Mennonite Church and the Old Mennonites are among the participating groups.

During this period, every congregation is encouraged to plan a series of programs, using films, filmstrips, discussions, and sermons calling attention to the importance of making a will. Program materials will become available soon.

The Wills Emphasis is organized around the following five objectives: 1) To emphasize the importance of having a valid will; 2) To understand that responsibility for accumulated possessions is an integral part of the Christian stewardship of the gospel and of all of life; 3) To encourage members of the church to include the church's ongoing educational and worldwide ministries of the church in their wills; 4) To acquaint church members with other special forms of giving, such as annuities, trust funds, loan funds, property, securities, farm products, and other goods, life insurance, and the Mennonite Foundation; and 5) To develop increased financial support for the ongoing mission, relief, and educational arms of the church through bequests and other special gifts.

Seek Legal Counsel

The writing of a will is the proper function only of a lawyer. With the increasing emphasis upon technical excellence, only the most qualified person should be engaged to write what may be the most important document of one's life. The modest charges for this service far outweigh its value.

If you want to do your family and church a disservice, die without a will. For all you love, including the church, make a will!

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NEWS

Balance in Indonesia Upset

The following report was written by Frank H. Epp, editor of the Canadian Mennonite, Winnipeg, after a visit to Indonesia last spring.

SINCE OCTOBER 1965 INDONESIA had known nothing but political and economic chaos, and a new cabinet had not yet been appointed on Mar. 24. The news one day had it that President Sukarno was in, the next day that he was out.

The massacre of thousands of communists, communist sympathizers and their families was still much on people's lips, although no one was sure just how much blood had flowed.

President Sukarno had given the figure of 80,000 deaths to the press, but Mennonite workers from Central Java and faraway Timor felt that the number could be closer to one million. (The conservative figure used since then is about 500,000.)

They spoke of creeks and streams being clogged with the bodies of the dead. The army, fanatical Moslems, and mobs, themselves trying to escape suspicion, had been responsible for the massacre.

From the Canadian embassy, from a former army chief of staff, and from Mennonite and other church leaders I sought an explanation of the terrible events.

Finally, it was Professor Peter Lathuimallo, a member of the Indonesian National Assembly (Parliament), member of the executive of the DGI (National Council of Churches), and a professor of Christian ethics at Jakarta Theological Seminary who gave me a coherent and authentic account of recent Indonesian history.

A former missionary to Eastern Indonesia, he had a 1959 Ph.D. degree from Union Theological Seminary, New York, where he had written a dissertation on "The Church and the World."

The current problems of Indonesia, Lathuimallo pointed out, are largely the result of the internal geographic (Indonesia's multitude of islands cover 3000 miles), racial, and religious divisions which found their unity only with difficulty when independence came about twenty years ago.

Since 1602 the Dutch had exercised partial or complete commercial and political domination over the area, extracting large quantities of spices, rubber, and minerals for their international trade.

As in Vietnam so also in Indonesia, opportunity for independence came in 1945 with the defeat of the Japanese who had occupied the area during World War II.

On Aug. 17, two days after the capitulation of Japan, the independence of Indonesia was proclaimed, with prewar nationalist leaders like Sukarno emerging at the top in the new administration.

As the French attempted a comeback in Vietnam, so the Dutch were reluctant to let Indonesia slip from their grasp. Independence, they said, was not the real desire of the Indonesian people. The minimum the Dutch wanted was an equal partnership arrangement.

In the four years that followed, the Dutch tried persuasion, negotiation, and military action to gain control, but Indonesian leaders resisted. With the help of the United Nations and under diplomatic pressure from the United States, sovereign rights were transferred Dec. 27, 1949, to a newly-formed federation called United States of Indonesia. This was replaced by the unitary state called the Republic of Indonesia a year later.

While the problem of foreign control was thus settled, internal factionalism and strife plagued the new republic with the strongman President Sukarno maneuvering within and without the constitution to unify the country which he succeeded in doing and for which reason he was hailed by many as the George Washington of Indonesia.

How great was his problem is illustrated by the fact that in the first national election in 1955, 170 parties or factions contested the elections.

Four of them — Nationalist, Muslim scholars, Muslim council, and communist—got more than six million (15 percent) votes each, while the United Muslim and Christian Protestant each polled more than one million votes.

Their political leadership potential however, was low because of the lack of a strong middle class. Before World War II the population had been 95 percent illiterate.

By 1955 tremendous progress had been made and 45 percent were literate. Though literacy was increasing morality wasn't and parliament was seen as a place for corruption and luxury.

Faced with a chaotic state of affairs, Sukarno in 1959 reverted back to the 1945 constitution giving him more powers in what he called a guided democracy.

He limited political activity to eight parties, all of which had to subscribe to the five state principles belief in God, nationalism, humanitarianism, sovereignty of the people and social justice.

A 261-member parliament was appointed. It was supplemented by a people's congress, including representatives of all geographic, social occupational, and religious sectors of the society. "A noble experiment," according to Lithuimallo.

But the communists now made use of their status and freedom to develop real strength at the grassroots with assistance first from Moscow and later from Peking.

The army and some political parties objected to Sukarno's tolerance, but the president didn't share their fears and insisted on the representation of all.

When in August 1965, Sukarno became ill, and a Chinese medical team unofficially told the communists that Sukarno's days were numbered, the two leading forces—the army and the communists—began to plan for the country's future, both suspect of each other.

The communists, assisted by the President's bodyguard, himself a secret communist, made the first move and on Sept. 30—Oct. 1 seized the palace and killed six generals. At least that is the common assumption in arta. The communists say the ny staged a coup, first.

For a day the whole city, including lio and communications, was in ir control. The remaining generals re rallied by General Suharto, the nmander of strategic services, who de a counterattack, much to the prise of the communists, and in ht hours took control of the city.

Then followed the power struggle ween the army and President Su- rno, the end of which is not yet, hough Sukarno is more and more coming a figurehead. He is still pular with the masses, however, s is the reason why he has not n deposed completely.

Meanwhile in the towns, villages, l countryside the army and fanati- Moslems moved against the com- nists with the reported bloodbath ng the result.

On March 12 the Communist Party s banned, but the persecution and itical moves against them are be- ved to be only a temporary defeat the communists.

Before the action against them, the nmunists numbered about three l one-half million members, plus ven and one-half million sympa- zers (more than one-tenth of the pulation) in forty-four mass organi- ions embracing every area of life.

According to Lathuimallo, the com- nists derived their strength from large amount of social injustice l agrarian unrest, propaganda and mises, great energy and iron disci- ne, and strong leadership (the best any party).

The power struggle and resulting ge have left society at large and Christian church, particularly, in tate of fear.

Especially worried are the two mil- n Indonesians of Chinese racial cent, who like the Negroes in nerica, suffer discrimination. Some the hate for the communists has n transferred to them.

The Christians are concerned be- use they fear that they may become next target of the fanatical Mos- ns. Those Christians who are Chi- e fear double trouble.

Don Kaufman, Marion, S.D., director of the Mennonite Central Committee program in Java, Indonesia, makes the following comments on the situation described in the previous article.

Political events in this country continue to be perplexing. One almost hesitates to make comments. Major changes have taken place during the past year, but the economic difficulties have not been solved by the upheaval.

The difference in atmosphere before and after the abortive October coup is remarkable. The failure of the communist bid for power seems miraculous and could happen only in Indonesia. After a mounting campaign of communist-inspired propaganda and violent conflict including killings, reprisals, and arrests, a certain amount of calm and normality has returned.

In the Dec. 1 issue of *Between the Lines,* Charles A. Wells wrote that "in many ways (it) is the most important and fortunate event in this decade . . . . Though civil war may flare for a while, communism will be defeated without a shot fired by United States in that great archipelago." This is something for the United States militarists to think about.

Until recently Christians have been protected by the balance of power existing between communists and Moslems. Now because of the intense reaction some people are agitating in favor of establishing an Islamic State. This, too, could create a precarious situation for the church.

At the moment the spiritual vacuum in the lives of former communists is creating an unusual opportunity for evangelism. Large numbers are turning to the church for a new faith. In fact, army chiefs are urging religious leaders, both Christian and Moslem, to visit the jails for the purpose of indoctrinating the communists who are prisoners.

Christians are deeply grateful for the fact that the present government of Indonesia is committed to the Five Principles, one of which guarantees religious freedom to all citizens. People feel that there is reason for optimism as long as this remains true.

Seminaries Get Lilly Grant Study Free Church Forms

Lilly Endowment, Inc., has awarded $60,000 to Associated Mennonite Biblical Seminaries to explore how ministers within the free church tradition can best be prepared for the coming decades.

The project, defined technically as a "model for theological education in the free church tradition," is timely because graduate preparation of ministers in the Mennonite brotherhood is a relatively new development.

Further, firm trends have not been established in the program of studies presently offered jointly by the two schools — Goshen College Biblical Seminary and Mennonite Biblical Seminary—in the cooperative relationship known as Associated Biblical Seminaries, Elkhart, Ind.

The announcement of the award was made jointly by Paul E. Mininger, president of the Goshen seminary, and by Erland Waltner, president of Mennonite Biblical Seminary, Elkhart.

Lilly Endowment, Inc., an Indianapolis foundation engaged in religious, educational, and community philanthropy, awarded the funds on the understanding that two years be devoted to the project.

"It is with a deep sense of thanksgiving to God and to Lilly Endowment, Inc.," the two presidents said, "that we make this announcement. The award will make possible a study which is of first priority.

"If the funds would not have become available, it would have meant curtailing development plans or reducing needed operating funds of both schools."

Although similar studies have been carried on by other groups, none is adequate for the present purposes of the Associated Seminaries, whose heritage is rooted in the free church tradition.

By free church is meant those groups who believe strongly in separation of church and state and in voluntarism in matters of faith.

The study is designed not only to assist the Mennonite church, but to help to point the way as well for other groups who share this heritage.

"Today theologians and churchmen

around the world are reappraising the nature of the church and its ministry.

"Thus it becomes essential," the presidents said, "to describe the vision for the free church, which has its roots in the New Testament and which was rediscovered by the Anabaptists.

"The course of ministerial studies can only emerge by exploring the foundations of the heritage of the free church and as this heritage finds expression in the world of today."

Named to direct the study is Ross T. Bender, dean of the Associated Seminaries, who will be released from routine administrative responsibility for the two-year period. A group of six faculty members will work closely with him.

Appointed to this group are Millard C. Lind, J. C. Wenger, and John H. Yoder, of Goshen College Biblical Seminary, and C. J. Dyck, Leland Harder, and William Klassen, of Mennonite Biblical Seminary.

Monday Conversations Seminary Students Explore

The student forum at Mennonite Biblical Seminary is an attempt to bring students together on a level of personal fellowship less formal than the classroom. It offers opportunity for discussion of topics related to, but outside, the immediate range of student activities.

Each Monday noon, students gather for lunch and conversation in the student lounge. At the first student forum on Oct. 3, Edward Albee's one-act drama, "The Zoo Story," was presented by Delvyn Epp and Lauren Friesen. This was followed by discussion of the ideas presented in the play.

On Oct. 10, a symposium composed of Leland Harder, Dave Schmidt, and Lauren Friesen presented the work and ministry of the newly-opened Partly Dave Coffee House in Elkhart. This is a local Christian-witness project in which Harder and a number of seminary students have been involved.

Ivan Friesen, a senior from Henderson, Neb., is chairman of the student forum committee.

Radio-TV Audience Is One Wants Clear Spoken Faith

"We know by the mail that we receive that there is no such thing as a Southern Baptist audience, a Catholic audience, a Jewish audience. It is only the audience."

Doris Ann, manager of NBC religious programs, had this to say about viewers of religious programs in a talk at an interfaith meeting held under auspices of the Southern Baptist Convention's Broadcasting and Film Commission in Forth Worth, Tex., in October.

"We know that they [the audience] come from all walks of life," Miss Ann said, "and that about one-third are men, one-third women, and one-third children, and that they are articulate. We know that some of them have left their church. But most of all, we know by their letters that they are looking, seeking, and we know in many cases, finding what they want in our programs. . . .

"I believe that there is only one audience. You hold them or lose them based on the kind of program you do and the knowledge you impart and the need you feel."

Television cannot serve to make religion popular, Miss Ann said, but it is a powerful means for religious groups to make their voices heard for the enlightenment of those in the audience.

Stressing the importance of cooperation between the network and the nation's faith groups, she said: "The faith group should begin deciding to which condition it should be speaking now. That decided, the next step is for the faith group to select the person who can most clearly and dramatically speak to this condition, or to select an experienced television scriptwriter to write to whatever format best fits the condition the faith group wishes to express. . . . This method of operation, which we have found successful for over forty-four years (in radio and TV), can only be truly successful when there is a close association and cooperation between the NBC Television Religious Program Unit and the faith group."

Miss Ann took note of the switch to color in October by the weekly NBC Television Religious Program, o which she is executive producer "True, color adds a new dimension, she said, "but if the Word is not ex pressed clearly and interestingly an does not speak to our condition to day, color will be a crutch, not a nev dimension."

The weekly NBC Television Reli gious Program is produced in coop eration with various faith groups dur ing a fifty-two-week annual schedul in the Sunday, 1:30-2:00 P.M. (Nev York time) time period. In additior the NBC Television Religious Pro gram Unit produces ten specials ev ery year, usually an hour long.

Council Praises Bible Film Covers Creation to Abram

A three-hour film entitled "The Bible, directed by John Huston, received les than glowing reviews from Ne York's daily newspaper critics. Hov ever, the Protestant Motion Pictur Council described the film as a "r markable pictorial achievement," ha dled with respect and in good taste.

To some viewers the film may see literal, and to others imaginative, sa the council, but most of them wou agree it has been remarkably mad and gives an "artistic and powerfu presentation of Genesis 1-22.

According to the council's revie the film's "high point, the most d tailed and memorable part, concer Noah and his family, the building the ark, the assembling of animals a birds, the flood, and the Covena made with Noah." It said that Noa as played by Mr. Huston, "is a b lievable character."

One New York critic found t film "reverent but dull," another co plained of its "fundamentalist trea ment," and a third held that it had n lived up to his hopes, providing fa not calculated to "engross sophist cated audiences."

All reviewers made much of t fact that "The Bible" covers less th the whole Bible, extending only fro Creation to Abraham. Two of the predictably said that the film was n quite up to the Book.

Congo Herds Restored Fifteen Farmers Invest $20

An experimental cattle project has been begun in the Congo by Archie Graber, director of the Congo Protestant Relief Agency's rehabilitation efforts in Kwilu province.

Fifteen head of cattle were purchased recently for distribution to three mission stations in the area. The welve two-year-old heifers with unborn calves and three bulls were purchased at a cost of $1800. The funds were donated by interested friends.

Five animals have been placed at each of the following locations: the Kafuma station of the American Mennonite Brethren Mission, the Kandala station of the Congo Inland Mission, and the N'Kara station of the Bap-ist Mid-Mission.

Livestock losses were heavy in the Kwilu during the rebellion which troubled the Congo for several years. It is reported that one herd of 6000 head was completely wiped out. Many small private herds suffered the same fate.

Now it is almost impossible to find breeding stock. Graber was successful, however, in locating two herds 125 miles away which had not been killed off. From here the fifteen head for the project were purchased.

Five Congolese farmers at each of the three stations are investing $20, one sixth the cost of a heifer or bull, to become shareholders in a herd of five. They have agreed to divide salt and medical expenses. They will be required to build and maintain a good corral, keep it clean, assume responsibility for the herdsmen, and give a report to CPRA every three months.

The first five calves became the permanent property of the Congolese stockholders. After five offspring have been born, they will return the original animals to CPRA so that they can be given to five new stockholders.

In another CPRA livestock project, 20,000 chicks are being shipped into Kwilu. These are fed in Kikwit until they are four-to-six-weeks old, and then given to individuals in small lots to supply their eggs and meat.

The Congo Inland Mission and the Mennonite Central Committee participate in the CPRA program.

Korean Boys Repair Trail

Mrs. Leland Voth, Freeman, S.D., reports from Taegu, Korea.

Eleven students at the Mennonite Vocational School in Korea found an outlet for their desire to serve Christ in a remote area recently. For six days they worked on repairing an ox-cart trail leading to O Bong Dong, the only road leading into this faraway village. These students were working under the supervision of three MVS teachers and through the service department of the Student Christian Organization at the school.

There were no Christians in this community, so these boys with their leaders held classes about the Bible each evening after their work. Many children gathered to hear the Bible stories and to learn about the love of Jesus. Mennonite Central Committee supplied the boys with food during these six days. The women in the village took turns cooking it for them.

As a token of appreciation for their work these eleven students received a coffee set from the county chief. However, their greater reward was in being able to serve "in the name of Christ" in this remote, unchurched area.

Words and Deeds

Repentance Walk and Mail is being sponsored by the Bethel College Peace Club on Armistice (Veterans) Day. Leaving from the college campus in the early afternoon, participants will carry letters to government officials urging peace in Vietnam to the Newton post office. The walk will also serve as an expression of repentance for individual and social involvement in "an unnecessary and unjust war." John Swomley will address the peace club and public at an evening meeting on the same day.

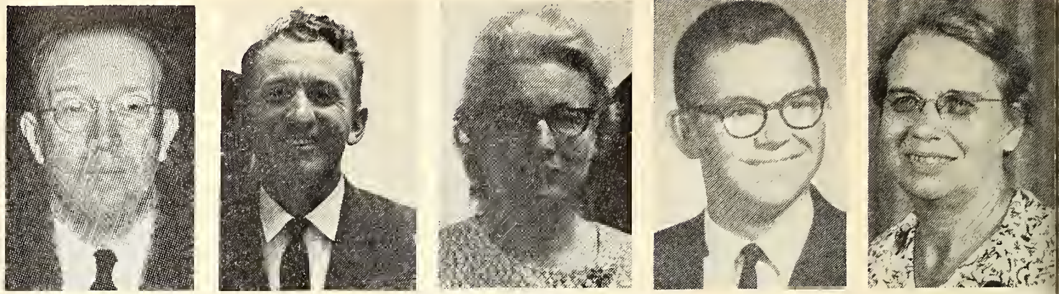
Missionary Don R. Jacobs, lecturing at Mennonite Biblical Seminary on "An Overview of Mennonite Mission," pointed out that of the approximately 425 thousand Mennonites in the world, 10 percent are black African. Another 10 percent are Asian. "It is significant," Jacobs said, "that about one-fourth of the Mennonite Church is non-ethnic [not of traditional Mennonite ethnic background]. The mission churches are growing approximately 10-15 percent a year." Jacobs is chairman of the Old Mennonite Church in Tanzania.

James Bertsche, missionary to the Congo, says: "The clouds and shadows of suspicion, accusation, rumor and ill will under which the missionary had to work in the five-year period 1958-63 has been dispelled. In many ways I believe that the Congolese-missionary relationship now is the most natural and the healthiest of any time in history."

Melvin J. Loewen reports that the provincial government of Luluabourg has accepted that the Free Protestant University of the Congo locate in that city. Recent events in Kisangani (Stanleyville) discouraged students and professors from returning there.

Culbert G. Rutenber, professor of philosophy of religion at Andover Newton Theological School: "At this point in history, Christians are at a tremendous disadvantage because we misunderstand our role. We conceive of ourselves as peace-lovers and, in our own fashion, we are peace-lovers, living in a world where there is no peace. Fighting, quarreling mobs push up and down the streets of the world and we are appalled. Revolutions come every hour on the hour, the whole world threatens to come unhinged. How we Christian peace-lovers wish the rest of the world were Christians and peace-lovers, too. . . . But peace-loving has not a thing to do with Christianity. Not a thing! Any timid soul and sated body, having fun in the best American tradition, is a peace-lover. Every group sitting on top of the world resents the people who are shaking the foundations underneath. The Christian virtue is not peace-loving. It is peace-making! Jesus did not just love peace. He made peace. He didn't say, 'Blessed are the peace-lovers.' He said 'Blessed are the peace-makers.' Which just about leaves out most of us fine, charming people."

The American Friends Service Committee reports that it intends to do-



Rosenberger,
Unruh, Unruh,
Von Gunten,
Voth (Workers).

nate $2000 to the Canadian Friends Service Committee and $4000 to the International Red Cross for medical supplies for war victims in both North and South Vietnam areas.

Conrad Grebel College, Waterloo, Ont., after two years of operation, is contemplating building a second building by 1970 to make room for an additional 150 students. The inter-Mennonite residential college related to the University of Waterloo has a current enrollment of 120.

The Fourth Friends World Conference will be held next summer in Greensboro, N.C., at the same time that the Eighth Mennonite World Conference is meeting in Amsterdam. Theme for the July 24 to August 3 Quaker meeting is "Seek, Find, Share; the Time Is This Present."

CHURCH RECORD

Calendar

General

Nov. 13—Stewardship Day.

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 19—Mennonite Central Committee of Ontario, St. Catharines.

Central

Nov. 12—Bluffton, Ohio, Bluffton College, Early Music Quartette.

Nov. 13-16 — Sugarcreek (Ohio) Church, Eastern Ohio churches, fall conference.

Nov. 20-27—Bluffton, Ohio, Ebenezer Church, missionary conference.

Northern

Nov. 12, 13—Henderson, Neb., Bethesda Church, Christian education workshop.

Pacific

Nov. 15-17—Salem, Ore., District Committee and Ministers Meeting.

Western

Nov. 6-9—Moundridge, Kan., First Church of Christian, special services, Palmer Becker, speaker.

Nov. 11—North Newton, Kan., Bethel College Peace Club, Repentance Walk and Mail, 1:10 P.M. Address by John Swombley, Jr., 7:30 P.M.

Nov. 13—Hutchinson, Kan., First Church, harvest festival, Paul Lin, speaker.

Nov. 21-27—Pretty Prairie, Kan., First Church, evangelistic services, Irvin R. Wedel, speaker.

Nov. 13-17—Pawnee Rock, Kan., Bergthal Church, fall meetings, Russell L. Mast, speaker.

Nov. 20 — Pawnee Rock, Kan., Bergthal Church, special meeting, Joseph Bayless, speaker.

College Scores

Bluffton 14—Manchester 13

Southwestern 46—Bethel 7

New Addresses

Alvin Bachman, 219 West Plata St., Tucson, Ariz. 85705 [265]

Mrs. Jerry Harner, 2571 Wilshire Circle, Salt Lake City 84109 [48]

Galen Wedel, United Missions Technical Institute, Butwal, W. Nepal [30]

Ronald Dean Welty, 508 Trenton, Findlay, Ohio 45840 [34]

Deaths

Jose Castanon, Santa Fe Springs, Calif., was born Nov. 3, 1890, in Asturias, Spain, and died Sept. 20. He was the first man from the community to become a member of Bethel Church. He attended faithfully.

Fred Donelson, Boynton Church, Hopedale, Ill., was born Mar. 29 1885, and died Sept. 2.

Laura Brenneman Habecker, Boynton, Church, Hopedale, Ill., was born May 31, 1883, and died Sept. 24.

Dan Raber, Carlock (Ill.) Church was born in October 1876 and died in October 1966.

Herman Schultz, Friedensberg Church, Avon, S.D., was born Jan. 14 1901, and died Oct. 14.

Faery Balmer Welty, St. John Church, Pandora, Ohio, was born July 3, 1900, and died Oct. 11.

Marriages

Daryl Grismore, Missionary Church Pandora, Ohio, and *Dianne Badertscher,* St. John Church, Pandora Ohio, on Sept. 24.

John Reimer, Mennonite Brethren Church, Kitchener, Ont., and *Lind Basinger,* St. John Church, Pandora Ohio, on Aug. 20.

Baptisms

Charleswood Church, Winnipeg, Man. on Oct. 16: Waldemar Matz, Gai Rempel, Roy Rempel, Terrance Rempel.

Workers

Arthur S. Rosenberger, Quakertown Pa., was the third president of Bluffton College, serving from 1935 to 1938. The college board of trustees has voted to name a new road being built across a portion of the campus Rosenberger Drive in his honor.

Mr. and Mrs. Robert Unruh, Bloomfield, Mont., have returned to Filadelfia, Paraguay, for their fourth term of agricultural work in the Mennonite colonies in the Chaco. Robert has been director of the experimental farm at Filadelfia for eleven of the past fifteen years. During the next three years he will do agricultural extension work in the colonies of Fernheim Menno, and Neuland. Mrs. Unruh ill teach home economics at Fila- elfia.

Stanley Lee Von Gunten, Berne, d., has accepted a two-year volun- ry service assignment at the Men- nite Youth Farm, Rosthern, Sask. e will work as a maintenance and pair man beginning this month. The n of the Edward Von Guntens, he is member of First Church, Berne.

Mathilda Voth (Mrs. W. C.), re- ed General Conference missionary, ving in Newton, Kan., is assisting the ycliffe Bible Translators with a trans- tion of the New Testament into the opi language. She has typed the anslation of Hebrews and 1 John by anscribing it from a tape recording. rs. Voth has served in China, Japan, aiwan, and Arizona.

inisters

eorge S. Rempel, Steinbach, Man., as been named assistant pastor of e Bethel Church, Mountain Lake, inn. He served formerly as minister the Grace Church, Steinbach.

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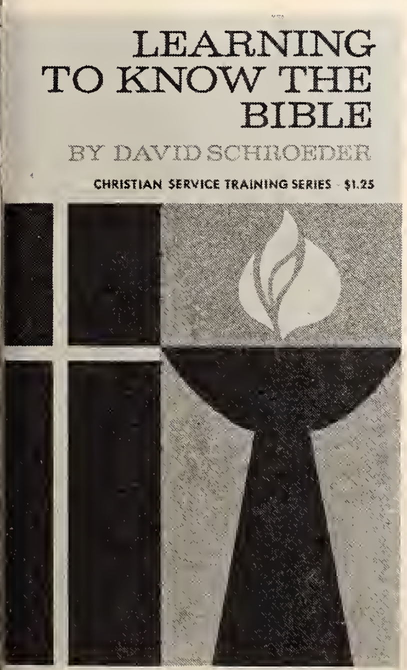


arning to Know the Bible, the urth book in the Christian Service aining Series, was recently publish- by the Faith and Life Press, New- n, Kan., and Herald Press, Scott- le, Pa. Written by David Schroeder, ofessor of Bible at Canadian Men- nite Bible College, Winnipeg, the ok was prepared jointly by the Old ennonites and the General Conference. "This particular course is intended to introduce us not so much to the content of the Bible," says the author, "as to the many questions about the Bible that often remain untouched in our study of Scriptures." Previous publications in the Christian Service Training Series are: *Learning to Lead* by Willard Claassen, *Learning to Teach* by Paul M. Lederach, and *Learning to Understand People* by Laban Peachey. Cost is $1.25. Leaders Manual is available for fifty cents.

LETTERS

No CORE Association

Dear Editor: *The Mennonite* issue of Sept. 13 published a letter from the Board of Christian Service to the Congress of Racial Equality. I question if the tactics used by CORE are as nonviolent as the letter would indicate.

In a recent TV panel discussion, the national director of CORE, Floyd B. McKissick, made the following statement. "We are saying right today, we have had CORE rules for action for a number of years in which we advocated a policy of nonviolence in a demonstration. We say that we can march down the street and, if nobody hits, OK, you have got nonviolence. But if somebody hits us, then you better have an ambulance on the side to pick up whoever hits somebody" (*U.S. News and World Report*, Sept. 5). Does this sound like the Mennonite doctrine of nonresistance?

The president of Kemper Insurance, James S. Kemper, Jr., in an address to a group in Chicago listed ten organizations, one being CORE, dedicated to violent and bloody insurrection, which he said "have joined hands in a vicious and deadly conspiracy to turn the young people in Negro slum areas into urban guerrilla fighters" (Chicago *Tribune*, Oct. 12).

Is this the kind of organization the Mennonite church should be supporting and encouraging?

I question if any group or individual can practice a policy of nonresistance and have any associations with such an organization as CORE. *Vernon Miller, Lexington, Ill.*

Guns

The following meditation was submitted by Victor A. Dirks, 12800 Dupont Ave., South, Savage, Minn. 55378.

Teach citizenship to little boys
Give them pistols and guns for toys;
Guide them to butcher game as they grow
With pellet and bullet, lay them low:
Duck, pheasant, and goose
Deer, coyote, and moose.

Guns are my right by the Constitution
Back since the days of the Revolution:
None can restrict
My right to bear
Arms to inflict
Death everywhere.

Give me a gun and I'm just like God!
Deciding who lives and who's for the sod—
Who may keep breathing and who is done.
Lord over life and death—my gun.
Just see the people obey my will
When I point my pistol and threaten to kill.

Turn on TV
Here is the key:
See how it's done in Frontierland
Loaded revolvers on every hand.
Problem? Just draw quickly and kill
The way to peace is via Boot Hill.

Redcoat, Redskin, and Mexican
We cut them down and fired again—
Shot German, Jap, Vietcong, and Gook
Striker, Woobly, or Dixie Spook.
Laws? Agreements? That's a fright!
The rifle muzzle is always right.

Just point that barrel at Commie or Hun
And chaplains and preachers will bless your gun.
March off and kill; those who protest
Are foes of God and the Country's best.
In the name of Christ who suffered and died
The taking of life may be justified.

Give me a gun
And a Texas Sun:
White fragments of a President's brains
Litter the concrete; bright blood stains
Red roses in an automobile
A human skull lost to lead and steel.
Go, JFK
The American Way.

Troublemaker, uppity Nigger
Commie working for civil rights
Talking of voting just like us whites. . .
Let me hide in the bushes and pull the trigger.

Rouse nine nurses from peaceful sleep
Point a gun and slay eight like sheep
One by one, douse their breath
In a gun-conditioned orgy of death.

Bullets singing through the air
Thirteen dead on a campus square
—Really. "I am a fanatic for guns
Taught their use to each of my sons:
To hit the mark, take deadly aim—
My boy was sick, he's not to blame."

"The world is complex, its problems tough
Troublemakers make things rough
Just give me a gun
And I'll get things done."

U.S. Atrocities

Dear Editor: Reading reports from reliable sources, I cannot help but voice my opposition to the war that is waged in Vietnam. First of all, our government would have us believe that we (U.S.) are fighting to liberate the people of South Vietnam from communistic aggression. While the truth of the matter is that we are driving them closer into the hand of the communists. We denounce the communists for committing atrocities while we are doing the same thing. We send up planes to drop jellied gasoline bombs on villages and set them on fire in order to drive the villagers out into the open, then rain razor-sharp steel upon them, killing and maming innocent men, women, and children, besides ruining their crops which are so needed to feed the people. During the second world war we were guilty of committing the most gruesome act that had ever been committed when we, as a nation, dropped atomic bombs on two cities in Japan, roasting people alive. So I think we should, first of all, examine ourselves and see whether we, too, are guilty of that which we accuse others. We are pouring billions of dollars down the drain. Must we have war in order to boost our economy? If so, should we cause misery, anguish, and death to those who happen to be the victims?

We are losing our prestige in the eyes of friendly nations such as England, Canada, France, and West Germany. It is time that Christians are aroused to action and write to their Senators and Representatives and express their opposition to this Satanic system. War is sin and altogether contrary to the teaching of Jesus Christ who said that we should love our enemies. So how can one love and kill It just does not make sense. Throughout His (Jesus) ministry He stresse love, compassion, and mercy. An His followers can do no less. I feel too often, we are complacent an unconcerned about the things that g on around us. Is it because we do no want to be involved?

I feel that we have a great responsibility when issues are at stake. I an also aware that it is unpopular to g against the tide. But popularity doe not mean much when it is agains Christian principles. We must choos either one or the other—popularit or justice for all people. Who do w trust, the God of love, mercy, an compassion, or the god of war whic is hate, revenge, and savage? *Wm. G Leber, 67 S. 5 St., Souderton, P*

Honorable Peace

The following letter is a comment o President Johnson's speech before h trip to the Manila conference.

What a ridiculous thought. Just lik saying, after what they call a lega contest of military arms, "Let u now find an honorable settlement, o armistice, and bring this terrible perio of the most heinous crimes to an en these years of rape, arson, and murde in which we fully participated.

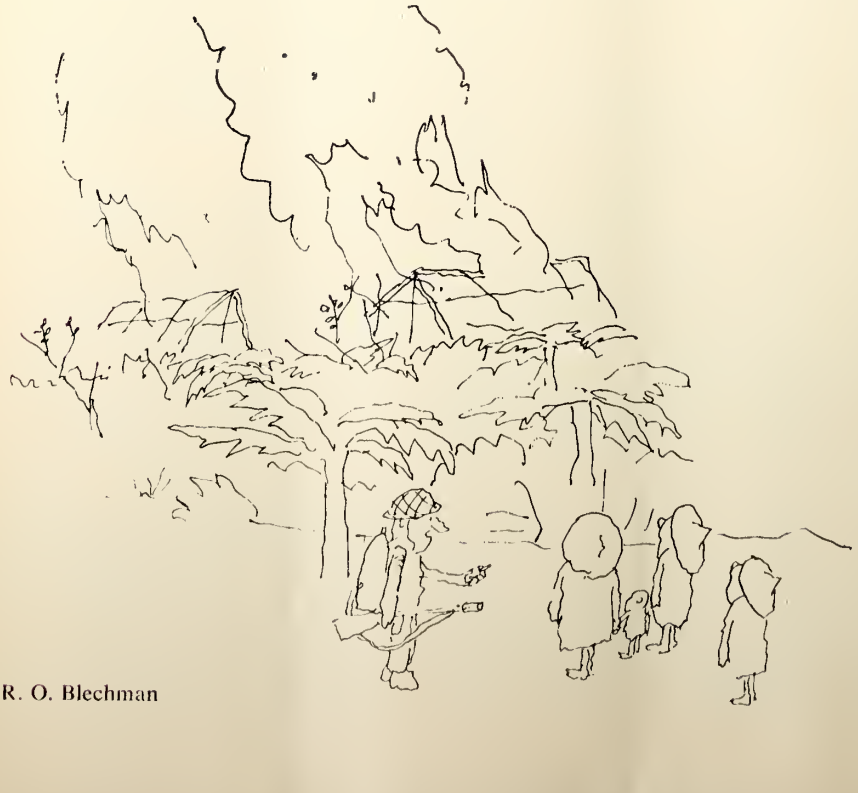
What a contradiction!

Only a witch or a devil could conceive such a thought after willingl taking part in a war in which all o the forces of hell were used and the when even they could not bear th strain any longer, to call the termination thereof "an honorable peace."

An insult to the word itself! hono *Elmer C. Reichart, 4141 North 9 St Philadelphia 19140.*

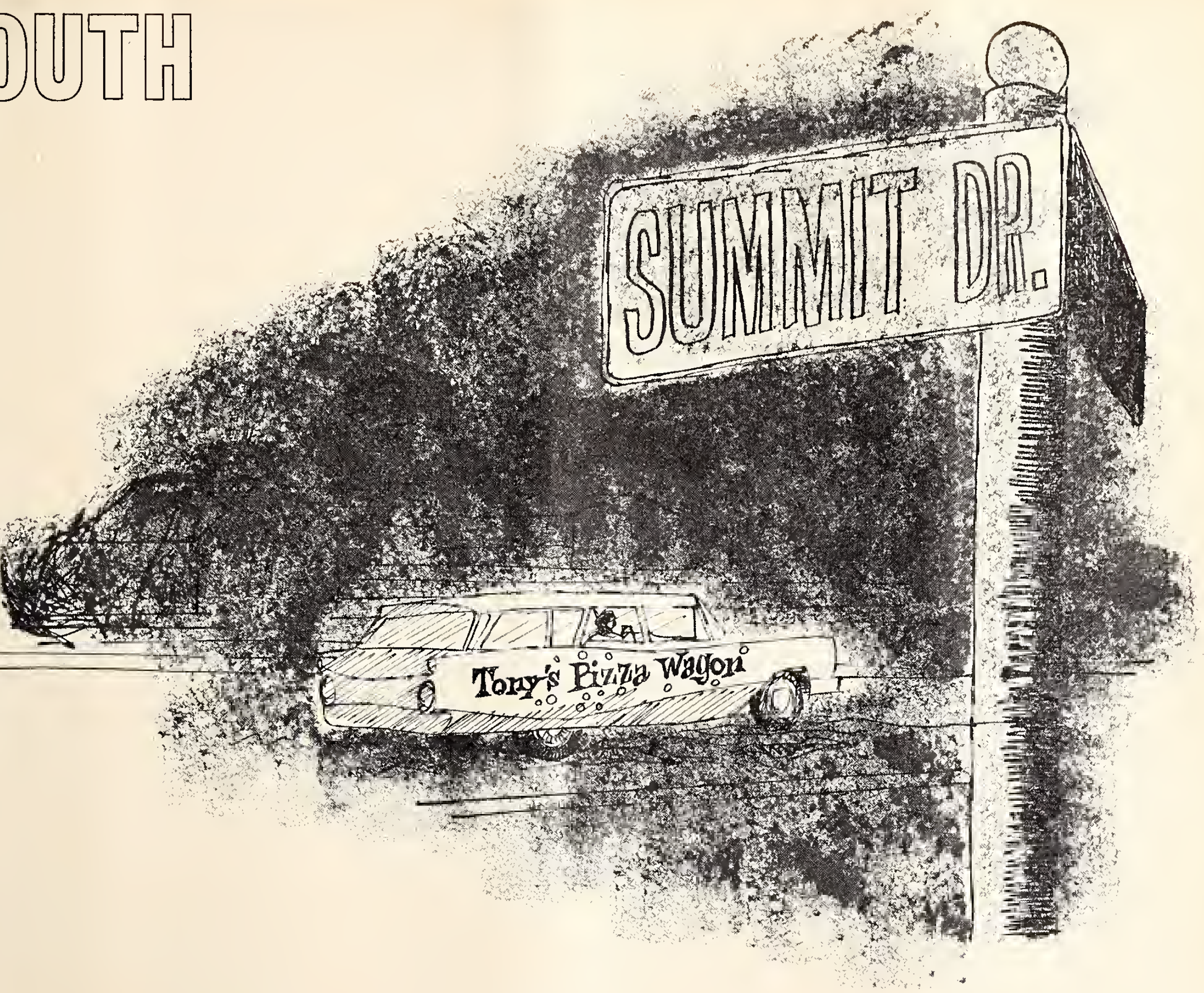
Unimpressed With Plea

Dear Sir: Before embarking on h Asian tour I noticed that Presiden Johnson appealed to the America people to pray for peace. Someho this appeal failed to impress me wit its sincerity, for when the man wh tells all of his subjects to pray fo lasting world peace in our strife o today, is the same man who send his young soldiers to slay in wa fought in countries wide oceans awa then this gross contradiction, so obviously plain, is enough to make an one frown with disdain. *Verno Stucky, Hesston, Kan.*



R. O. Blechman

YOUTH



Pizza Wagon

averne Klotz

ARTY BALDWIN HAD both hands full
he left the back door of the restau-
nt and headed for the red station
gon. Marty got in the wagon,
NY'S PIZZA WAGON, according to
e large black letters on its side,
d steered it out into the late eve-
g traffic.

Every week-night found Marty de-
ering the hot, aromatic Italian food
the Lawn Manor area of the city.
d every night found him grateful
r the chance to make enough mon-
to see him through college. Between
s and the salary Tony paid him, he
naged his expenses and had a little
ange left over on the side.

After delivering the first pizza, a
usage one, to a regular customer,
o each week called in for one to
arrive in time for the Wednesday night fights on TV, Marty headed for the edge of Lawn Manor where some new homes had recently been completed and more were in the process of construction.

The job gave Marty more than money. It gave him the sheer pleasure of piloting the latest in station wagons around town. It gave him a certain prestige and popularity among the fellows in his crowd, too. And the job fit in beautifully with his schedule, like now. When he got back from delivering the anchovy pizza, two Italian sausage, and three beef sandwiches to whoever the Whalens on Summit Drive were, he would have anywhere from ten to thirty minutes before another group of orders was ready to take out. During this time, Marty could study.

Marty liked best the fact that he did not have to work Saturday nights or on Sundays. At first Tony hesitated hiring him when he said he would not let his work interfere with his attendance at church on Sunday, but then Tony said OK when another guy grabbed at the chance for the two heaviest tipping nights.

Now as he bumped along the rutted road that went through the construction area, Marty had little time for thought. The road was a construction area, Marty had never been out this way, so it was tough trying to avoid the holes and look for an address at the same time.

The streets were marked with crude

Review

From mountaintops I gaze to see

The valleys left behind—

To sense in youthful wonderment,

The smallness of my mind.

Robert D. Hostetter

signs, and when he found Summit Drive he was grateful. The house numbers were more poorly marked than the streets.

He strained to see those numbers where lights were on, and in so doing missed seeing a particularly big hole. He hit it and the wagon really banged. The springs must have taken a beating.

Marty rolled past a few houses and discovered his right headlight was out. He threw his spotlight on one house and saw the number. The house he wanted was more than a block down. Half disgusted with having hit the hole and his sloppy driving, he gunned the car down the next block, hitting several more smaller holes on the way.

"Come out here often," he said to himself, "and Tony can get a tank instead of a wagon."

The delivery made and a fifty cent tip pocketed, Marty drove back to the restaurant.

"The right headlight is out," Marty said to Tony as he passed through the kitchen on his way to a table in front where he had his textbooks laid out.

"On the way back from an order, drop off at the gas station and see if he can fix it."

The next order was the last for the evening and Marty stopped by the all-night gas station. One of the attendants took a look at the light and discovered a wire had come loose, in a minute it was fixed.

"Charge the damages to Tony's bill," said Marty as he left the station. He put the wagon in back of the restaurant, locked it, and went in to give the keys to Tony, who was closing up.

That was the end of the evening for Marty, or so he thought. The evening's events, however, reached into the morning's papers with screaming headlines.

"HIT AND RUN: GIRL CRITICAL."

Marty read the story with mild interest until he came to the part that said, "The girl was crossing Summit Drive from a friend's home to her own. The section has no streetlights and the road is pock-marked with holes. It is possible, police stated, that the driver did not know he struck Mary Lynn because of the rough ride he was experiencing. The police, however, were not excusing the driver or letting up in their efforts to apprehend him.

Marty felt sick at his stomach. His hands were covered with perspiration. Somehow, he made his way through the day. He had no appetite, and try as he could, he could not think clearly about last night.

First, he was sure he had hit no one. Then as he recalled the many bumps, perhaps he had hit the girl. But that was impossible, his headlights saw everything on the road. He hadn't seen anyone on Summit Drive.

Then he remembered how he took his eyes off the road looking for the house number and he couldn't forget he was driving with only one headlight. Perhaps she had been standing beside the road and he had hit her without seeing her. The more he thought, the more confused he became.

Prayer calmed him. Although his thoughts were no clearer or more orderly, his basic training in leading a life for Christ came through. By the time he reported for work, he knew he had to tell Tony he was going to the police. Even though Marty felt himself innocent, there would be no way of knowing for sure without talking to the police.

It was all so simple—until he got to work. What he learned there was more shocking than what he had read in the morning paper.

"Why should you run off to the cops looking for trouble?" Tony shouted back.

"Because that light was out and maybe I did hit the girl," Marty almost shouted back.

"But you don't know it was you. Wait until they come for you. That's time enough to sing your little song," Tony insisted.

"Look, it's not that easy. I have to live with myself, and as long as there is a chance I did hit her, I have to know one way or the other."

"Who will know it if you don't go?"

"I will and God will, and that's al that counts—God's opinion and mine Besides, you know and that gas station guy knows about the headlight."

"You forget something else, you're so eager to get a white-wash job before you meet your Maker; that was my wagon you were driving," Tony said angrily.

"But I was driving it," Marty countered. "You aren't involved."

"You're a green one," said Tony in disgust. "When they find out you work for me, I'll be in trouble."

"I don't get it," Marty said.

"I'm an ex-convict. I've got a prison record in two states. A thing like this, and everything legal I've done since I got out of stir will be wiped out with the dirt they will drag up."

"Prison? You?" Marty said unbelievingly.

"Why act so surprised? You know I'm no gray-haired professor type from that college of yours up on the hill."

"No, but you're no hoodlum o bum, either," said Marty. "You've always been swell to me and I've neve seen you shortchange or gyp a customer."

"So please, Kid. If you think tha much of me, please don't drag me down again. Don't go to the cops."

"I have to." Marty knew he could not have Tony telling him what to do when God had so clearly pointed the way for him already.

"You do and I'll fire you."

There was silence in the warm kitchen. Marty was aware of the familiar odors that once were so strange to him. He would hate losing iis job; it was more than the money; ie would hate leaving Tony, knowng what he now knew about his efort to go straight.

"I'm sorry, Tony. I just have to."

The bus ride to the police station eemed endless and at the same time horter than Marty would have liked : to be. Going to the police was a ifficult thing to do, knowing that y doing so he lost his job. But what roubled Marty more was the fact ie police maybe would tell him he ad been the one who injured the irl.

The whole business was swiftly rought to an end. After he told his tory about the bumpy road and the eadlight being out to a sergeant and wo plainclothesmen, he was taken in ie police car to Tony's place. The olice treated Tony as they had treated Iarty, with kindness and respect. ony's hands shook as he handed ie sergeant the keys to the station agon. Marty led the way through ie kitchen to the parking area in the ear. There the officers took a good ook at the car and at the right front eadlight, testing the light several mes.

Then looking at the pale Marty id the obviously frightened Tony, ie sergeant grinned and handed Tony ack his keys.

"You weren't the driver and this asn't the car that hit the girl," said ie sergeant.

"But how do you know?" Marty sked.

"The car that hit the girl was paintl blue and the front fender and the ght headlight were smashed when ie girl was hit."

"But that wasn't in the paper," prosted Marty. "If it had been I would ot have come in. I would have iown at once there was no chance my having done it."

"All the facts never get in the paer. We hold some vital clue hoping throw a suspect off-guard, give him false sense of security. In this case, owever, we didn't have the complete b report until after the paper went press. They found bits of blue iamel and glass from the headlight the girl's coat."

"Then why did you come out to ok at the wagon?"

"We had to check it. It was just o much of a coincidence that you ould be on the road at that parcular time of night, too."

Tony's face was one large smile. "Won't you officers have a cup of coffee, or a sandwich, or maybe a pizza?" he offered.

"Sorry, we're on duty and can't take the time. Some other time."

"Anytime, anytime," called Tony after them as they left.

"Well, I'll pick up my books and things and get out of here," said Marty as he headed for the kitchen.

"Where do you think you're going?"

"To get my stuff from the kitchen."

"You quitting?"

"No. You said you'd fire me if I went to the police."

"I know."

"Well, I went to the police; you just saw them walk out of here."

"I changed my mind. You still have a job if a nice kid like you doesn't mind working for an ex-convict."

"Doesn't mind? I like working for you."

"After you left, I wasn't so mad at you. I figured if I had done what I thought best when I was a kid your age instead of following what someone else told me to do, I never would have wound up in prison. I wonder what made the difference between me at your age and you?"

"Well, I guess it's because I have someone who tells me what to do—and I do what He thinks is best because I love Him and plan to spend all of eternity with Him."

"That's another reason I want you to stay here and work for me," said Tony. "From the first when you wouldn't work Sundays I figured you for a good kid, even though I thought you crazy to pass up all those tips on weekends. Now I know someone slipped you the best tip when they taught you how to act and feel the way you do about things."

"It was no tip, Tony. It was what they call the 'gospel truth.' "

Some customers walked into the pizzaria and Tony got up to wait on them. Later he joined Marty in the kitchen.

"About that tip, Marty, is it something you can tell an ex-con like me? Or you figure it's too late for me to learn?"

"It's never too late."

The phone rang. As Tony went to answer it, Marty said, "This will probably be the first time the good news of salvation has been dispensed between the ordering, making, and delivering of pizza pies."

"What better time or place?" asked Tony. "Food for the body and food for the soul."

CONTENTS

*South Africa's Exiled Chief 674
Last Witness to Faith 676
News 678
Church Record 682
Letters 683
Pizza Wagon 685
Review 686
Editorial 688

*Supplemental reading for the Sunday school lesson of Nov. 13.

COVER

The need or desire for financial security is one reason for accumulating property. But how? And how much? These are the greater problems. See "Last Witness to Faith."

CONTRIBUTORS

Harry M. Savacool is pastor of the Oswego (N.Y.) Methodist Church. His article appeared first in Light and Life Evangel.

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THE MENNONITE

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Alice B. Knubel

WHAT WILL AROUSE the conscience of the United States to ratify United Nations conventions opposing injustice?

A United Nations convention (agreement or covenant) expressing the moral concern of the world organization is also an international treaty. It is legally binding on those countries which ratify it. These conventions are much needed to implement the Universal Declaration of Human Rights, which is the first bill of rights for all mankind.

In December 1948, the United Nations General Assembly adopted the declaration. It was conceived as a high standard of conduct and mature thinking. Attempting to understand and act on the lessons of history, men were turning to the future with resolute determination not to make the mistakes of the past. The Declaration of Human Rights was later to be developed in legally-binding conventions implemented by ratification.

The following conventions on particular rights were adopted by the United Nations and its specialized agencies, usually by unanimous vote:

Convention on the Prevention and Punishment of the Crime of Genocide (1948); Convention on the Status of Refugees (1958); Convention on the Political Rights of Women (1953); Convention on the Status of Stateless Persons (1954); Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery (1965); Convention on the Abolition of Forced Labor (adopted by the International Labor Organization, 1957); Convention on the Nationality of Married Women (1957); Convention on Discrimination in Employment and Occupation (adopted by the International Labor Organization, 1958); Convention on Discrimination in Education (adopted by UNESCO, 1960); Convention on Reduction of Statelessness (1961); Convention Concerning consent to Marriage and Minimum Age of Marriage (1962).

The United Sttaes has failed to ratify any of these conventions. This failure has weakened the contribution of the United States to the field of human rights, especially those that would be applicable to Africa. New states consciously modeling their constitutions on United Nations instruments cannot help but notice the United States is not among the ratifiers of these conventions.

The three conventions which President John F. Kennedy chose to send to the Senate were on the political rights of women, the abolition of slavery, and the abolition of forced labor. The President apparently felt that these three conventions should present no problem for ratification. Not only are they already in keeping with our own law and practice, but they concern matters which are clearly within federal jurisdiction.

The Convention on the Political Rights of Women entitles women to "vote in elections on equal terms with men without any discrimination," and "to hold public office and to exercise all public functions, established by law, on equal terms." These rights have been secured in the United States by the Nineteenth Amendment.

The Supplementary Slave Convention follows the 1926 Slavery Convention to which the United States is already a party, and deals with conditions akin to slavery.

The Forced Labor Convention binds ratifying states not to use any form of forced labor "as means of political coercion or education or as a punishment for holding or expressing political views ideologically opposed to the established political, social, or economic system; as a method of mobilizing and using labor for purposes of punishment for having participated in strikes; as a means of racial or religious discrimination." As Secretary of State Dean Rusk explained to the Senate, this subject matter comes within the scope of the Thirteenth Amendment to the United States Constitution.

Yet after two and a half years, nothing has been done about ratifying these three conventions.

There are those who continue to fear the loss of American sovereignty, or reduction of United States power, if we ratify United Nations Conventions. Some are concerned with a possible upsetting of the balance of federal-state relations. Others fear ratification of these conventions for segregationist reasons.

Increasingly, however, other Americans are becoming aware that these conventions languish in committee. As public sentiment in favor of the United Nations conventions increases, there is considerable ground for hope that the Senate will give them the attention they need and deserve. The time is at hand when the logjam that has prevented the United States from taking a lead role in promoting human rights throughout the world can be broken.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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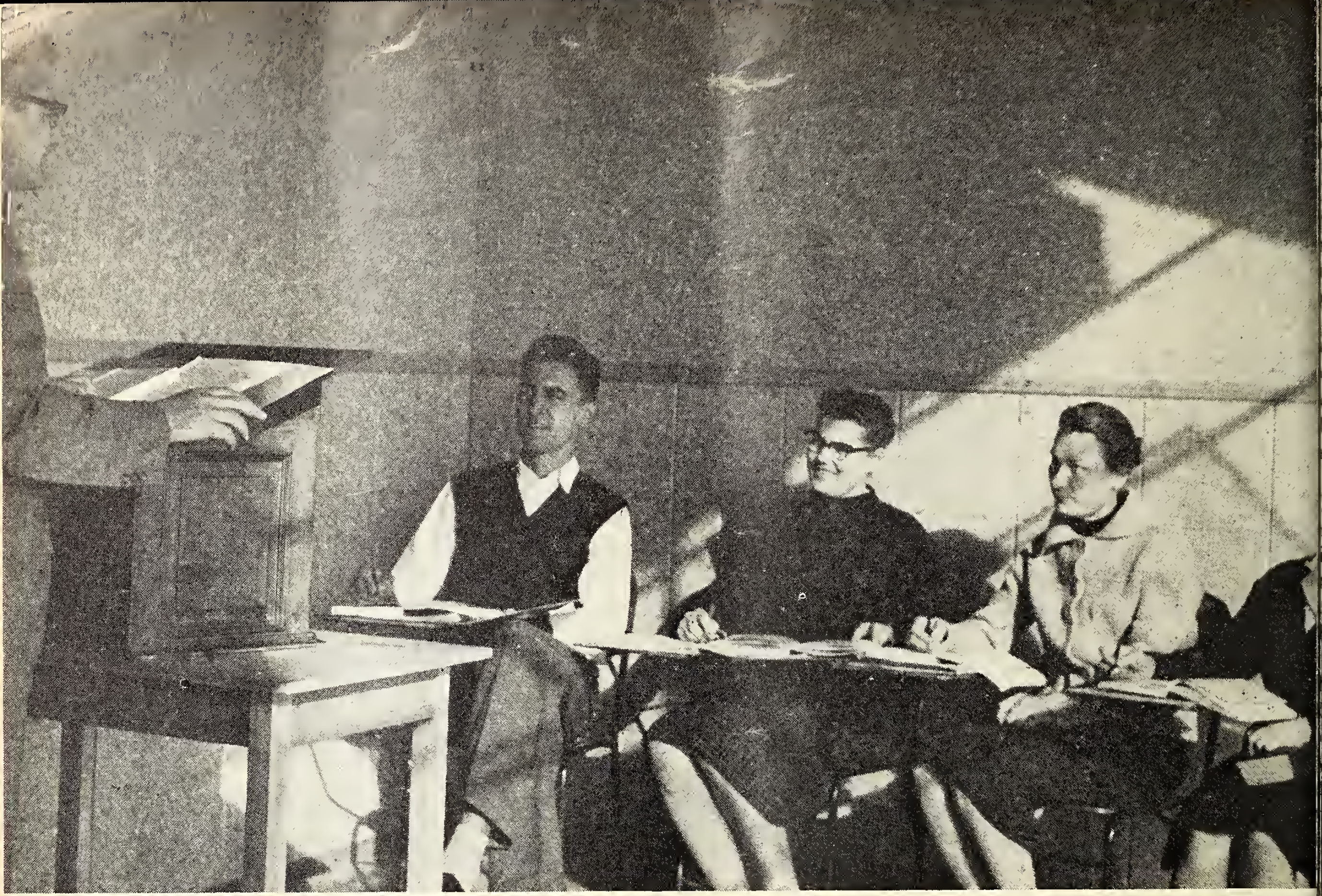


Seminary class in Montevideo: "In order to strengthen th church, the leadership on all levels needs to be strengthened.

If missions had only ten more years

Willard Wiebe

A YEAR AGO I wrote to some of our responsible missionary leaders and posed this question:

"If you knew that you had only ten more years in which mission work could continue in your field, and if you also knew that whatever you asked by way of personnel and finances would be granted by the Mission Board, what would your strategy be for your field?"

That was the question. I invited our missionaries to do a little dreaming. This was my way to have ou fields think in terms of priorities an to represent their respective fields i the light of worldwide needs.

Leadership

Strengthened national leadership wa one of the dominant notes in th replies. They found both lay leadershi and professional leadership urgent.

From India, Edward Burkhalte wrote, "In order to strengthen th church, the leadership on all leve needs to be strengthened. More way and means need to be found for th

sk of training key individuals to be
aders in the church in whatever situ-
ion they are found."

Vernon Sprunger wrote from the
ongo, "The terrific need for Chris-
an statesmanship in this land makes
ne wonder as to whether the church
nd mission need to direct their at-
ntion to this area."

Roland Brown wrote from Taiwan,
ith deep concern, that there should
e a "preparation of national leaders
that there will be adequate leader-
ip when the missionary team would
eed to withdraw."

From Japan, Verney Unruh wrote,
t seems to me that in our zeal to
tablish the indigenous church we lost
ght of the fact that the church needs
ained lay leadership. Somehow we
sumed that if a church could build
eir own building, and then call, and
entually support their own pastor,
ey would be ready to move ahead
one, of course, under the guidance
the Holy Spirit. But a pastor is real-
quite helpless if he does not have
rong lay leadership. This is one of
e basic weaknesses of the church
ow."

And then he makes this interesting
servation, "Lay leadership training
es not require a great deal of funds
a lot of teachers."

Paul Dyck, of India, hinted at the
me thing when he wrote, "The most
ucial need of the hour is to spend
ore time and effort in influencing a
w key individuals who, in turn, can
rn India upside down, just as the
rly Christians did in the old Roman
npire."

In behalf of the Indian American
ork, Malcolm Wenger wrote, "I'd
ess the preparation of Indian leader-
ip through formal education."

From South America, Ernest Har-
r said, "I would plan with the Para-
ay Mennonites a crash program of
ining Christian primary school-
chers."

Our responsible workers are giving
iority to leadership. How are we
ing to help develop national leaders
the mission field?

angelism

A second clear priority was the
ed for a reinvigorated evangelism.

After speaking of the task of edu-
ting, fighting poverty, and witness-
to the professional and ruling
oup, Ernst Harder said, "I would
nt to cooperate with other denom-
ations in organizing large evangelis-
campaigns. Under the above three
points I would envision the intensive personal witness of the different professional workers.

"But we also need the public mass meetings, radio, and especially television. The South American mind is, today, formed by television. The poorest *rancho* proudly displays a television antenna. We are generally leaving this media out of our field of action. In Uruguay we have had some very excellent discussions on the screen by some of the Protestant pastors, but that at midnight and only once or twice a week."

Malcolm Wenger says, "Evangelistic efforts by Indians to Indians should be encouraged."

Roland Brown places direct evangelism at the top of the list for Taiwan. But he asks for a minimum of eight couples to work in direct evangelism.

Admitting that Japan is apparently not a high-potential area for evangelism when compared with other countries, Verney Unruh, nevertheless, places evangelism high on his list.

"In terms of more personnel, I feel we could easily absorb five more couples right here in Miyazaki prefecture who would be directly involved in evangelism and church building," he says. "If one thinks of expansion beyond Miyazaki prefecture, there is Oita just to the north of us with a population of 1,200,000 and only three missionary couples and three single workers."

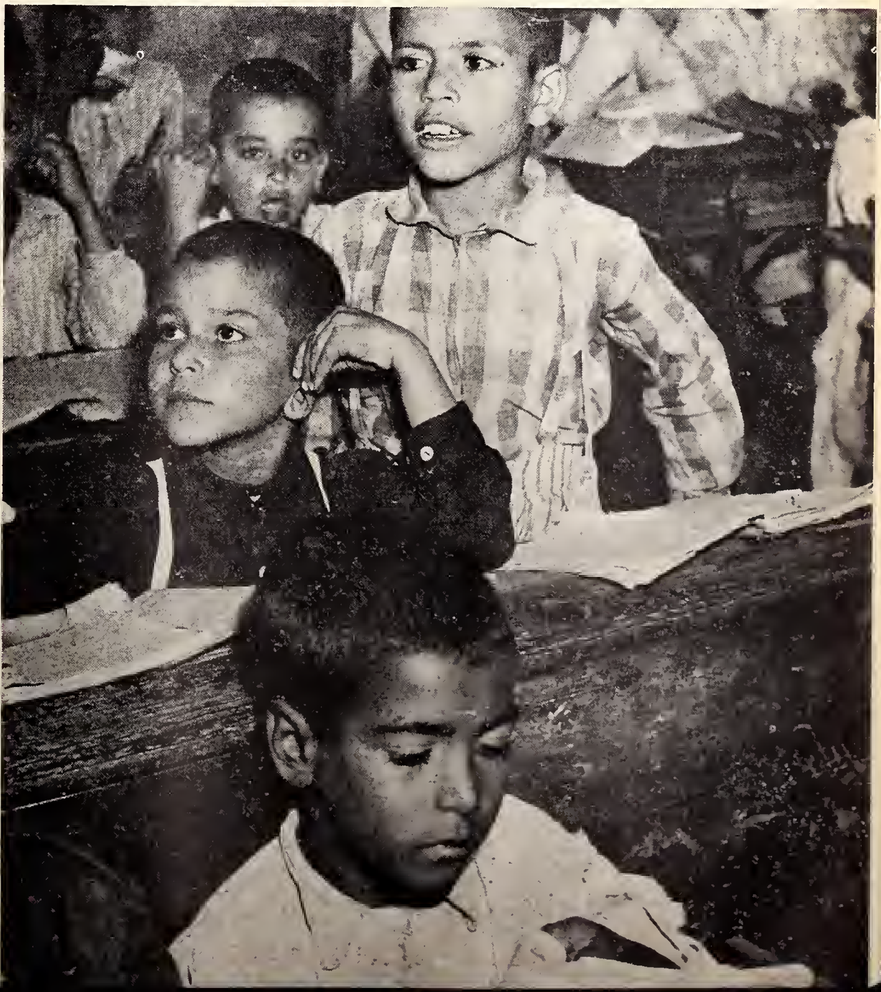
Gerald Stucky placed evangelism first for Colombia. "We ought to have four couples working in evangelism as pastors or colporteurs," he said.

Vernon Sprunger simply called for "six evangelism men (for the Congo) to be technicians for the church, to guide in evangelistic efforts and pastoral techniques."

Burkhalter said, "There needs to be a renewed emphasis on evangelism involving *all* the Christians in the *entire* church. Another missionary couple with the gift of evangelism could be used in an advisory capacity in India."

Malcolm Wenger had a vision of evangelism that we all share. "Indian churches should be encouraged to lift up *their* eyes and look on the fields of the world," he said. "I would hope that in the next ten years we might recruit a number of Indian Christians

School in Jordan: "While the reason for the existence of mission schools has changed, there is no doubt concerning their need."



who would go as voluntary workers, Pax workers, witnesses, and missionaries to the ends of the earth."

Literature

Underscoring the need for the expansion of a literature program, Brown said, "Taiwan is not in the situation of some of the merging countries where there is very little, if any, Christian literature available. Actually, a lot of Christian literature is available through such organizations as the China Sunday School Association and various Christian presses, so that the need would not be so much in general Christian literature but, more specificaly, some of our own Mennonite literature.

"Our national leaders feel a great need for having available material with our own Mennonite emphases and also material giving the historical and theological aspects of the Mennonite church. This would include translations of standard Mennonite books as well as many articles appearing in *The Mennonite* and other publications."

Verney Unruh said, "I would put the training of Christian writers next to lay leadership training. We have three bookstores which are proving to be good outlets but virtually nothing has been done in Japan to train Christian writers. I would like to see an investment made in the training of two or three writers who would continue to witness through the printed page long after the foreigners leave."

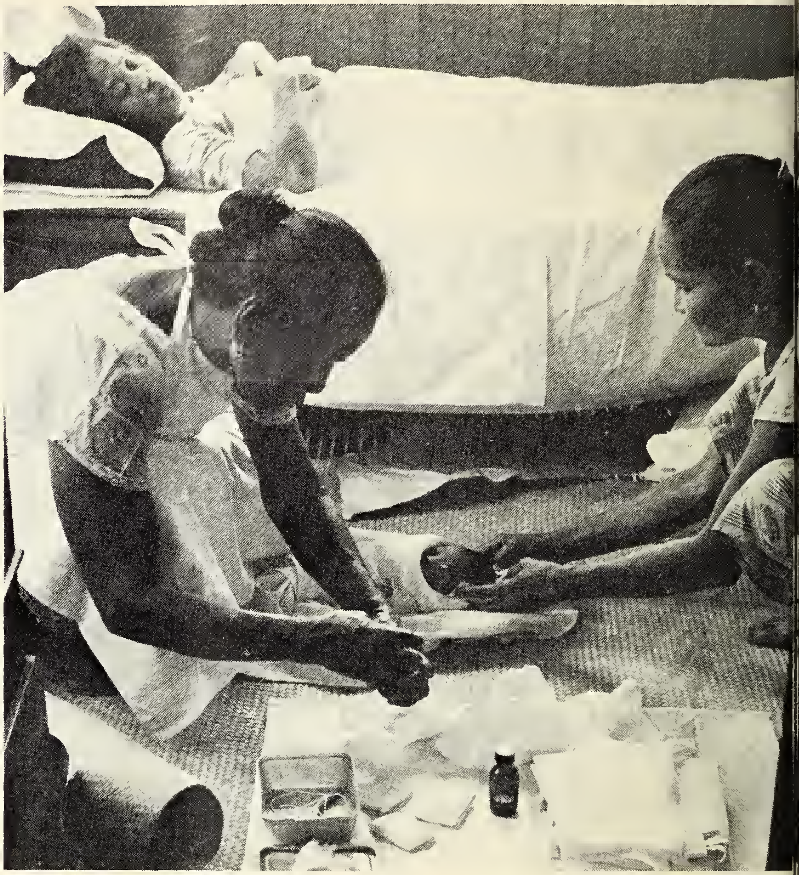
Vernon Sprunger adds radio to the need for literature. "Mass communication in the field of literature and radio are very important areas in which we must make a real, determined effort to reach people with the gospel," he said. "We have started but it is only a beginning."

"Sale of Christian literature including books, pamphlets, and periodicals should be encouraged," said Malcolm Wenger. He refers to the problems involved in operating bookstores successfully on the reservations.

Ernst Harder pleads, "We desperately need more good and active distribution points for Christian literature."

Are we giving leadership and guidance to the development of writers?

Many of the priorities mentioned overlap. Certainly, education is tied in with the development of leaders. From kindergartens to seminaries, our missionaries presented a strong case for education.



Midwife team in Asia: "Everyone realizes that there will always b a need in the medical field beyond that which missions can fulfill.

Education

From Mexico, Menno Bergen wrote, "Teachers continue to be needed in our school program. But they must be properly qualified and equipped."

He adds, "It was the school issue which brought the Old Colonist Mennonites to Mexico over forty years ago. The school is at the heart of their major problems now. General improvement in their intellectual, social, economic, and even spiritual level waits upon the development of their school system."

Schools have an important role in India. "While the reason for existence of mission schools has changed somewhat through the years, there is no doubt concerning their need," says Edward Burkhalter. "As long as the government permits, it is necessar for the mission to operate schools fo the sake of the Christian nurture o the young people of the church. Mos of the Christian leaders of the churc of the future undoubtedly will hav passed through mission schools."

An eloquent plea comes from Erns Harder: "Our seminary is a key in strument to train Christian leader for the work in South America. would want to get the best teacher possible for our institution and giv those that are here opportunity t continue their studies to get thei doctoral degrees. I would choose national graduates and send them fo further training in theological school in Europe or America, in order t put the seminary into national hand as soon as possible. Within ten yea this goal could be reached."

It is clear that the need and th challenge for personnel and financ

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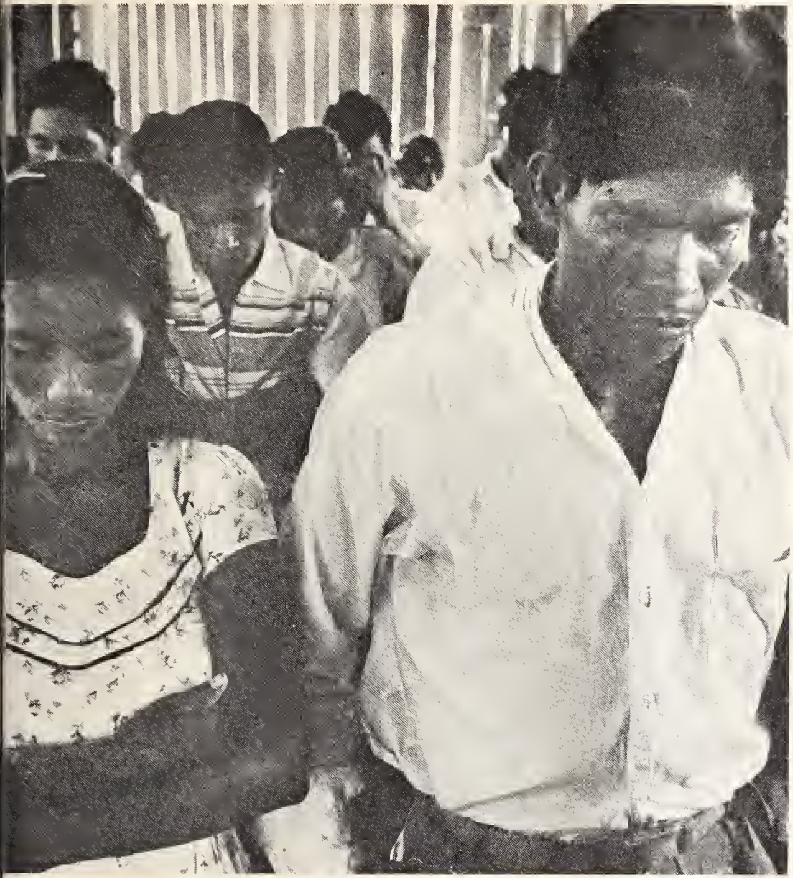


dians worship in South America: "There needs to be a renewed em-
asis on evangelism involving all the Christians in the entire church."

this area is great.
Although we have a pressing need
remodel and upgrade the Christian
ospital at Champa at an estimated
st of $60,000, medical needs were
ıt given quite the same urgency.

edical

Our workers in India simply say,
:veryone realizes that there will al-
ıys be a need in this field beyond
at which can be filled by missions.
'en so, to adequately care for the
ɔrk already being done in our hos-
:als there will be need for further
ildings and equipment. There is a
ntinued search for national person-
l to take the administrative posts of
edical superintendents, nursing su-
rintendents, and business managers."
Vernon Sprunger has a hopeless
eling about the future of medical
l. "The pitiful state of our medical
rvice makes one's heart go out to
e needy and sick who need help
much and get so little of it," he
ys. "The main medical work in our
area is done by the mission, and it seems so little when one looks at the picture."

Roland Brown wrote, "The medical budget over the period of time would actually be decreasing. Our present rate of decrease is $1200 per year, from the hospital budget. At this rate over a ten-year period the hospital budget will almost be completely wiped out. This, however, would probably not be possible. We will probably have to *continue* a lower subsidy rate for a period of time."

General Observations

This does not exhaust all the ideas submitted. Other areas of challenge included the ministry of music, social work, mutual aid to help build and enlarge churches, and youth work. One suggestion pointed to the need for a photographer-writer to make filmstrips and booklets for better promotion.

The job is not done. The call is not for a slackening of pace, but for increased dedication and better preparation.

Roland Brown writes, "Actually, crash program or no crash program, I think it would probably be the consensus of our mission that this would be pretty much the type of program we would like to carry out if we had the personnel and funds. It would give strength and body to our evangelistic effort, which we feel in many ways has been scattered and faltering and weak. We say this, especially considering the opportunities which are present in Taiwan now. How long these conditions will last we do not know."

Another observation came from Vernon Sprunger, "There are, perhaps, those who feel that now since there is an organized and recognized church in the Congo we can just retire from the scene. This is sheer wishful thinking. It is not natural to leave a newborn infant to find its own way. We must now help the church find its rightful and responsible place in the communities where it functions. Men with technical ability in the church area are now needed, not to do the work, but to lead the churchmen into the realm of their greatest usefulness."

A final observation came through several letters. One worker said this: "Most important of all, I feel, if we really felt and believed that our time was soon up, we would examine our own hearts and lives and seek the Holy Spirit's power. There needs to be an increase in prayer. How else can anything be accomplished in the next ten years unless we pray more?"

Another missionary put it this way, "The thing that the church in Japan needs (most) right now cannot be supplied by more funds or personnel."

Let this thought bring us to the conclusion of our study. Toward the end of one of the letters another missionary suggested, "One of the first things to do is to convince our American brethren that there *is* a world crisis and that we may not even have ten years in which to work freely."

Perhaps my original question of a ten-year ultimatum ought also (and more properly) to be directed to our congregations in Canada and the United States. It is not only a question of effective mission programs abroad. It is not only a matter of well-trained, well-equipped missionaries in large numbers on the mission fields. More basic than that, it becomes a matter of dedication and consistent Christian living at home.

NEWS

Lutheran Youth Press Peace Stand

VIETNAM TROUBLED THE Americans Lutheran Church when it met in Minneapolis in October. The delegates to the denomination's biennial meeting said that "Many of us have an uneasy feeling that our nation's actions at times belie our stated aims."

But they did say that they believed that the stated aims of the U.S. government in Vietnam were "sound." In adopting a statement on Vietnam, the Lutherans said, "We do not want our nation to adopt the tactics of deceit, denial of truth, trickery, and subversion we find so detestable in some other nations."

And the group also adopted a position paper on "war, peace, and freedom." The paper, while expressing concern about war and the use of weapons of mass obliteration, was still rooted deeply in the traditional language of the just-war theory.

Expressions of concern came both from the Lutheran Student Association of America, a denominational youth organization, and from the Lutheran students of the Minneapolis area. Their plea was for an allowance for selective conscientious objection to war. For if some wars are just and other wars are unjust, then Christians should not fight in the unjust wars.

History has shown that in the past, most churches have found their country's wars to be just. The possibility that Vietnam may be considered an unjust war by some Christians was intimated in the student pleas to the convention to modify the just-war theory.

Of the statement, the students said, "We condemn it for failing to faithfully represent the Word of God. . . . We believe that the only statements which the Body of Christ can rightfully make in the issues of war, peace, and freedom are bold and forthright proclamations of our Lord's admonition to love all men—even those who would seek to destroy us."

In the end, the American Lutheran Church resisted the effort to dent its just-war theory. Lutheran students held a prayer vigil outside the convention's meeting hall. They also called a public meeting in which student representatives debated the merits of the peace statement with Lutheran leaders. Student concerns were heard politely, but delegates turned down the amendment on selective conscientious objection.

Victor A. Dirks, Savage, Minn., attended the student meeting with Lutheran leaders and submitted the following report.

On Oct. 23, official representatives of the American Lutheran Church sat down to discuss and debate the peace position of their church with a group of concerned students of their own faith. It was an open meeting on the neutral ground of Macalester College in Saint Paul.

The notice of the meeting, published in the University of Minnesota *Daily* clearly set forth the issues, and as a Mennonite, recalling the debates between Grebel and Zwingli in 1525, or between Menno and Micron in 1556, I decided to attend.

I was not disappointed. The substance of the confrontation, and the manner in which it was carried out, were parallel to the Reformation.

Once again, the issues were not between no concern and concern; rather between those who had led the American Lutheran Church in a most significant step of faith, and those who said that this was not enough, as far as the law and the gospel were concerned. The chairmen and theologians representing the 2.6 milion-member church sat at a table on stage with the student representatives, and the discussion lasted an hour and one-half. The age differential between those speaking for the official church position and those challenging it was vary apparent; it reminded me that Conrad Grebel was a young man, and so was our Lord.

The young people based their position and challenge on the scriptural basis that some of us know rather well; a few words from their statement may well be quoted here: "We commend the ALC statement as a splendid effort to represent the opinions of men, but we condemn it for failing to faithfully represent the Word of God. Neither the law nor the gospe provide justification for the taking o human life, no matter how necessar this may be to human freedom an national security."

Even as the Anabaptists of old, th students challenged the dichotomy o the doctrine of the Christian as having parallel obligation to the kingdon of heaven and the kingdom of thi world—the "render unto Caesar." I Christ not also Lord over Caesar, an therefore to be obeyed rather tha men? And so we beheld young Lutherans boldly putting Romans 1 into its proper place.

The Lutheran officials and theologians did not beat down the challeng with proof texts, nor did they condemn. Instead, they pointed out th limits of what the convention woul accept at this time.

Where are you going to get th support of seven hundred delegates?' was asked. (A pastor pointed out tha "many of the delegates from the hinterlands would misunderstand the students as left-wingers or pacifists.")

The words "norms" and "masks' came up, as they inevitably do whe religious and good men seek to squar the uncompromising demands of th gospel with the world in which ma lives, and hopes to continue livin in. Fear was expressed that the extreme demands of the students woul imperil passage of the resolution.

This fear was premature; the convention unanimously adopted the official document, which, while decrying war as wrong and sinful, accept the fact that sometimes it is a lesse evil than tyranny. Provision for conscientious objection is made. The AL and its pastors will uphold and support those whose religious convictio does not permit them to bear arms fo country or cause, no matter ho worthy.

As a Mennonite, how did I react?

First of all, I felt a deep compassion for the official representatives of the church who met the students. They knew they could not win a argument based on a straight reading of the New Testament, the very foundation stone of Lutheran the-

ogy. They did not resort to invective,
me-calling, or the threat of excom-
unication. They did not imply that
uth had much to learn before it
uld be heard. Perhaps we older
embers of the Mennonite commu-
ty could learn here. The young peo-
e "had nothing to lose but their
es." Can a church— any church,
cluding our own General Confer-
ce Mennonite Church— with mil-
ns of dollars invested in buildings
d colleges and other institutions,
pending on satisfactory relations
th organized society or "states" real-
take the unpopular stand that may
d to social censure and persecution?
en when such a stand is clearly
dicated by the words of Jesus, will
not as churches and individuals
tionalize away the facts and silence
voice of conscience? Is not Peter
most accurate symbol of the church
all times, forever denying its Lord?
e our brethren in Russia perhaps
er than we in this regard?

One of the students pointed out
t "every state, including our own
ited States, is demonic based on
latry." It struck me that the role
the Christian witness will be es-
cially difficult in a modern super
wer of the order of the U.S. or
SR. What does or can the church
when such a power uses force or
threat of force to acquire terri-
y, suppress local revolt, be it in
ngary or Santa Domingo? Will
re ever be another Saint Ambrose,
nding at the door of the cathedral
Milan, and barring the Emperor
m Communion because "his hands
re bloody"?

"The differentiation between just
d unjust wars, as made by church
dies, nations, and the U.N., de-
nds a stand on objection to specific
just) wars as a logical, direct con-
uence. If just and unjust wars exist,
d are defined, and the church ac-
ts the concept of participation in
t wars, how can it avoid objection
unjust war without making the
ole thing meaningless?

'Or must one consider all wars one's
ntry engages in as unjust? Where
s this leave the German Lutheran
Church in its repentance for Hitler's evil and unjust wars?"

The power and impact of the gospel on open minds was the most significant impression I had. These young people had acquired insights right out of the Book—with no Mennonite or Quaker instruction. Their conviction sprang from the one fountain it always springs from—the Word of God.

As a member of one of the historic peace churches, it left me with a mind both troubled and exalted. God will not leave himself without a witness in this area we have so often claimed as our own peculiar responsibility, yet one which we have so often neglected, denied, or avoided. It is easy to react to letters in Mennonite papers and expressions at Mennonite meetings and believe that we have sold our religious heritage of faith, and replaced it with the gospel of anticommunism. Will ours be the fate of the wedding guests in the parable of Jesus (Luke 14:16-24) whose failure to do the King's will leads to rejection and judgment? May we yet see those we have considered the halt and the blind of Christendom, like Lutherans and Roman Catholics, compelled by the power of the gospel, enter the Kingdom and do His will while we are rejected? The meeting deeply convinced me that our failure in this area will not deprive God of faithful witnesses; if not from our midst, then He will raise them up elsewhere, with courage and conviction.

But how then can judgment be delayed on the unfaithful servants?

KANDALA CHURCH in the Congo lost its roof during the Kwilu rebellion of 1964-65. After their return to the area a year ago, Christians had to worship early in the morning before the sun became too hot. The Congo Inland Mission helped the congregation repair the roof this summer. Archie Graber led the energetic, two-day working bee.

New South American Paper To Replace Bibel und Pflug

At its July meeting in Filadelfia, Paraguay, the publishing committee of the churches of the General Conference Mennonites in Lower South America took action concerning a new church paper. They plan to call it *Unser Blatt*. It will serve as the official organ of the General Conference churches in South America.

Beginning January 1967, *Unser Blatt* will be published under the editorship of Gerd Uwe Kliewer, present editor of *Bibel und Pflug* which will be discontinued with the publication of the new paper. Since 1954, *Bibel und Pflug* has been the official paper of the Mennonites in South America, with much of its financial support coming from the General Conference of North America.

According to the committee report, "the makeup of the paper is to be interesting and appealing to the reader." Contents considered for the paper are: conference news, missions and church news, family news, news of Mennonites in the world, world missions news, women's activities, literature interests, book reports, and articles and discussions.

The Mennonite Missions Committee [MMKFP] of South America has expressed willingness to "amalgamate its paper with *Unser Blatt*." It is anticipated that the newspaper will be published twice monthly together with *Jugenbrief* and *Der Kinderbote*.

Newton Peace Walk Off

Concerns for the welfare of a Mennonite institution got in the way of a demonstration of concern for righteousness. It is an old story. Only the names and dates have been changed to show that very few can claim innocence.

The institution this time is Bethel College, North Newton, Kan. It could have happened to almost any Mennonite congregation in the United States or Canada.

The time was to be November 11. On this date, the Bethel College Peace Club had planned to sponsor a Repentance Walk and Mail from the campus to the Newton post office. The walk was to be an expression of repentance for the war in Vietnam and for society's failure to put an end to war fifty years after a war to end war. Members of the walk were to carry letters of concern to be mailed to the country's leaders and lawmakers.

But public announcement of the project two weeks before the scheduled walk was greeted by a storm of protest. Community representatives on the college board of trustees received complaints. Supporters of veterans' groups became alarmed and took offense that pacifists should dare to venture forth on a supposedly militaristic and patriotic day.

Rumors of possible violence by less responsible members of the community with baseball bats and yellow paint began to be heard. One youth was quoted as saying, "I'll shoot the first pacifist that walks under an American flag."

Opinion on the campus among both students and faculty was divided. Fear that support from the community might diminish was mentioned.

The college administration hinted strongly to the student group to cancel the walk, which was part of a larger peace rally including campus meetings and addresses by John Swomley, a well-known pacifist. Strong hints were followed by a stronger letter from the college's president, Vernon Neufeld.

With that the Peace Club capitulated. The walk was cancelled, though the rally on campus was to continue as scheduled. Concern for peace would have to find quieter ways to get into the city limits of Newton.

Elkhart Coffee House Opens For Dialogue With Doubters

Months of hard work by several persons from the seminary community and others came to completion with the opening on Sept. 30 of the Partly Dave Coffee House in Elkhart, Ind.

A pamphlet printed by the Elkhart Coffee House Association describes the coffee house as "a meeting place for friends or strangers; a place of discussion, sometimes planned but usually occurring spontaneously."

Art, drama, music, and books are intended to be part of the sharing possibilities of the coffee house. Most important, it should be "a project in which Christians assume the servant role in which to minister also means to listen."

The Coffee House Association is a group of "churches and persons with varying backgrounds and interests dedicated to the idea that a coffee house setting in downtown Elkhart might provide a new medium for Christian influence and service." The group hopes that the coffee house may become a place "recognized as common ground for dialogue between believing Christians and doubters."

Those most closely involved from the seminary community are Leland Harder, professor of practical theology, Mennonite Biblical Seminary, who is chairman of the Coffee House Association, and Dave Schmidt, a second-year student from Pawnee Rock, Kan., who is manager.

At a symposium last month, Harder, Schmidt, and Lauren Friesen, a second-year student from Aurora, Neb., who is program chairman for the group, discussed the coffee house ministry of Partly Dave. A part of this discussion follows:

Friesen: The type of people who come are young people between eighteen and twenty-five. They are the type of people who like folk music, and calypso music, and we four out last night they like poetry. The are people who want to talk, to me people. They want to express then selves.

Schmidt: About the philosophy this place: it's partly the basic nee of a place in Elkhart in which have discussions. It's an attempt escape the commercialism of oth meeting places—restaurants, theate and concert halls. In other meetin and in our churches, discussion often structured. Here it isn't.

The coffee house is based on fre dom. People are disciplined by t crowd that is there. If someone ge up to say something, he usually sa what he believes, because he has defend himself.

Question: What is the basic stru ture of the coffee house progran ming?

Schmidt: The only structure is have a program each night at abo nine. Basic ground rules involve qui attention and a chance to discuss t program, which is followed by time for spontaneous expression a reading of poetry.

Friesen: History-wise, the coff house started last year when Hard contacted a few students and so members of the Hively Aven Church, who began meeting once week. This group went through t work of finding and furnishing t place. The coffee house began wi Mennonite people, but soon spre to include Methodists, Presbyteria and many others.

Harder: The book *The Coff House Ministry* raises the questi of how a coffee house can be only a ministry but a Christian mi istry. It is amazing to watch the velopment which occurs by a proc that is greater than any of us. Th has been agreement that a co house can provide dialogue in search for meaning.

Some older forms of evangeli have lost their vitality. This has to a quest for new forms of dialog between the church and the wor The coffee house ministry has ris to attempt to fill this vacuum.

Congo Pax-Study Program Latin America Also in Plan

A new service program open to men and women and providing a year of college credit is slated to begin next summer. The new program has been called a major breakthrough on the American educational scene. The well-established Pax program of the Mennonite Central Committee in the Congo and in Latin America will allow college students to pursue courses related to the area of the world in which they are working.

The Pax program, which was begun in 1951, has in the past assigned men to needy areas of the world on two-or-three year assignments. They have been provided with maintenance and a small monthly allowance. The original programs involved the men in rebuilding war damage in Europe.

At present men are working in Europe, Africa, Asia, and Latin America in such diverse jobs as assisting in poultry production in Haiti to bookkeeping in the Congo.

Two parts of the extensive Pax program have been selected for inauguration of the Pax Education Program. The program in the Congo will be open to fifteen men or women beginning in June and continuing for twenty-seven months until mid-August 1969. In June, 1968 a similar program will be started in Latin America.

Students from any of the Mennonite colleges will be admitted to the program after at least one year of college. For the Congo they will need the equivalent of one year of college French, and in Latin America the equivalent of one year of college Spanish.

At the beginning of the Congo program the students will take intensive work in French, and then three courses on Africa. These courses will be offered on an intensive basis of three weeks for each course.

First they will study African history up through the colonial period. The next course will be Contemporary Africa, which will introduce them to the present political situation. The third course will be African Cultures.

Following this period of orientation and study, which will be given at the Free University of the Congo, each student will be assigned somewhere in the Congo. During the time he is assigned for service, he will continue working with a tutor on his French and carry on an individual study project.

At the end of the first year he will return to the Free University and take two additional courses in Economic Development of Africa and Religions of Africa. He will again return to work until shortly before he returns home. The last two weeks of the program will be spent in writing final papers on his individual project.

This represents the first program of this kind in which a group of colleges and a service agency have outlined a closely integrated program, although two other colleges have developed educational programs for participants in the Peace Corps.

The students will pay about the same for the educational part of the program as a year in residence at one of the colleges would cost, and the expense of the service part of the program will continue to be financed by gifts from the churches.

The colleges involved are the ten Mennonite colleges that compromise the Council of Mennonite Colleges. They are Bethel College, North Newton, Kan.; Bluffton (Ohio) College; Canadian Mennonite Bible College, Winnipeg; Conrad Grebel College, Waterloo, Ont.; Eastern Mennonite College, Harrisonburg, Va.; Freeman (S.D.) Junior College; Goshen (Ind.) College; Hesston (Kan.) College; Messiah College, Grantham, Pa.; and Tabor College, Hillsboro, Kan.

Words and Deeds

Three Mennonites visited Russia during the first two weeks of November as part of a Baptist World Alliance delegation. Members of the group are William T. Snyder, Akron, Pa., executive secretary of MCC; David P. Neufeld, Winnipeg, executive secretary of the Conference of Mennonites in Canada; and Frank C. Peters, Kitchener, Ont., moderator of the Mennonite Brethren Church.

Ilia Ivanov, Moscow, a Baptist pastor, has been elected president of the Russian Baptist Church (All-Union Council of Evangelical Christians in the USSR). Ivanov was a member of the delegation of Russian Baptists who visited Mennonite communities in Pennsylvania, Ohio, Indiana, and Minnesota in 1964. The senior minister of the Moscow Baptist Church, he succeeds Jacob Zhidkov, president since the formation of the union group in 1944.

The Christian Churches (Disciples of Christ) have refused to endorse the position on Vietnam of one of its members — Lyndon B. Johnson. However they expressed their sympathy for him in his "terrifying responsibility" in the international dilemma.

A consultation on Vietnam is being convened by the Mennonite Central Committee for Dec. 2 to 4. Seventy-five persons have been invited to the meeting which will be held in the Minnesota Protestant Center, Minneapolis.

Vietnam Christian Service sent nine tons of relief supplies to Vietnam's Mekong Delta for victims of the October floods.

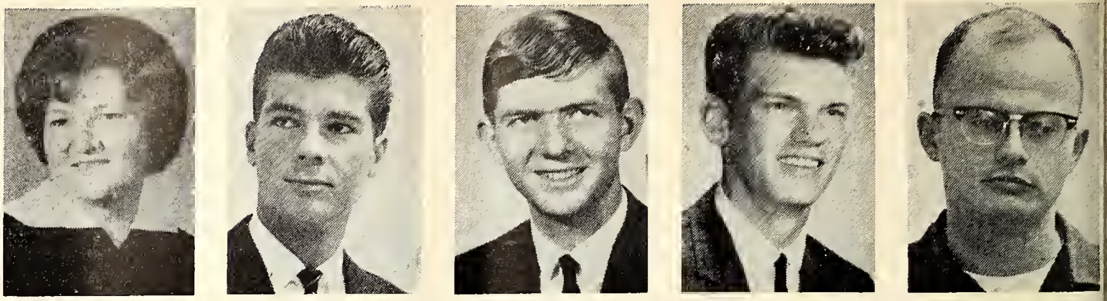
Harry Knapp, Rifle, Colo., a retiring physician, has donated his office supplies and equipment to Vietnam Christian Service.

Jacques Beaumont is secretary-general of the French Portestant relief agency CIMADE. After a five-week trip to Cambodia, he said: "Knowingly or unknowingly, the U.S. Air Force and American Special Forces are lending the South Vietnamese government a hand in the liquidation of minorities." Intensive bombardment of the high plateau areas of Vietnam have been responsible for the death of many mountain dwellers according to a report in the French Protestant weekly. *Reforme*.

The Prague Peace Conference will hold its third assembly from Mar. 31 to Apr. 5, 1968.

A truckload of 651 clothing kits was sent to Bolivar County, Miss., by MCC in October. Each kit contained a pair of shoes, socks, and a sweater or sweatshirt for a preschool

Braun, Busenitz, Friesen, Lloyd, Nickel, Loewen, Palmer, Reimer, Schroeder, Ulrich, Unger (Workers).



child. Negro children are unable to attend the Headstart classes because they lack the necessary clothing.

Cartons for relief collections in public places have been prepared by the Mennonite Central Committee, Akron, Pa. Printed in large type on the thirty-inch square, thirty-inch deep boxes is a list of most needed relief items. The boxes can be collapsed for easy storage. A contribution of one dollar per box is suggested.

Ralph McGill, publisher of the Atlanta *Constitution,* says: "By now the problem of discrimination is as bloody and earth-stained as was poor Banquo's ghost. That a heavy majority of about 162 million Americans, who own most of the property and productive means of the nation, are unable to do what is morally and legally right causes the bloody ghost to sit at the banquet table at every church business meeting and to enter every home. That the Christian Church, with a few notable exceptions has been semi-paralyzed by a decision on racial justice is perhaps the single most melancholy aspect of what has been called the moral decline of our time. Indeed, most of the pulpits from which one hears so much about sin and moral backsliding are segregated, or almost so, and, while admitting a Negro Christian to worship, shudder at the idea of admitting said visitor to communion or membership. There has been progress in race relations in America; in some areas it is considerable. But it has been more than ten years since the Supreme Court school decision. A decade passes but most doors are still closed. The cry is for action, but the answer is: 'Don't go so fast . . . Give us time . . . You don't understand our problem.' "

The Watchman-Examiner, an independent Baptist publication, made this comment on a current development: "The Internal Revenue Service has issued a complaint against the *Christian Century,* popular ecumenical weekly, and the *Churchman,* an independent Episcopal publication of long and honored standing, concerning their tax exemption. It is based on the contention that they have been guilty of 'propagandizing and lobbying for specific types of legislation.' Shades of Diocletian! What are churches (and church journals) supposed to do? Talk only about heaven and hell? These are worthy topics, to be sure, but earth does come in for attention, too. That's where we live right now, and a religious faith that does not take one bearing on earth is due to become lost and wasted. We may not always agree with these brethren who are now being troubled (in fact this is often the case) but we do believe they have the right, even the duty, to express their concern freely."

CHURCH RECORD

Calendar

General

Nov. 30-Dec. 2—Council of Boards, North Newton, Kan.

July 23-30, 1967 — Mennonite World Conference, Amsterdam.

Canadian

Nov. 19—Mennonite Central Committee of Ontario, St. Catharines.

Central

Nov. 13-16 — Sugarcreek (Ohio) Church, Eastern Ohio churches fall conference.

Nov. 20-27—Bluffton, Ohio, Ebenezer Church, missionary conference.

Nov. 23-27 — Berne, Ind., First Church, missionary conference.

Eastern

Nov. 26-28 — Quakertown, Pa., East Swamp Church, missionary conference. Edward Trojesen and William Thornton, speakers.

Northern

Nov. 24—Marion, S.D., Bethesda Church, harvest mission festival, Lyman Sprunger, speaker.

Nov. 27-30 — Mountain Lake, Minn., First Church, harvest mission festival, Levi Keidel, speaker.

Pacific

Nov. 15-17—Salem, Ore., District committee and ministers meeting.

Western

Nov. 21-27—Pretty Prairie, Kan., First Church, evangelistic services, Irwin R. Wedel, speaker.

Nov. 13-17—Pawnee Rock, Kan., Bergthaler Church, fall meetings, Russell L. Mast, speaker.

Nov. 20—Pawnee Rock, Kan., Berthaler Church, special meetings, Joseph Bayless, speaker.

Nov. 25 — North Newton, Kan., Bethel College, annual corporation meeting.

College Scores

Bluffton—Hope (snowed out)

McPherson 31—Bethel 12

Marriages

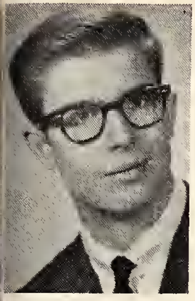
Michael Affolder, Trinity Evangelical United Brethren Church, Decatur, Ind., and *Darlene Kae Gerber,* First Church, Berne, Ind., on Oct. 29.

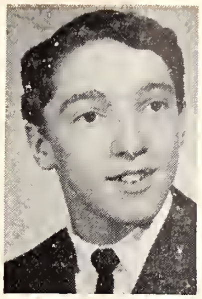
Don Bunck, Trinity Lutheran Church, Fort Wayne, Ind., and *Patty Liechty,* First Church, Berne, Ind., on Oct. 1.

Larry Hofer, Hutterthal Church, Freeman, S.D., and *Brigitta Rademacher,* Unity Lutheran Church, Freeman, S.D.

Richard Klassen, Tabor Church, Newton, Kan., and *Leanne Jackson,* Bethel College Church, North Newton, Kan., on Nov. 12.

Shannon Mitchell, Assembly of





›od Church, Springfield, Mo., and *'arlene Sue Kent,* Gospel Church, 'eoria, Ill., on Oct. 27.

Lelyn G. Peters, Bethesda Church, lenderson, Neb., and *Jessie Miller,* alem Church, Freeman, S.D., on)ct. 29.

Robert John Schulz and *Linda ouise Willms,* both of Bethany 'hurch, Virgil, Ont., on Oct. 22.

)eaths

izzie Graber, Beatrice (Neb.) 'hurch, was born Feb. 6, 1894, in 'reeman, S.D., and died Oct. 25. She erved as deaconess in the Mennonite)eaconess Hospital, Beatrice, for orty-three years.

Martha E. Sommerfield Klassen Mrs. D. F.), Bethel Community 'hurch, Santa Fe Springs, Calif., was orn Nov. 16, 1892, in Kansas, and ied Oct. 22.

Mrs. H. J. S. Schmidt, Tabor 'hurch, Newton, Kan., was born Iov. 8, 1877, and died Oct. 3.

Kenneth E. Schroeder, First 'hurch, Aberdeen, Idaho, was born)ec. 30, 1927, and died Sept. 9.

Vorkers

Iargaret Braun, Bergthaler Church, Vinkler, Man., is serving one year f voluntary service for MCC at Chilren's Center, Laurel, Md. Her parnts are the Isaac B. Brauns.

Roger Busenitz, First Church, ewton, Kan., will spend two years the Congo for MCC following iree months of language study in russels.

LaRhue Friesen, Bethesda Church, enderson, Neb., will have three onths of language study in Belgium efore he begins a two-year assignent at a Congo Inland Mission reording center at Luluabourg. His arents are the Carl Friesens.

Richard Klassen, Tabor Church, ewton, Kan., is serving a two-year 1-W assignment at St. Francis Hospital, Topeka, Kan.

Donald Lloyd, son of the Louis Lloyds, Newville, Pa., will work with the MCC portable canner. He is a member of the Dickenson Presbyterian Church, Newville.

Allyn Loewen, Gospel Church, Mountain Lake, Minn., is in 1-W service at Bethesda Hospital, St. Paul, Minn. His parents are the Albert Loewens.

The James McCrorys, First Church, Berne, Ind., went to Cachipay, Colombia, to give two weeks of dental service at the mission school.

Stanley Nickel, First Church, Mountain Lake, Minn., will engage in two years of construction work for MCC in the Congo after completing three months of language study in Belgium. His parents are the Leonard Nickels.

Ronald Palmer, Lynwood Friends Church, Portland, Ore., will serve a twenty-seven month term with Alfalit in Bolivia for MCC. He has a masters degree from Stanford University.

G. Ross Reimer, First Church, Beatrice, Neb., has accepted a two-year assignment at MCC headquarters, Akron, Pa. He is the son of Harold Reimer.

Fred Schmidt, Tabor Church, Newton, Kan., is serving a two-year 1-W assignment at Lutheran Hospital, Ft. Wayne, Ind.

Elisabeth Schroeder, Rosthern (Sask.) Church, has volunteered to MCC to serve for a year at Junior Village, Washington, D.C. She is the daughter of the Paul Schroeders.

FOR ALL YOU LOVE
MAKE A WILL

Roger Ulrich, Flanagan (Ill.) Church, son of the Wilton Ulrichs, is serving a two-year assignment as a nurse-technician in orthopedics at Evanston (Ill.) Hospital Association.

Annitta Unger, West Abbotsford (B.C.) Church, will join the MCC volunteer unit at Children's Center, Laurel, Md., for a year. She served formerly as assistant cook at Craigwood, a welfare institution for boys, at Ailsa Craig, Ont.

Mrs. Elizabeth Warkentin, Steinbach, Man., has volunteered to serve as cook and hostess at the Mennonite Biblical Seminary, Elkhart, Ind. She is a member of the Steinbach Church.

Anita Warkentin, First Church, Sardis, B.C., recently began a three-year assignment in Europe. She will help to promote the MCC trainee exchange program, process European applications, and be responsible for the orientation and embarkation of Europeans who go to North America for a year. She will have some secretarial duties at the MCC Frankfurt office and be available to other Mennonite representatives in Europe for special assignments with church conferences and youth work camps. For three years previous to her assignment, she was secretary and administrative assistant in the personnel department at the MCC office, Akron.

New Addresses

John D. Ensz, Edmond, Okla. 73034
Elma Epp, 2 Evergreen Pl., Winnipeg 13 [137]
Jacob Esau, Box 1026, Meadow Lake, Sask.
Dennis Harris, 613 Lincoln, Blackfoot, Idaho 83231 [45]
Max Miller, Route 1, Box 348-D, Albany, Ore. 97321 [261]
George Nyce, 233 Decatur St., Doylestown, Pa. 18981 [48]
Charles E. Spencer, Route 1, New Albany, Pa. 18833 [38]

SeVeNTH HeaVeN

Frank Kensill

Suppose you lived in a major city—near its center. It is Friday night and you don't want to stay home and watch TV because this always results in a fight with your three younger brothers, and you have to listen to your mother's complaints when she finally comes home from work. You're tired of the horror movies at the only theater within a couple of miles, and you couldn't expect a girl to transfer on the bus or walk that far, even if you had the money.

Neither have the Yellow Jackets, the neighborhood gang in your block who somehow always find something to do, decided as yet to let you join them. So what can you do?

This question is being answered, in part, for some young people near the center of at least one major city. At the Seventh Street Methodist Church in the heart of Philadelphia, a coffee house has been initiated in which young people of high-school age and older can come to eat, socialize, watch a short program, enter into a discussion if they like, or just drink coffee or soft drinks.

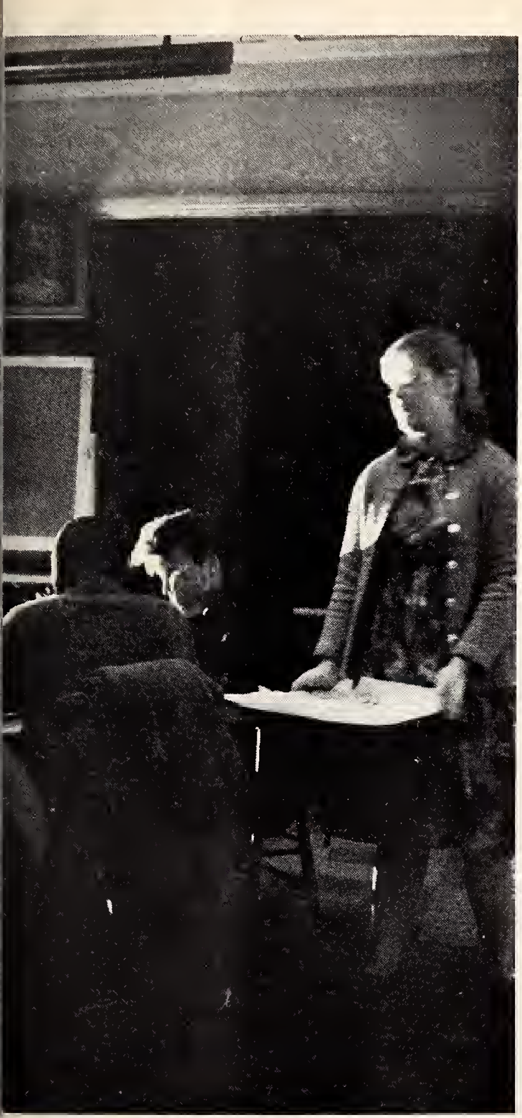
Open on Friday evenings from nine to eleven o'clock, October through June, the coffee house is named the Seventh Heaven. On most Friday evenings, a short program featuring local talent is followed by the discussion of some announced topic.

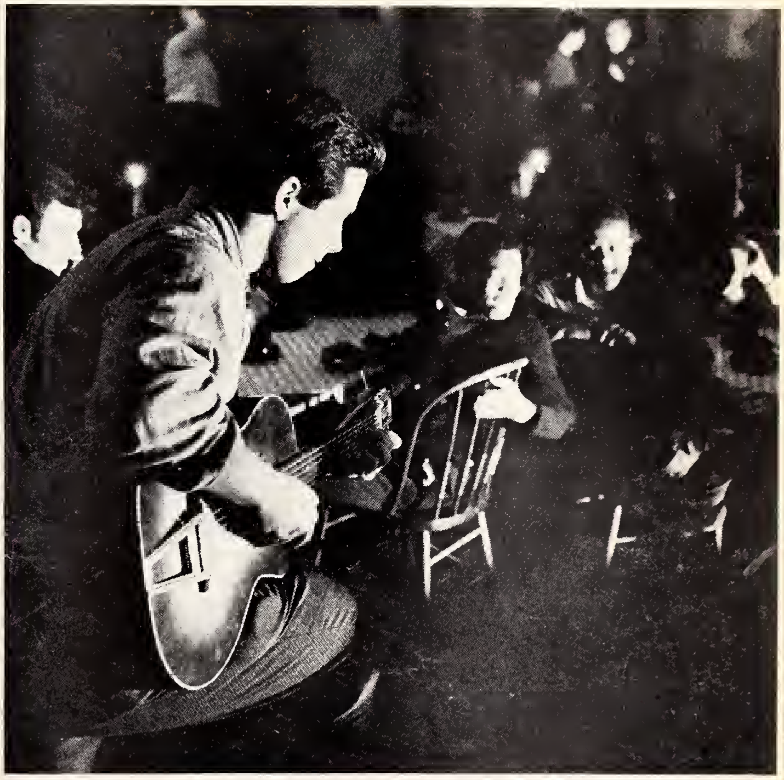
The talent has varied from interpretive dances to folk singers to a modern jazz group. Following any entertainment a discussion is held often led by a youth member of th church. The waiters and waitresses members of the church for the mos part, also help plan and assist in th performances and discussion.

The discussion topics, like the entertainment, are quite varied. For instance, one popular topic was "Wh Get Married?; another was on civi rights; another on staying in school.

Each Friday evening the coffe house is staffed and managed almos exclusively by teen-age members o Seventh Street Church. The waiter and waitresses for the evening com together an hour before the doors ar opened for an intensive look at th evening's discussion topic, and to allocate other responsibilities.

Prior to the beginning of the coffe house, the youth fellowship of th church held a retreat to discuss purposes and goals for such a coffe house and to consider the persons i would serve. The retreat included





le play in which two youths, one eaking as a Christian and the other teen-age gang leader, carried on n animated conversation to gain inght into the problems of persons ho might be coming to the coffee op and in how the church youth ight relate to them meaningfully.

It was decided then that the coffee ouse would be near its objective hen some of the wildest teen-agers in e neighborhood showed a desire to come a part of the church.

Since the coffee shop opened, about alf of the people who come are already related to the church program. For the Seventh Heaven is both an opportunity to share their Christian experiences and a source of pure recreation.

Many of the others who come make no claim for the Christian faith, nor are they particularly interested in becoming a part of the church. For many of these young people, the coffee house is nothing more than another place to hang out on Friday night.

The interplay between those youth related to the church and those who are not has been beneficial, for the most part, for both groups. The church youth have found that explaining their faith to others is both difficult and rewarding. At the same time, nonchurch young people are challenged by a way of thinking and acting beyond their present patterns, and they have an opportunity to express some of their hostilities and frustrations, as well as joys and achievements.

So far no incident at Seventh Heaven has led to any serious destruction of church property although, on occasion, the actions of some have been influenced by alcohol.

LETTERS

Concerned for Vietnam

Following are excerpts from letters written by Atlee Beechy, Goshen, Ind., while he was director of Vietnam Christian Service this year.

MARCH 26

Today I do not write you in any official capacity. I write you as friend, fellow American, and out of my Christian concern for what is happening here. I know the problem is complex and that there is no simple solution.

Some weeks ago Vice-President Humphrey made a brief visit to Vietnam. Since that time, a number of other high-ranking officials have visited this troubled land. These visits reflect concern for the people of Vietnam. Most of the visits are short and well-guided. Some visitors break out of the regular schedule to meet a larger cross section of the Vietnamese people.

I am, however, deeply troubled. On the one hand I hear that we are ready to go back to the Geneva Accords and start from there. Press reports also indicate a continuing hard Administrations line. I think I hear genuine and substantial congressional concern about where our current policy is leading us. To find an acceptable way out of our present dilemma will take creative and courageous action.

One problem with those who briefly visit Vietnam is that they do not have the time to listen to what the Vietnamese people are saying. Recently I talked to a high-ranking university official. He said, "We are the war-weary people."

Visitors usually do not talk to the villagers whose homes have been bombed and burned and whose families have been broken. Most have not visited the hospitals where the disfigured and the bruised are found. The two eight-year-old boys I saw at the Quang Ngai Civilian Hospital several weeks ago come back to haunt me time and again. They were very friendly but had been terribly burned by napalm bombs. They are indeed the innocent and unfortunate victims of the war. The civilian-to-military-casualty ratio is varyingly estimated as being from six or ten to one.

I am also troubled as I see and talk to the young American soldiers. They do not lack in courage but one senses a kind of bewilderment and uneasiness about the whole thing. Most are desperately looking forward to the day when they can go home.

Most visitors do not visit the place where the Vietnamese soldiers are brought for identification and burial. They do not see the wives, mothers, and sisters cover their faces to keep out some of the stench as they look for their husbands, sons, and brothers. Nor have they felt the comparable agonizing scenes in which Americans and others are involved.

At least a certain segment of the intellectuals view our position with considerable cynicism. Many believe we are here primarily because of our own self-interests, and they resent our hypocritical attitude. The massive military invasion is also leaving its mark. As more and more we tend to direct the affairs of the Vietnamese, crowd them out of their homes, fraternize with their women, and in a sense occupy their country, a growing resentment is produced which reaches the surface here and there but which will probably erupt with greater force as time goes by in spite of the massive and needed aid program.

What is the best solution? It is much easier to talk about the problem than to offer viable alternatives. I also know that it is easy to get emotional about the brutality and agony of the war and too much of that will not be helpful. On the other hand, it is possible for us to become insensitive and hardened to human and personal values. Could it be that Hanoi may be more ready to discuss than we think? The drain on the North is considerable. Face saving is always difficult in any society, and so the machine grinds on with no sign of slow-up or reversal.

In some ways it seems strange that modern man appears about ready to send a man to the moon but he cannot unlock the human equation. Perhaps the day may finally come when violence and war will be thought as illogical, impractical, and immoral as race prejudice. Albert Camus once said, "Great ideas come into the world as gently as doves. Perhaps, then, if we listen attentively, we shall hear amidst the uproar a faint flutter of wings, the gentle stirring of life and hope."

I guess the main point of what I am saying is that our current polic
is horribly costly. There is also re
question in my mind if it will achiev
what we want to achieve. In the mear
time, the search and destroy effor
will systematically devastate the cour
try. I am troubled about the moralit
of our being party to the process.
do not minimize the evils of commu
nism. They are very great. I am cor
cerned about the means we use t
fight it. Our means must have som
consistency with the goals we seek c
we destroy ourselves in the proce
and the ends we want slip away i
the chaos.

Six weeks after I arrived in Vietnar
I wrote you about some of my cor
cerns for what was happening her
Some of the things that were in th
air then have come to pass. As I wri
these lines the internal struggle ha
erupted into bloodshed and violence i
Da Nang. As you know, this confli
has historical roots even though th
tendency is to cast it into a struggl
between anticommunists and pr
communists or neutralists.

It appears as if the current intern
struggle also represents an intensiv
power conflict in which the goverr
ment is making a desperate attempt t
secure control of a divided and wa
weary people.

Our insistence that we are here t
guarantee the rights of the Vietnan
ese to self-determination sounds som
what hollow against the above. U.
Government officials here have est
mated that 70 to 80 percent of th
South Vietnamese people have n
strong loyalties to either side an
would like simply to be left alon
A segment of the intellectuals and
considerable number of students a
strongly anticommunist, but want th
war to stop and are ready to work t
ward some kind of compromise go
ernment. An active university stude
leader estimates that more than ha
of the students at the University
Saigon feel this way. This may
wrong but the number is likely signi
cant. Add to this the Buddhists wh
in the main, are antigovernment a
have in their ranks a strong segme
who also wish to move.

I thought you might be interested
the enclosed item from the *Saig*
Post (First headline: Washington Su
ports Military Regime. Seconda
headline: Says Army Is Only Natio
Building Influence). I reacted partic
larly to the secondary headline. A
army has serious limitations in natio
building and Vietnam is no exceptio

here is something paradoxical and omewhat inconsistent about asking ie army to do this. The national vol- ntary youth movement here is one f the few bright spots in an other- ise dismal picture. There are other ietnamese groups and third country nd U.S. civilian and voluntary agen- ies who are working at the problem. /hether our Government wished to ave its actions interpreted in this way do not know, but this is the way in hich the matter was presented.

I continue to be deeply concerned ith what is happening here even iough I know there is no easy way ut. I am encouraged by the apparent rowing readiness, tardy as it is, to ork at our relationship with China. would also encourage continuing iird country or U.N. leadership at ying to get a cease-fire and moving ie conflict to the conference table. his may mean a relaxing of pre- ondition demands.

opularity of the Beatles

EAR EDITOR: Personally, I do not ke to think of the idea that *The Iennonite* will now become for some me a sounding board to discuss the eatles and I should not contribute) that fact but I do feel that I must espond to the article on the youth age in the October 18 issue. Whatever ou were trying to prove by putting iis article into *The Mennonite,* I am ire that it will do one thing, that is, will make the Beatles more popular ith the young people.

It seems to me there are a number f discrepancies in the article, "The npopularity of Jesus." In the first lace, I noticed that throughout the rticle there was nothing said against ie Beatles and their type of music or ctivities. It seems to me the article a defense for them. It all has to do, f course, with their supposed state- ient that they were more popular ian Jesus. And in the first sentence of ie article, the author says that this atement by the Beatles is not as ivolous as it may seem. If the Beatles ant to send their public-relations ien from London to New York so iat their commercial appeal and sta- is in the United States will not be opardized this is their business, but do not believe that *The Mennonite* as any business in trying to defend ieir statement.

I am sure that all of us will agree iat the churches of England have be- ome very unpopular and the churches in this country are rapidly becoming so. I am not so sure that Jesus Christ is unpopular in the same sense.

The article mentions that if the churches were more faithful, if they were less self-engrossed, if they were poor, if they were militant in social crises, if they were zealous and loving in serving the world, if they would risk their own safety, then the church might still be unpopular but they would more resemble the unpopularity of Jesus, and Jesus was never very unpopular except with the unpopular. I'd like to know what does all that have to do with the statement of the Beatles?

The article seems to indicate that they are popular, but with whom? and why? Is it because they are faithful, is it because they are less self-engrossed, is it because they are poor, is it because they are militant in social crises, is it because they have become zealous and loving in serving the world?

I guess the part that disturbed me most was when the article said that the Beatles lamented that they were, in fact, more popular than Jesus. I am wondering how much they really did lament this. I recall the account of another man who was very popular and had a great following. This man, too, lamented that he was more popular than Jesus. He lamented it so much that he said, "He must increase but I must decrease" (John 3:30). I wonder why the lamentation of the Beatles has not led them to this same conclusion, to be willing to lay down their own popularity, their own prestige, and in place of it to exalt the Lord Jesus Christ. It seems to me from what I have read about them that they are very much self-engrossed, self-centered, and looking for the praise of men, and that they have become very rich financially and seem to enjoy the fact that they are the idols of teen-agers. This doesn't sound like lamenting.

Another concern I wanted to mention—the article said that there is such superficiality in the churches about the most crucial issues of existence, racial strife, entrenched poverty, war, and the threats of ultimate holocaust. I wonder if these are, indeed, the most crucial issues in our day—what about the spiritual and moral revolution, the new morality with its beatle-like philosophy? The very fact that we have Beatles may be more of a critical issue than either war or poverty. *Norman Schmidt, 25 East Swamp Rd., Quakertown, Pa. 18951.*

CONTENTS

*If Missions Had Only Ten Years 690
News ... 694
Church Record ... 698
Seventh Heaven ... 700
Letters ... 702
Editorial ... 704

*Supplemental reading for the Sunday school lesson of Nov. 20.

COVER

Boys in Peru sampling the wares of a street vendor. Ernst Harder in Montevideo says: "We desperately need more good and active distribution points for Christian literature." See "If Missions Had Only Ten More Years."

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Kunio Takaoka

TWENTY-ONE YEARS have passed since I became a doctor. During this long time I have witnessed death many times. Just recently I took the pulse of a dying infant. It's impossible for me to talk about death from a distance. Sometimes I have awakened in the deep of night and thought about *my* death.

Perhaps, because I am a doctor, it is not easy to use the word *absolute*. But concerning death as an experience which no one can escape, we must use this word. We Japanese have a unique Obon festival for the spirits of the deceased. But can we solve the riddle of death in this way? I doubt it.

Why does the Bible say that "death spread to all men" (Rom. 5:12)? This is a simple but profound statement. Paul says it is because all men sinned. He thoroughly discusses the relation between death and sin.

Jesus says in John 10:17, "For this reason the Father loves me, because I lay down my life, that I may take it again." This means that Jesus took our sin upon himself and that He died and rose again. "The wages of sin is death" (Rom. 6:23).

Last June, the mass communications media in our country carried news of the death of the famous Kubuki actor, Danzo Ishikawa. Such a person, who seemed so strong, revealed a fatal weakness in his loneliness by committing suicide in the beautiful Lake Setonai. He had only recently made a pilgrimage to eighty-eight shrines in western Japan seeking salvation, but to no avail.

"When I die let no one give memorial gifts or keep night vigil. I want to go to hell without troubling anybody." These were the last words which this disillusioned actor wrote. Surely he is to be pitied.

Paul wrote in 1 Corinthians 15:22, "For as in Adam all die, so also in Christ shall all be made alive."

Jesus prayed, "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

If only Actor Ishikawa could have believed this message of hope, he would have been saved from all emptiness and despair.

The tragedy of men killing each other continues in Vietnam. Saying this, I realize that today is the anniversary of the atomic bombing of Nagasaki.

Again I've been thinking of death. And I know that the conclusion of the matter is to believe in God and experience eternal life which He promises to us. Please pray for me, that such a weak, sinful person as I can bear fruit for God, keeping clear the objective of new life in Christ and eternal hope.

THE MENNONITE

:43 NOVEMBER 22, 1966

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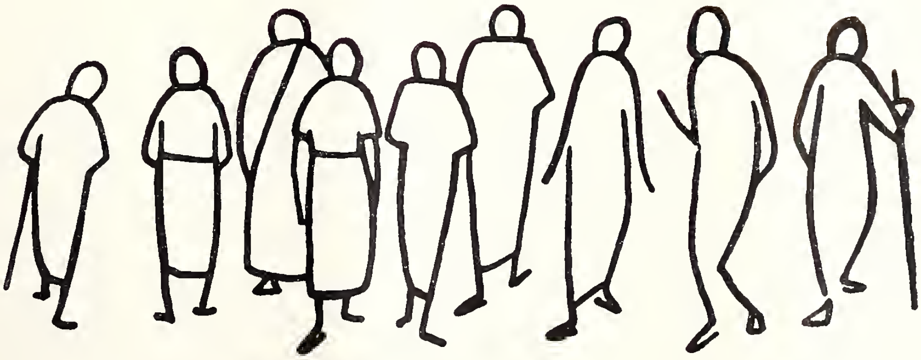

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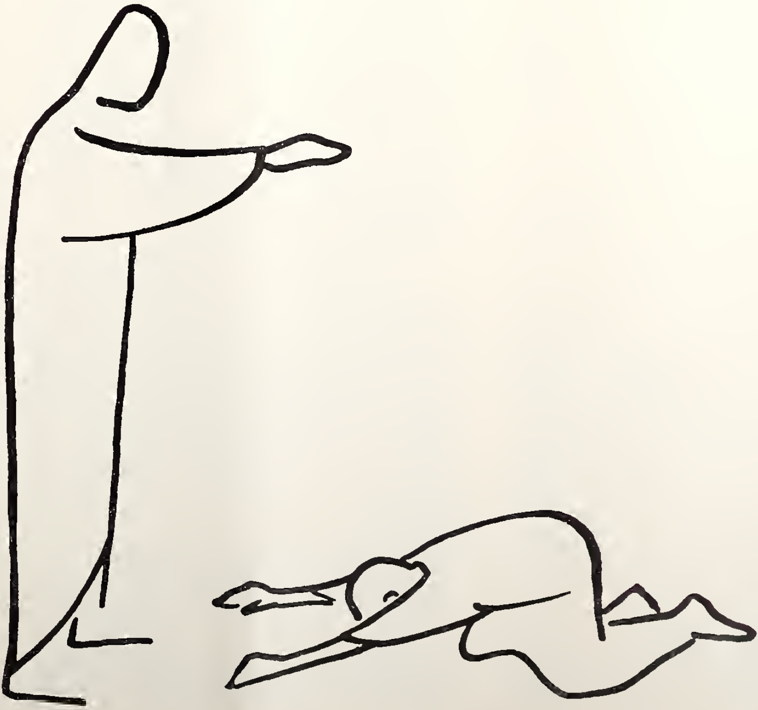

THE AGE GAP IN THE CHURCH

John A. Esau

Recently a national newsmagazine carried an article about the church in Spain. One youthful priest said: "Over the years the Spanish church has drifted out of touch with almost everything it stands for."

And then he was asked, "What will happen if the church continues its old course?"

"The lid may blow off and carry the scandal sky-high," he said.

We face a similar situation in the Mennonite church. The younger generation and the older generation are drifting apart. An enormous gap exists between the rising generation and those who currently hold the reins. And the gap is growing larger.

As in every revolutionary situation —and that is what we are in—those who would like to defend the old ways are simply unaware of what is happening; and this in spite of all the evidence about them.

I am disturbed that those who are aware of this revolutionary situation within the church are doing nothing about it. They are simply keeping quiet, trying to play the game of compromise — wishing silently to themselves that the gap would go away without their doing anything about it. And so, instead of narrowing the gap, year after year it is growing wider.

How do I know that a gap exists in the church between the old and the young? Where is the evidence that we are in a revolutionary situation?

First of all, a significant number of young people have told me so. Whenever young people talk abo
these problems, all agree that an en
mous gap exists; this is not the id
of a few.

At our General Conference s
sions last year, we heard it from t
young people themselves. Was ar
one listening?

Another source that gives evider
of this gap is the remarkable doc
ment published by the Mennon
Brethren Church: *New Wineskins*
Old Wine by Delbert Wiens (Menr
nite Brethren Publishing House, Hil
boro, Kan., 25 cents). This is son
thing everyone should read. Wiens
ports at length about the way t
church has tried to force its you
into a certain mold, but has, inste
only forced them into rebellion.

Another voice speaking for you
people today says: "We young peo
haven't so much deserted the chu
as the church has walked out on u

If this is true, and I would s
there is at least truth in it, the tr
edy is not simply that it happen
but even more, that the church has
even known that it happened.

Here is some more evidence.
church in our district recen
planned a weekend retreat. A f
years ago, anything like this wo
have been an instant success, but t
year they had to cancel it at the l
moment because not enough you
people could be interested in goi

Or, again, I think of one of
district youth workshops this spri
We had a discussion in which
were all to share our thinking, b

uth and leaders. Who did the talk-g? Not the young people; they sat id listened while the pastors and onsors repeated over and over ain what the youth had heard many nes, and by now were tired of aring.

How many signs do we need be-re we will recognize the gap? Will need to wait till the lid really ows off?

And what has brought all this out, anyhow? Is this the work of e Devil? Does God want us to go living in our old way of life? Or ay the changes, even the revolu-nary changes that have come over ir young people today, in fact, be e evidence of the hand of God at ork? I would like to believe the ter.

Recently an older minister spoke to ir congregation. He is semi-retired, it he has a broad perception of the orld. He talked about our changing orld, and our unchanging Lord. me have the notion that our chang-g world is getting us away from od; but he was so bold as to sug-st that our changing world may, fact, be a means of bringing us oser to the will and purpose of our rd. Change does not necessarily ean getting away from God.

In his play, William Goodhart notes e gap between youth and adult so-ety. In the play, the father looks to the eyes of his daughter and asks e haunting question: "Do you know mething I don't know?"

That, indeed, is the question we ed to ask our youth. For like it or t, in fact, believe it or not—the idence is that the upcoming gen-ation does in fact know something at most of us do not. And that owledge is creating a fantastic gap one that will soon be impossible to idge.

James McGraw writing in *Renewal* gazine said: "We live in an age total exposure; an age which ex-ses the young to life in all aspects knowledge to a degree far beyond eir years by any former standard evaluation."

Of modern-day youth, he said: "He old enough to sense political and oral absurdities in the world about n." (And we could just as well add the religious absurdities in the urch about him.) Television, the volution in education, the dynamic velopments of the scientific space e, the meaningless but seemingly solvable problem of racial injustice, a war of uncertainty—all these things have contributed to the knowledge of this generation of which we remain tragically ignorant.

About the only reactions most of the adult generation can master are the satirical words of Bob Orban: "The kid is at an in-between age; too old to spank and too young to electrocute."

That is the real problem—adults would like to do something to young people today to make them conform, to be nice people and good Christians.

"If only we could do something with them." Time and again parents say this, unaware that that is the problem. Instead of listening to their youth, instead of opening their lives, adults would rather push something over on them. And that is what the church is doing—exactly the same thing. And so the gap remains, and grows larger every day.

But let's be specific. If we are to prevent the lid from blowing off, then we as a church and as parents must begin to address ourselves to some of these issues.

1. The pressures put upon youth to succeed. "Sixteen in Webster Groves," a television documentary on the modern teen-ager, described forcefully the pressure being put on our young people to be successful as adults think of success. We want our children to be popular, and so they're supposed to be in sports, sing in the choir, join clubs, and all that is involved in being a modern teen-ager and still make straight A's in classwork.

Are parents not really trying to boost their own weak ego, so that others will think: "My, what wonderful children they have"? Young people quickly sense that they are being used rather than being understood.

2. The ambiguity of adult behavior patterns. When Dad can compromise and cheat a little bit on income tax because no one will ever know the difference, something happens to a young person. When they hear the old lines from the pulpit about the sin of drinking, but they know Mom and Dad keep some hidden in the basement for fear of being found out, something happens to the young person. Either we resolve the issue of honesty, or we can expect the lid to blow off.

3. Legalistic morality. Our church has traditionally characterized some things as evil. As long as we lived in isolation (before the days of television), we could rule out motion pictures as evil and be reasonably sure that young people would fall into line.

But that day is gone. Is it an exaggeration to say that 95 percent of our young people coming to the city today attend movies? And that includes almost all of the young people coming from churches and homes where movies have been traditionally forbidden. It is time that we become honest on this issue, and begin to give some guidance so that at least we can teach some discretion in choosing what is worthwhile.

4. The sexual revolution. As a church, we still maintain a resounding silence on this issue, while wondering how in the world we can stop the tide of premarital pregnancies. The Minneapolis *Star* recently reported on a study made for the Lutheran Church, but I would guess it pretty accurately reflects our own Mennonite situation.

The report said: "Pastors don't know what the parents would permit, don't know what the young people would accept, don't know what the school is doing, don't know what they should be doing."

And so our silence which almost implicitly condemns sex continues. One pastor said: "Most kids are not interested in sex; they are interested in dating." But the actions of his teen-agers do not support him.

5. Education. Without being aware of what we are doing, the church has created the impression that it is really against the use of one's mind, that the church is anti-intellectual, that it fears that education will destroy it. And when we look at the job we have done in Christian education, we must almost conclude that we are really out to prove the point. A Christian must stop using his mind somewhere about the junior high level, it appears. Just at the point where he is ready to make a great leap forward in understanding, we crush him with the words, "Just have faith."

Harvey Cox recently wrote: "Occasionally, students surprise us by questioning, and even rejecting, the pablum cooked up for them by their leaders. But not often enough. A rebirth of responsible criticism is desperately needed among Christians in the house of intellect today."

There is no reason why we must go on this way, keeping our youth in their spiritual understanding at grade six, while the rest of their minds develop year after year, creating such an enormous gap that the bridge finally collapses. Education is a fact of life in our day; and the church had better face up to it.

6. Our understanding of what it means to be a Christian. Here our youth are quite uncertain just how to explain what they feel, but of one thing they are certain: the tired cliches of a previous generation are done for. They no longer express the Christian experience they have had. If there is any gap that I would have some hope of closing, it would be this one, for here at least, we could return to the Scriptures to find something more meaningful than we now have.

7. We no longer know how to talk to each other. This is the source of all the previous problems. It is gap of communication and understanding. Youth today wish to talk about their faith, about their lives, about everything. But adults, parents, the church, all refuse to listen. Instead of dialogue where both sides must listen to each other and be honest with each other, we prefer monologue. We still want to be in control, to make of our young people little images of what we are, or, even worse, what we wish we were. We have not taken our youth seriously; instead, we have tried to keep them children. We have tried to enforce isolation, only to discover that it no longer works. And the gaps continue to grow.

What is the answer? I'm not sure I know. But I have some ideas where it might be found.

First of all, the gaps now growing between the generations will only be bridged when we learn from both sides to listen to one another and be honest with one another. And here the burden of proof lies with the older generation; I believe that young people are ready.

Second, we will begin to discover some building blocks when we are prepared to return to study the Scriptures—not in the old pious and comfortable way, but with rigorous honesty and candor.

When we have done the first two, I am convinced that we will once again discover that most important stone of all, Jesus the Christ, the Lord and Saviour of the world, who has first of all bridged the gap between God and man. If we are prepared to take Him seriously there is no doubt in my mind but that He can bridge the gaps we have been talking about.

Psalm 2-
Exodus From Russia, 1920's

Praise the Lord all you people.
Praise His name and shout your songs into the night.
Great is our God and greatly to be praised
For He has acted mightily in the midst of us.

We did not cry there in the depths of darkness
Like cradled child that whimpers on with little hope of help
While sons and sisters, friends and fathers
Fell before the foe.
Like children strong who choke their cries, bite lips,
Wipe sleeve across their eyes
When all of Life has gone away.
So suffered we
In silence, through the snowy steppes
And called upon Your name, and You
Our God stepped in.
You led Your children to this promised land.
With mighty hand.
You fed Your people here
Through driest years of drought,
Which dried our souls into a shriveled doubt.
And yet You acted still.
You led us through the fear of famined failure
To the fullness of a faith
That frees us in the face of misery
And makes us whole.
You gave us plenty.
The rich, red earth gave up its fruit, and
Filled our famished soul,
Until it burst
Like big, black berries after too much rain
With gratefulness and over
Flowed into the land.

Great is the Lord.
For He has acted mightily in the midst of us.
Great is our God and
Greatly to be praised.

Anne Neufeld Rupp

holon, the Chinese quarter of Saigon, gets its name from its large central market ("cho"—market, "lon — rge). Like other markets in Saigon, it is crowded with people by day and overrun by hordes of rats at night.

The Other Saigon

ance R. Woodruff

NE CANNOT STAY long in Saigon with- ıt being impressed with the social :cadence that is setting in; Vietnam's ternal disorder seems to be matched rising corruption, the decline of ıblic morale and personal morals. 'itnessing this situation, where po- ical apathy is a virtue, one begins appreciate the good fortune of nations with reasonably high standards of public service.

Government workers feel the need to indulge in graft and corruption because their salaries have not been increased in proportion to the inflation of the piaster, Vietnam's unit of currency. A ranking Vietnamese government official confided that he knew of dishonesty and mismanagement in his department—public property being diverted to other uses—but said that he was not in a position to do anything about it.

The Vietnamese don't have the market cornered. According to recent news reports the United States Treasury Department has a number of

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Americans under surveillance for suspected irregularities in their methods of acquiring and reporting income in Vietnam. Profiteering is going on in many places.

Easy money, loose women, and a booming black market typify the brash facade of Saigon today. But little of the financial benefit will reach the ordinary Saigonese. The mass of common people are coolies and laborers, factory workers and shopkeepers, pedicab and taxi drivers, students, clerks, and housewives. Bar girls and prostitutes, much in the news of late, make more money in an evening than their fathers earn in a week of honest labor or their husbands make in a month of military service. But families must be supported.

Bar girls are usually not prostitutes but their behavior is definitely not acceptable in traditional Vietnamese culture. A well-paid bar girl may make as much as 70,000 piasters a month ($1000 at the official rate of 72 piasters per U.S. dollar) while the Premier rates only half that much. Prostitution is widespread in and out of Saigon. It disrupts family life, as does the absence of large numbers of men away from home in the army—or the National Liberation Front.

Tiny boys take home more cash for the family coffers by shining the shoes of a GI than their fathers get in factory jobs, and as a result they don't go to school. Then again, according to a United States Agency for International Development spokesman, 600,000 youngsters of primary school age are not reached by the schools, already filled to capacity.

Saigon, South Vietnam's largest city with 1,431,000 inhabitants crowded into twenty square miles, has some of the nation's most pronounced social problems. Understandably, the war has been the main concern of the central government. In the meantime, an ongoing flow of people into the city has raised its population density to more than 70,000 per square mile, and the government has not been prepared to meet the increased need for services which this involves.

Vietnam Christian Service is studying program possibilities in the Saigon area, probing problems and determining how they might best be countered. By any standards, some portions of Saigon are slums, unfit for habitation. They are ramshackle collections of huts, built end on end over spongy earth that becomes an open cesspool during the long rainy season. Sanitation is an obvious need. There is little organized waste disposal and filth of every description collects alongside houses.

In one area that Vietnam Christian Service personnel visited, huts were built in a haphazard fashion in a cemetery adjoining a Catholic church near the center of Saigon. The huts—a hodgepodge of wood, bamboo, tin scraps, and flattened beer cans—lean into each other and the graves and tombs among which they are built. Some people were living in mausoleums.

In one house, a stone coffin with a cross carved into its lid served as the cooking platform for a family which lived in the muck surrounding the grave. Uncovered dishes and cooking utensils were exposed to flies and rats.

These people travel around their neighborhood by means of bamboo walkways, boards, or even tires suspended above the slough. Huts were crowded with many small children, some with ugly skin diseases, others pallid and with the waxy gaze that accompanies certain eye diseases, stomachs swollen from a starchy diet, a bad case of worms, or malnutrition.

Neighbors have little concern for each other, but families take care of their own. One of the greatest challenges to Christian witness in the country is communicating an example for one's fellowmen.

Public toilet facilities are few and private facilities are nonexistent in poor areas of Saigon. Children generally urinate where they happen to be. Human waste is not buried, or even covered over, but is left exposed, adding to the already infectious surroundings. In many areas of Saigon, water must be carried from a distance. Electricity is a convenience that few can afford.

Linda Schulze, a Vietnam Chri tian Service social worker plannin the Saigon project, says, "Saigon problem is essentially that of urba development and urban poverty, a cented by twenty-five years of war

Miss Schulze and the Saigon sta feel that Vietnam Christian Servic should cooperate with other agenci and coordinate work so that there no competition or duplication. Th need is so great that all can mak meaningful contributions.

Under normal conditions some these people would not be here. Bu under normal conditions there woul be little need for Vietnam Christia Service as a program of relief an rehabilitation. We are here becaus they are here.

Every city has refugees who hav come great distances to escape th hot war. They have left fields an groves bombed by United States an Vietnamese forces, and villages th are plagued by the NLF. Governme troops and the National Liberatic Front alike round up men of mil tary age for conscript service. Apa from that, they destroy rice stock cattle, pigs, and chickens.

It is no wonder that numbers these dislocated villagers move urban areas, such as Saigon, to e cape intolerable living condition They are not refugees in a perm nent sense and they are not prepar for the difficulties of city life. We the war to end tomorrow, they wou return to the land.

But what they find in the citi varies from bad to worse. Pay is lov the cost of living is high. Food scarce because less is being produce transport is disrupted, and much the food in the countryside is bei destroyed. The mushrooming citi have more people to feed. More foo must be imported — expensive foo causing prices to move even highe

It is in the context of this highl disturbed social and economic fabr that Vietnam Christian Service charged to operate. The challenge to establish a meaningful and ma ageable program within the limit resources now available.

NEWS

vangelism Includes Word and Deed

ollowing is the first of a series of re- rts on the World Congress on Evan- lism, Oct. 26-Nov. 4, written by hn Drescher, special correspondent the congress for The Mennonite *d several other Mennonite publica- ns. Drescher is editor of the* Gospel erald, *Scottdale, Pa.*

From 104 countries more than 1200 legates and observers traveled to rlin for the first World Congress on vangelism ever held. World famous hristian leaders as well as laymen d missionaries from little known aces were among the delegates. me borrowed or bought suits of othes for the first time in order to tend.

Yugoslavian delegates were present. elegates from East Germany, Hun- ry, and Czechoslovakia had accepted vitations but did not appear. Word as received that although the Czech- lovakian delegates were not permit- d to come, they gathered in that untry for special seasons of prayer r the congress.

Despite the absence of delegates om several such countries, the con- ess was one of the most global and umenical gatherings in history with legates coming from more than one ndred denominations and groups. wish and Catholic observers were esent.

Billy Graham, honorary chairman the ten-day world congress, in his ening greetings said, "We hope ring these days to define and clarify blical evangelism for our day; to tablish beyond any doubt its rele- nce to the modern world; to under- e the urgency of evangelism in the esent world situation; and to explore w forms of witness now in use roughout the world and new ways reaching contempory man."

Carl F. H. Henry, chairman of the ngress and editor of *Christianity oday,* delivered the address to set e stage of the meeting. He told the ngress that, in depending upon all corps of professionals to evan- lize, modern Christianity has fallen ctim to a major weakness.

"May the theme, One Race, One ospel, One Task, point the way to a new day in evangelism," Henry said.

He insisted that "any declaration emerging from this congress must rise from the spontaneous will of the participants rather than by predetermination of the sponsors." *Christianity Today* is the sponsor of the congress.

Henry also pointed to the urgency and timeliness of the congress by saying, "This may be the last time in human history that disciples of Jesus Christ are free to meet face to face on a global basis for such a goal. Even now, some of you occupy seats that were first assigned to delegates unable to secure visas."

Emperor Haile Selassie I, of Ethiopia, was invited as a head of state to address the Berlin meeting. Tracing the history of the Ethiopian Orthodox Church, which he also serves as head, Selassie described the great effort to preserve Ethiopia as an island of Christianity.

"We have helped," he said, "and will continue to help the missionaries who are sent from other lands to preach the gospel to those of our people who have not come to the knowledge of God's saving grace."

He concluded, "Therefore, O Christians, let us arise and, with the spiritual zeal and earnestness which characterized the apostles and the early Christians, let us labor to lead our brothers and sisters to our Saviour Jesus Christ who only can give life in its fullest sense."

Apparent from the start, was a spirit of single-mindedness and a sense of oneness born of a common concern for evangelism. There was a clear sense of urgency to evangelize the world in this generation.

"This is a great city, a great conference, and a great time to have a congress such as this." These words from a young German seated beside me on a Berlin bus expressed the feeling of most delegates and many Berliners toward the evangelism congress.

There is, of course, a strong feeling that merely merging churches falls far short of a New Testament demand today. Constant comment and confession was heard stating that "unloving, pugilistic, and extremist defenders of the faith" have greatly hindered the cause of Christ.

James Douglas, London, editor of *The Christian,* wrote that unity may well be one of the major results of the congress. "Here," wrote Douglas, "the delegates and observers have met consecrated fellow Christians across racial and national lines. Friendships and shared concerns have developed, leaping over walls that have developed in the past."

It seems clear that another aim of the congress was to upgrade evangelism both in method and content. The need of the hour is for scholar-evangelists. Today, we face a battle for the mind.

"A man not intellectually converted is only partly converted," said John Stott of London, Chaplain to the Queen and major congress speaker.

A reoccurring concern is that word and deed be at the center of evangelism. Despite the fear and warning of some regarding a social gospel, numerous speakers and discussion groups are facing frankly the fact that preaching without works of mercy, or vice versa, is only a half-gospel.

Billy Graham, in his opening address, made an appeal to the world church to return to the dynamic zeal for evangelization that characterized the Edinburgh Conference in 1910. Then stressing the need for regeneration as primary, Graham gave as an essential motive for evangelism the spiritual, moral, and social needs of man.

"Jesus," Graham said, "looked upon man not only as separated from God by sin, but as sick bodies that needed His healing touch, and empty stomachs that needed feeding, and racial misunderstanding that needed His Word."

Evangelism and social compassion have always gone together. Foreign missions have always had conversion in one hand and a cup a cold water in the other. Today the evangelist cannot ignore the diseased, the poor, the discriminated against, and those who have lost their freedom through tyranny. These social evils cry loudly in our ears and we, too, must "have compassion on them."

world congress on evangelism
JORDAN

A March of Christian Witness through the streets of Berlin was a highlight of the World Congress on Evangelism. Leading the parade were Carl F. H. Henry, editor of *Christianity Today* and chairman of the congress; Chandu Ray, Karachi, Bishop of the Anglican Church; Alexander Mar Theophilus, India, Bishop of the Mar Thoma Church; J. W. Winterhager, Berlin Ecumenical Seminary; Billy Graham; E. M. Helbick, superintendent of the Church of Berlin-Brandenburg. The march culminated at historic Kaiser-Wilhelm Church where 18,000 people stood in the rain to sing a hymn and hear Graham and Bishop Otto Dibelius of Berlin.

A conviction constantly expressed during the congress said that the Christian church is called to use mass media and modern techniques to the fullest extent in spreading the gospel. God does not canonize any one method. Methods differ in different places and times and according to the gifts God gives.

Especially during the opening days of the congress, there seemed to be a hesitancy or fear to discuss the real implications of the gospel in social concerns, in racial tension, nationalism, and affluence.

As the second half of the congress approached, more openness was experienced. As one delegate expressed it there is "now room for anything to be said." And what is being said in some discussions demonstrates a desire to move beyond a status quo position to minister as God's messengers of good news in the world.

There also seems to be a frank recognition that it is easier and more self-satisfying to blame Christianity's setbacks on others; but there is a growing admission that the real hindrances are within the church. The delegates from the western world seem surprised that the dynamic surge of evangelistic emphasis is coming from the newer churches of Latin America, Africa, and Asia.

Whatever the result of the congress, there is a deepening awareness of the mighty moving of God's spirit.

Editorial Comment: Sounds in Conflict

Two sounds were heard in centra Kansas on November 11. The firs was the quiet clatter of about on hundred pairs of feet on the pebble plaza in front of the administratio building at Bethel College.

Two machine guns firing blan cartridges on Newton's Main Stree furnished the second symbolic soun

The footsteps challenged the machine gunners and all Kansas knew i Newton may never forget the da that the community called for bi guns to drive the haunting sounds footsteps from its ears.

The Bethel College Peace Cub ha planned a peace rally for Novemb 11. Besides two speeches from visiting lecturer, the club planned quiet walk from the campus to th Newton post office two miles awa to mail letters of concern about th Vietnam war to government official The walk was to be a religious a expressing repentance and concern.

Loud protests from the communi greeted this plan and the walk Newton was cancelled (as reporte in last week's issue). As a substitut the peace group planned a short walk through the campus and to th North Newton village post office.

But the community was still n satisfied. Though no witness concer ing the war would enter the ci limits, veterans' groups hastily planne a parade for four o'clock on Veteran Day, three hours after the Pea Walk. Featured in the parade was national guard gunnery crew riding flatbed truck and firing blank shell

The parade was to be an expre sion of loyalty for American polic But the flag-waving and gun-brandis ing on a chilly and blustery afte noon (a warm sun shone on the pea walkers earlier in the day) could n hide the implicit fear that the mil tary way had been threatened.

Belligerence was the expression the two city policemen leading th parade in two squad cars with moto racing and sirens blaring as thoug charging an invisible foe. With whi crash helmets pulled down over the ears, were they trying to forget som thing they still kept hearing?

DS Men Sent to Haiti

ve men left Akron, Pa., on Novem-r 2 for a two-month disaster service signment in Haiti. They will super-se and assist with the construction of proximately thirty homes in the aragot community, along Haiti's uthern coast.

The five men will join Randall atzlaff, who is currently leader of the cc voluntary service unit at Hospital lbert Schweitzer and project leader r the first few weeks, and Jacob yck, the assistant project leader ho left for the construction site a eek earlier. Four builders and a cook om Haiti will accompany them.

After surveying the disaster area, atzlaff reported that hundreds of oconut and palm trees in the Maragot ea had fallen and other vegetation ripped bare. The few stone buildings Maragot were damaged the least.

The following are the team mem-rs: Jacob Dyck, Plum Coulee, Man., as been in Haiti before, having rved under the MCC voluntary serv-e program there from 1963 to 1966. e speaks the Haitians' language, reole. His home congregation is e Bergthaler Church, Plum Coulee.

John Eberly, Howe, Ind., left his b as assistant foreman at a mobile omes company in Shipshewana to in the MDS team. He is a member Shore Church, Shipshewana.

Lloyd Hooley, Zion Church, Hub-rd, Ore., for the past 12 years has en employed as a carpenter and ucker at the Needy Brick and Tile o. in Hubbard.

Dewayne Johns is a construction orker from Goshen, Ind. He is a ember of Goshen College Church.

Peter Toews farms and works in a rvice station at Homewood, Man., d is a member of the Bergthaler hurch, Homewood. He served as an cc Paxman in the Congo 1961-63.

Levi Wingert, Chambersburg, Pa., rms and works as a carpenter. His me congregation is Antrim Brethren Christ Church, Greencastle, Pa.

MCC has budgeted $5000 for this oject. In December, however, the oject will be reviewed to determine additional funds and a second team men will be needed for the job.

Three Visit Soviet Union Baptists Are Jubilant

Frank Peters, Kitchener, Ont., is one of three Mennonite delegates visiting Russia with a larger Baptist delegation. Others making the trip are David P. Neufeld, Winnipeg, and William T. Snyder, Akron, Pa. Peters reports on the purpose and problems of the trip. His report was written en route to Amsterdam on Oct. 26.

It all began in December 1965. The Baptists had decided on a goodwill mission to their brethren in Russia and had extended an invitation to the Mennonites to participate. I was asked by MCC to be one of three Mennonites to accompany the five Baptists from the United States and England. David P. Neufeld and William T. Snyder were the other two Mennonites.

The trip was planned for April 1966. but as the time for departure came closer it became obvious that the dates would have to be changed. A cable from the Baptist brethren in Moscow advised us that October would be a more suitable time.

The master mind behind the arrangements from our end was Adolf Klaupiks, relief coordinator for the Baptist World Alliance, Washington. He has been to Russia four times on similar visits and certainly understands all the ins and outs of Soviet travel.

The planning stage seemed to me to be a war of nerves. Brother Klaupiks called Moscow three times, and the Soviet embassy in Washington nineteen times. The U.S. mails also received their share of business as letter after letter was dispatched.

The reason for these demands was that we desired delegation status, the privilege to visit churches in the USSR and to fellowship with church leaders. The official invitation, of course, came from the Russian Baptists of Moscow who had previously made a similar visit to America and had been hosted by the Mennonites. Such delegations must receive clearance directly from Moscow whereas tourists are granted visas by local Soviet embassies. My faith was, at times, strained to the breaking point and I doubted whether the trip would really materialize.

By this time my doubts are all gone. With the Atlantic below me and Amsterdam as the next stop, I have reconciled myself to my being in Moscow tomorrow.

Our party met in New York for briefing. Klaupiks is the boss and he checked our luggage. William Snyder had to reshuffle a bit to make more room for Bibles and to relieve himself of all materials which Klaupiks judged unnecessary.

Each delegate took six Bibles with him to give to various ministers who often do not have a Bible. Gifts such as pens, ties, razor blades, and stockings were distributed among the brethren to be given to our hosts upon arrival. It became my lot to put six pairs of nylons in my suitcase.

The vice-president of the Baptist World Alliance is John W. Williams, Kansas City, Missouri. What a joy to meet a classmate from Central Baptist Seminary, one with whom I graduated in 1957. Josef Nordenhaug is the general secretary of the Baptist World Alliance. Wayne Dehoney is the immediate past-president of the Southern Baptist Convention and C. Ronald Goulding is secretary of the European Baptist Alliance.

The purpose of our trip is simply one of making contact with our brethren in Russia and sharing with them our experiences in Christ. They have planned our entire itinerary in Russia and are also paying for our expenses while we are their guests. Klaupiks, who spoke with one of the leaders in Moscow, was assured that the church was simply jubilant over the prospects of having us as fraternal guests of the All Union Council of Evangelical Christians-Baptists.

Words and Deeds

The Student Church is the theme of Concern 13, an eighty-page pamphlet available for $1.50 from 721 Walnut Ave., Scottdale, Pa. 15683. The inter-Mennonite publication discusses various church experiments on the campuses of Conrad Grebel, Bethel, Bluffton, Tabor, and Eastern Mennonite College. "Campus churches have been

Eberly, Hooley, Johns, Toews, Wingert (MDS in Haiti).

only moderately successful," says an introduction to the book, "and all have been quite experimental."

Mennonite Hospital, Bloomington, Ill., is making three new additions and remodeling its present building. The three and one-half million dollar expansion will add the following services: intensive care, rehabilitation center, nursing home, self-care unit, and home-care center. Says William Dunn, the hospital's administrator: "For years the hospital has primarily been interested in caring for "horizontal people—patients who were confined to a hospital bed. As medical practice and patterns of care change, it becomes obvious that hospitals must be prepared to care for patients who enjoy differing degrees of ambulation, from those who are bedfast to others who are confined to wheelchairs and crutches, and yet others who are up and about."

The Waldensian Church, oldest Protestant body in the world, has adopted a resolution recognizing the validity of conscientious objections. In taking this action at its meeting in Torre Pellice, the Waldesian Church differs from the Italian government which does not accept conscientious objection. The Synod says that the task of the church is to announce the reconciliation in Christ, Prince of Peace, and that conscientious objection in His Name is a valid means to bear witness of His peace.

CHURCH RECORD

Deaths

Ernest Bergen, Bethesda Church, Henderson, Neb., was born Mar. 10, 1919, in York County, and died Oct. 26.

Mrs. David Ediger, Alexanderwohl Church, Goessel, Kan., was born Oct. 19, 1893, and died Oct. 31.

Sister Rachel Kleinsasser, First Church, Newton, Kan., was born Oct. 30, 1886, and died Oct. 31.

Leah Johnson Koehn (Mrs. Ben), First Church, Newton, Kan., was born Aug. 17, 1892, and died Oct. 31.

Marriages

Victor Epp, and *Elise Dyck,* both of Springstein (Man.) Church.

Dennis L. Frey, First Church, Newton, Kan., and *Barbara Blasiar,* Newton, Kan., on Oct. 2.

Kenneth Duane Fry, Christian Church, Lyons, Kan., and *Barbara Ann Graber,* First Church, Pretty Prairie, Kan., on Nov. 5.

Paul Strauss, Barto, Pa., and *Nancy Jean Eddinger,* Pottstown, Pa., were married at the Larson Barracks Post Chapel, Kitzinger, Germany.

New Addresses

Mrs. D. F. Klassen, 8107 Lesuer, Van Nuys, Calif. 91406 [253]
Donald Meyer, 554 Charing Cross Rd., Elk Grove Village, Ill. 60001
R. Keith Smith, Box 174, Six Mile Run, Pa. 16619
Clark Sprang, 251 Brookwood Ave., Wadsworth, Ohio [42]
Kermit Stalter, 3441-11 Ave. South, Great Falls, Mont. [257]
Dick Wagner, 6808 Pineway Dr., University Park, Hyattsville, Md. 20782

Workers

Verlin Robert Easterling, Wichita, Kan., has been appointed president of the Associated Colleges of Central Kansas, an association of six schools of which Bethel College, North Newton, Kan., is a member. Presently vice-president of operations at Wichit State University, he will begin his terr in January, establishing an office a McPherson, Kan. Other members o the association are: Bethany, Lindsborg; Kansas Wesleyan, Salina; Sterling; and Tabor, Hillsboro. The organization promotes cooperative activitie among the six schools.

LeRoy Thieszen, Bethesda Churcl Henderson, Neb., began a two-yea assignment in a newly-organize school for handicapped children i Spring Valley School, north of Newton, Kan., on Nov. 1.

Ministers

Chen Chin-Chang, Taipei, was ordained in the Tatung Mennonit Church, Taipei, on Oct. 10. He became pastor of the church two year ago, having previously served the Ta Ya Mennonite Church, Taichung. H is chairman of the Fellowship of Mennonite Churches in Taiwan. Participating in the ordination service wer Wung Hsi-Hsin, Chung Mao-Cher J. N. Vandenberg, and Peter Kehler

David P. Neufeld, executive secretary of the Canadian Mennonite will begin duties as pastor of Bethany Church, Virgil, Ont., in Augus

College Scores

Bethany 49—Bethel 0
Ohio Northern 32—Bluffton 9

Calendar

General

Nov. 30-Dec. 2—Council of Boards North Newton, Kan.

July 23 - 30, 1967 — Mennonit World Conference, Amsterdam.

Central

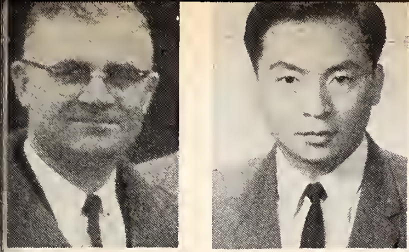
Nov. 20-27—Bluffton, Ohio, Ebenezer Church, missionary conference.

Nov. 23-27 — Berne, Ind., Fir Church, missionary conference.

Dec. 3 — Kidron, Ohio, Saler Church, Christian education worksho

Eastern

Nov. 26-28—Quakertown, Pa., Eas Swamp Church, missionary confe



Neufeld, Chang (Ministers).

nce, Edward Trojesen and William horton, speakers.

orthern

Nov, 24—Marion, S.D., Bethesda hurch, harvest mission festival, Ly- an Sprunger, speaker.

Nov. 25-27 — Henderson, Neb., ethesda Church, Thanksgiving festi- l, Neal Ratzlaff and Jacob Enz, eakers.

Nov. 27 - 30 — Mountain Lake, Minn., First Church, harvest mission festival, Levi Keidel, speaker.

Western

Nov. 21-27—Pretty Prairie, Kan., First Church, evangelistic services, Irwin R. Wedel, speaker.

Nov. 25—North Newton, Kan., Bethel College, annual corporation meeting.

LETTERS

bout the Bonfire of War

he following letter is an appeal to all hristians from the presidium of the vangelical Christians-Baptists, Mos- w. The statement was dated Oct. 7.

Dear brothers, sisters, and all friends Jesus Christ: Day in and day out, e military fire in Vietnam is develop- g more and more. The so-called es- lation of war, proclaimed and real- ed by the United States government, becoming the escalation of cruelty nd brutality of destructive means ed in Vietnam for the suppression the people who are fighting for eir rights. Jungle is on fire, crops e being destroyed. The country suf- cates in the smoke of napalm. The mber of the perished people is in- easing every day, and with the es- lation of indescribable sufferings of e Vietnamese people, the escalation danger for world peace is growing. e bonfire of war made in Vietnam reatens to turn into world conflict, to world fire.

When one's neighbor's house is on e, it is impossible to sleep quietly. hen a flame of war is blazing in me part of the world, mankind must on the watch, and by the united forts not only to localize the fire, but extinguish it.

The Evangelical Christians-Baptists of the USSR gathered at their All-Union Congress in Moscow, consider it their duty to address to all 877 millions of people, who confess now the religion of Jesus Christ, with the appeal of strengthening their prayers to the Prince of Peace and to do everything in order to put an end to the sufferings of the Vietnamese people and to the death of their sons and daughters.

We completely support our American brothers and sisters in Christ, who protest against the war which is being led now by their government in Vietnam.

On Sunday, Nov. 20, the churches of the Union of Evangelical Christians-Baptists will ardently pray to God for the end of war in Vietnam, keeping in mind the words from the Scriptures, "The Prayer of a righteous man has great power in its effects" (James 5:16).

We call upon all the Christians of the world to pray for this.

We appeal to the United States government and to the governments of the other states, whose troops are now in Vietnam, in the name of Christian love to a cease-fire in Vietnam, to withdraw their troops from this country, and to give the possibility to the Vietnamese people to determine their own affairs. *Presidium*: *J. I. Zhidkov, A. V. Karev, I. G. Ivanov, N. N. Melnikov, I. I. Motorin, An. N. Kirukhantsev, A. I. Mitskevitch.*

Peace to the Hearts of Men

TO THE EDITOR: Since hearing many discussions and sermons, and reading *The Mennonite* the past months, I feel I must protest.

I am very much bothered that our conference and pastors are spending so much time and effort on government and racial issues.

It is high time we get back to the Bible and are thinking and preaching about what the Christian must be watching and preparing for, Christ's coming to earth again. What are we doing about Matthew 24:5-14, in which Jesus tells us there will be many preaching in His name but will be deceivers, there will be wars and rumors of wars, nation shall rise up against nation and kingdom against kingdom, pestilence and earthquakes will occur in divers places, many will betray and be offended causing much hatred and there will be great signs in the heavens? But the end will not be until God's Word is preached in all the world.

Do we recognize any of these things taking place around about us? Jesus also says, don't let these things bother you. Aren't we being bothered about a lot of things God says will be? I do not suggest that we sit back in our church pew and wait, but I feel our pastors need to be standing in our pulpits shouting out some "fire and brimstone" sermons to us. We need to hear the way of salvation, that there is an eternity in hell if we do not accept His call, that there is much sin right in our own church families, if you please. Each one who professes Christ must stand up against sin wherever he sees it. Alcohol is a great killer and crippler of the innocent, what are we doing about that?

Our government recognizes our objections to war anywhere by giving those who so desire, the opportunity to serve in alternative service. By allowing us this great freedom, I don't think we have the right to object to its actions in Vietnam.

Mennonite Central Committee, I understand, is the only relief organization that is recognized as such in Vietnam. Let us be grateful for the opportunities the government allows us and make the most of them.

The General Conference Mennonite Church cannot bring peace on earth when Jesus says that there will be no peace on earth. Let us, rather, be busy finding ways to bring peace to the hearts of men in a restless world.

In John 14:27 we read: "Peace I leave with you; my peace I give to you; not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid." *Mrs. Wilton Ulrich, Rt. 1, Flanagan, Ill.*

The Whole Body Acts

DEAR EDITOR: E. Stanley Bohn's perceptive "Hard Look in the Vietnam Mirror" [Nov. 1], should reveal to him and to his readers that hard thinking and action is needed on our understanding of the nature of the church. Bohn wants the church to act, but seems to say that it is not the nature of the church to act. He wants us to learn that "a fellowship is based on something deeper than polite agreement," but defends the idea of an inclusive church.

In order to be inclusive one needs to continually search for the lowest common denominator, to spend time in thought rather than action. Hence, it seems only natural for the church to think rather than to act.

Bohn says, however, that "Christ still calls us to act, even if we cannot act as one whole congregation," and thereby suggests the problem facing the church today: individualism. Here we have the culture squeezing us into its mold, saying modern man cannot grasp the biblical meaning of his being a part of the body of Christ; cannot grasp the idea that Christian man is no longer just an individual, for his meaning as an individual is now determined by a corporate reality. The body is a figure to express action. And the whole body needs to learn to act as Burkholder has said, not just discuss; and not just groups or individuals within the body, but the whole body.

If the whole body, the whole congregation is going to act, there is need for exclusiveness. This word is getting a very bad press today because narrowness of goal is confused with narrowness of spirit. To be a missionary congregation you need to have a mission, not just openness. The church should pursue its mission and if others will join in that mission, good. But if not, there are other fellowships which may be joined and there need be no hard feelings or attitudes of superiority. Nor would such exclusiveness mean that one would not take advantage of all the resources Bohn mentions. Considering today's need, an exclusive congregation would rely more heavily upon them.

One could dispute Bohn's statement that "an inclusive church is much more likely to find renewal than an exclusive one." This does not meet the facts of the Roman church or the committed church (such as the Church of the Savior, Washington, D.C.). Of course, there is always the danger that heresy lurks at the door of the exclusive church in some form of gnosticism: the danger that only the elit are able to comprehend the truth. Bu if "sin is couching at the door . . you must master it" (Gen. 4:7). I keeping the inclusive church one hope that he retains numbers and, thus strength. But, as Bohn shows time an again in "Mirror," it is an illusior Lack of dedication cannot be compensated for by size.

That the approach of individualisn does not help the Christian to act t the best of his abilities is everywher evident in our cities today. Ou churches too readily agree with Boh "that in a local community the Christian chooses sides." They have sai "the Christian" too easily without giving support to "the Christian." Ho can a family stay in a rapidly-changin neighborhood unless some corporat structure gives support? But th church cannot agree to support th family because it has not understoo its corporate nature, and so "th Christian" generally ends up movin from his neighborhood.

Finally, as Leslie Newbigin ha pointed out in *The Household of God* if there is acceptance of the spiritua authority of the local fellowship ove the individual, there is no intelligibl reason to deny the spiritual authorit of the regional or ecumenical fellowship over the local (p. 120). Here w have our problem in black and white For autonomy we read independence And yet our society is such that it i exactly the corporate structures whic are needed to meet it and help it; no just individuals. Can we give up ou autonomy (read independence) to witness to our society? Can we give it u even if it means we lose our numbers and even, perhaps, our identity for new identity?

A good place to start would be fo our church to say in concert, "W oppose the Vietnam war and we wil work to face our government wit just how strongly we oppose it." The since the government really only appears to understand action, we migh begin with taxes and noncomplianc with the draft. It is so easy to cal war sin. Our government supports thi view. It would take some exclusiveness to live this thought, rather tha just think it. But if we had to act o what we say, we might talk less an act more meaningfully. *Donald R Steelberg, 655 South Lorraine, Wichita, Kan. 67211.*

Gift Subscriptions

Someone you know would appreciate a subscription to *The Mennonite*—a neighbor, a relative, a friend. It is a gift of Christian witness and testimony, participation in the community of the disciples of Christ.

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America Through European Eyes

our students from Europe toured orth American Mennonite commu-ties following the Mennonite World onference in Kitchener, Ontario, in)62. Many North Americans will re-rn the visits next summer. How ac-rate is our tourist's-eye view of hers? And how correctly are we en when others visit us? Form your wn answer to the latter question by ading the responses below. They ere solicited by Herman W. Enns, amilton, Ontario.

TRONG SOCIAL LIFE

In general, I greatly admired the rength of American belief and the ay it was expressed.

Yet, their methods of expression are ot up to date. They don't speak clear- enough to modern people outside e church. For American Mennonites ntinue to form closed groups. Most their family names still have Euro-ean Mennonite origins. They have lded few native Americans. It should possible for the Mennonites to keep ieir fundamental truths and, at the me time, to open themselves more the outside world. The church ould not be limited by sociology.

Probably the church has a more ntral place in America than in urope. Besides being a place for orship, it is a social center. Signs of is are the large kitchens in every urch building. This may make the oup stronger, but it is not really part of church life. The group con-ntrates too much on itself and re-ls nonmembers who want to join in.

The system of Sunday classes im-esses me favorably. But wouldn't it better to mix people of different ges, men, and women in a class? I think witness would be enriched by that.

That many parents take their little children to church also impressed me. But it must be tiresome for the mothers.

Church life will function better when all congregations have full-time ministers. This would not need to interfere with the responsibility that every church member has toward his neighbor and congregation. *Alle Hoekema, Amsterdam.*

MYSTERIOUS DIVISIONS

It is a mystery that there are over twenty groups of Mennonites. Many of them have no contact with other groups even though they live beside each other. Yet there are alliances, because nearly all these groups are represented at the world conferences. Apparently, Mennonites from different groups recognize and accept each other as coreligionists in historical alliance.

Mennonites live in groups and each group has its own traditions. But it is too bad that divisions continue to exist because people put tradition above unity. At the World Conference in Kitchener, I mentioned this in a youth group. One American asked what the practical utility of unity would be. He was not troubled by the fact that sometimes five or six groups of Mennonites in one city can have no contact with each other and do not strive for unity.

As a member of the Mennonite brotherhood in the Netherlands, I think it is more sinful to ignore the prayer of Christ in John 17, than to smoke and drink. In the seventeenth century in the Netherlands, Mennonites were also different groups. Some persons took part in the cultural life of the community; others tried to be separate from the world. Gradually, people learned to tolerate each other and unity was again found.

Accept your brothers in Christ! We have to keep an eye on the fact that Christ did not come for righteous people but for sinners. We Mennonites from all over the world have our unity in Christ. Let us find our unity! *George Schepperle, Amsterdam.*

EXTREME DIVERSITY

America—land of unbounded opportunities!

Thus, many characterize America. Europeans are more likely to say, "America—the land of extremes!"

The European tourist is struck by diversity, especially in Mennonite communities. He is bewildered as he tries to distinguish between the manifold Mennonite conferences. Europe has nothing which compares with this variety of conferences. Even though we have faced the same problems, we have not experienced the same divisions.

Development and change will always bring problems. Nothing can impede progress. What does this mean for the Christian? The Bible exists in time as the timeless document. This is why the Bible dare not be literally interpreted. If we do this, then the

YOUTH

Bible becomes a catalog of cases and situations for our life but not the basis for our faith. What do we do if cases arise to which the Bible does not speak?

For this reason, to be a Christian can only mean to be personally and existentially open to God's Word. Through the hearing of the Word of God and through prayer, ways must be found for Christians to walk.

Every Christian must choose between principles and traditions. He is responsible to God for this. We cannot decide for him whether he should or should not follow certain practices, such as Sunday school, organ, alcoholic beverages, smoking, or dancing. In every situation the decision may have to be different and the Christian should have enough room in his heart to make allowance for the other's decision, even though this does not agree with his own viewpoint. With such an attitude, the various principles would also have room in *one* church (conference). The question as to whether separate conferences should continue becomes one of secondary importance. *Guenther Dettweiler, Munich.*

Moving Toward the World

Our Mennonite heritage emphasizes the separation of the Christian community from the world, and discipleship in brotherly love. Both of these principles have been well-maintained by the American Mennonites.

Several aspects of separation, however, have taken an amazing turn. For centuries, Mennonites interpreted literally the famous passage of the "wisdom of the world" (1 Cor. 1:18). This continues to be true today in a number of American Mennonite groups. Emphasis on the laity is a positive result. Negatively, a lot of suspicion against college education still remains. Several Mennonite students from rural backgrounds have told me that they have fights at home because of this.

In the homes we visited, we saw pictures and paintings of Jesus, which to our taste were trashy (*kitschig*) and sweet; Jesus the blond-bearded youth whose blue eyes are turned to heaven. Of course, I saw these same pictures used by the Salvation Army and in the Methodist Church.

But old ideas of separation from the world are passing. Where this is happening, we Europeans have an immense example. How could it be better expressed than in the motto of Goshen College: "Culture for service"? Culture is no longer something which is against the Christian belief, but culture is used in order to serve.

Thus, it is still true as someone has said: "The Mennonites don't think, they act." We all have learned that acting without thinking is impossible. But we have seen in American Mennonites that acting and serving make Christian love visible. An example that is both admirable and challenging to us is the well-established family which leaves all that they have to go into voluntary service for one or two years. Sure, this is in part supported by the American society, but are not we Europeans (especially Mennonites) very well-established? *Baerbel Ewert, Berlin.*

Servanthood 67

Marvin J. Dirks, Jr.

Voluntary service and youth fellowship are directly related. And that relationship is young people. Those young people who go into voluntary service generally return home from a summer assignment or a work camp full of enthusiasm. Almost without exception, this experience is a high point in their Christian pilgrimage. Fortunately, however, that does not mean that the returning volunteer comes home with all his questions answered.

Is service something that one does for three weeks, a summer, or two years only? Is service an ongoing part of Christian life? If so, how do I go about it here at home? Where do I begin? Who will be able to help me?

The adult youth sponsor, Sunday schoolteacher, or parent with whom he talks very often may have many of the same questions. But a difficulty in communication sometimes arises because they may not have the same backlog of enthusiasm as the returning volunteer, who was recently stimulated by a service experience.

Servanthood 67, a program projected by the General Conference Committee on Youth Work and the Young People's Union, is being set up to try to deal realistically with this situation. It is an effort to bridge the gap between service away from home and service at home. It is intended to generate enthusiasm for service on the part of young people and adults while removing some of the feelings such as, "We can't do that here at home," which have sometimes met the returning volunteer when he comes back from a service experience far away from home.

Through Servanthood 67, adults and youth will have the experience of choosing, programming, and evaluating district and area work camps. Such an experience, we hope, will develop leadership among youth and adults, who will then be better able to help in their own home communities.

Servanthood 67 is an outgrowth of several years' interest in the relationship between work camps and youth involvement at home. The appointment of Walter Paetkau as youth associate in Service and Race two years ago was apart of this emphasis, as was the publication of the booklet, *Start Where You Are.*

The work camps will be action-oriented similar to the work camps and service experiences which you may have already participated in yourself or have heard others reporting about. One significant addition will be a more intense focus on Bible study and training for local service projects. This orientation will take place to help work campers with the reentry problems when they return home.

The planning, choosing, and implementing of the Servanthood work camps is a cooperative effort of the district and General Conference youth organizations and the district and General Conference Christian Service boards and committees. Information concerning specific work camps will be announced later.

LETTERS

oncerned for Vietnam

ollowing are excerpts from letters ritten by Atlee Beechy, Goshen, nd., while he was director of Viet- am Christian Service this year.

ULY 12

One evening last week in downtown aigon, a young American stopped Irs. Beechy and me and asked if e would mind talking to him for a ew minutes. His opening questions ere: "What do you make of all is?" "What's it all about?" "What's oing on here?" He has served seven onths in the army here in Vietnam, as a wife and two children in California, and is obviously perplexed by it ll and eager to get home again.

Another serviceman visited the of- ice last week. He is in the division of sychological warfare. He was trou- led by what he was doing. His divi- ion drops leaflets on the villages ask- g the villagers to leave and come to certain place within two hours be- ause the village is on the list to be ombed. He knows that many of the illagers can't read and he also knows hat the Vietcong threaten them if hey leave. He said with feeling, "On e one hand, we blow the villages to ieces and on the other hand, we try bind up their wounds. They remem- er better those who drop the bombs han those who put the bandages on."

The recent accidental or careless rop of bombs on a school building ear Bien Hoa, killing eight and in- uring fifty-two, represents another agic aspect of the war. These are tark reminders of the continuing gony of the Vietnam situation.

Last week I heard a rebroadcast of resident Johnson's Omaha speech. m sure he was sincere, but I was eeply disturbed as I heard him justify ur policy, and particularly, the recent ombings. I thought of the lines from hakespeare, "Me thinks thou dost rotest too much."

An Asian friend said, "It would have been better if President Johnson had simply announced his action instead of pounding his knife on the table and justifying the action."

As an afterthought he added, "And he might spend a little time listening to what the rest of the world is saying about the action."

It's not too hard for some of the Asians to make this a "David and Goliath" struggle. . . .

A recent Vietnamese analysis stated that two million people are living in Vietcong-controlled areas, four million in government-controlled areas, and eight million in contested areas. And the current problem is accented by our assumption that the present government speaks for the people. In addition, the problem of Vietnamese killing each other reaches into the center of human emotions; Americans should have some understanding of its meaning.

The far-reaching way in which we are now directing life here and the danger of this is pointedly outlined in the following paragraphs from a recent column in a Saigon daily newspaper:

"Of course such (the current) intervention constitutes an interference in Vietnamese internal affairs. Whether such interference can be justified in the name of the common interests of the two countries, and on a broader level, in the interests of freedom, is a matter open to debate, although such a debate will probably yield no positive conclusions either way. From the practical point of view, however, such interference is undesirable, not only for Vietnam's, but also for the United States' sake.

. . . [Deleted by the censor]

"Therefore, in order to avoid Vietnamese suspicions of American intentions and charges of big 'brotherism' and bullying, the American government in Washington, and still more its agents in Saigon, should do everything to respect and uphold Vietnamese independence, sovereignty, and dignity, without which it would be futile to embark on any campaign of competition with the Vietcong. In fact, at a time when our propaganda machine is pointing out—and correctly—the subservience of the Hanoi government to the Chinese communist government and party, it would be a tremendous advantage for our side to be absolutely free from charges of Vietnam being pushed around by the Americans, or of America interfering in Vietnamese affairs."

CONTENTS

*The Age Gap in the Church 706
Psalm 2—Exodus From Russia 708
The Other Saigon 709
News 711
Church Record 714
America Through European Eyes ...717
Servanthood 67 718
Letters 716, 719
Editorial 720

*Supplemental reading for the Sunday school lesson of Nov. 27.

COVER

Annie Vallotton is a Swiss artist who has prepared a set of illustrations for a translation of the New Testament published by the American Bible Society. Of her work, she soys, "The photographer captures an attitude. The cinema can cover a whole sequence of movements or gestures. But the artist has the privilege of choosing the moment he wants to portray. It is choosing the right moment, the right gesture, thot I concentrate on. I seek the quintessence, the maximum of a gesture."

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William Stringfellow

That wretched war in Vietnam has become, in the past two years of its escalation, so complicated and so bewildering, so costly and so frustrating, so ambiguous and so perilous, that it has intimidated the conscience of Christian people in America.

The war so overshadows everything else that citizens are virtually innundated with news of Vietnam. Yet few Americans have much basis in knowledge or experience to evaluate what they are told by the government or otherwise read or hear. There has been such an assault upon the mind that—I am afraid—the capability of most citizens, including church people, to reflect on what is happening in Vietnam has been radically impaired and, thus, their response to the war is one of incomprehension and resignation.

It is not that citizens are, for the most part, complacent or apathetic, but, rather, that they are too perplexed to think and too baffled to act. They are fearful that Vietnam will be the preliminary skirmish of the ultimate war but become increasingly fatalistic about such an eventuality.

No doubt this paralysis is induced, in part, by the misfortunes which have befallen the few Americans who have been outspoken in questioning the legitimacy and morality of the American military involvement in Vietnam or challenging the necessity or efficacy of the escalation policy. After all, for raising such issues, a United States Senator was accused by the President of giving aid and comfort to the enemy; a Roman Catholic priest was banished for a time; a Methodist minister was driven from his pulpit; a Congressman was threatened with the loss of campaign funds; some dissenters have been punished by imprisonment; a parliamentary debate about Vietnam has been aborted.

One clergyman of my acquaintance, for example, gave a sermon not long ago about the Christian concern for peace in which he mentioned his own distress about Vietnam. The next day, he found that his automobile had been painted red—as a means of making a vile accusation against him, and, as it turned out, it was a member of the board of his own congregation who had procured the vandalism. Such incidents are surely not lost to the attention of ordinary citizens and, just as surely, sanction their silence about the war, lest they lose their reputations or their livelihoods or both.

Meanwhile, to be sure, there has been concern and dissent from the churches both within the United States and beyond it. The Pope has promulgated poignant appeals for sanity in the course of events in Southeast Asia. The World Council of Churches, at its 1966 conference in Geneva on the Church and Society, was overwhelmingly critical of the American adventure in Vietnam. In this country, the National Council of Churches and some most-prominent members of the Roman Catholic hierarchy have expressed a similar distress. The Christian pacifist movement has been reactivated through protests against the war.

Yet, I would argue, all of this has been of marginal influence and, in the main, citizens both within and outside the churches have been timid, tardy, and vacuous in their reactions to this most gruesome war.

Perhaps the most startling circumstance among church people has been their failure to minister to the most immediate victims of the war, rather than their reticence in speaking out publicly against it. There are more than a million and a quarter human beings in Vietnam now in desperate need of shelter, food, and medicine, but only the most pitifully nominal assistance has been volunteered by the churches to relieve their plight, as I saw for myself when I was in Saigon this year. Meanwhile, in addition to the awful refugee problem, there remains the burden of social reconstruction in the whole of Vietnam: the creation, from scratch, as it were, of schools, colleges, hospitals, fertilizer plants, roads, elementary industries, and the like. These are tasks which, for all its professions to the contrary, the United States government is morally incapable of accomplishing just because everything the American government attempts in Vietnam has a military purpose or a political string attached or an ideological condition.

But these are exactly the tasks which the churches —not only in the United States but throughout the world—could readily undertake. Certainly, the churches possess the technical and economic resources for the mission of rebuilding the nation of Vietnam. The problem is that these resources are not now committed or deployed for any such witness, and they are not likely to be, given the intimidation which citizens now suffer.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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War of Amazing Love

erald C. Studer

IE PHRASE, "War of Amazing Love,"
mes from the title of a book writ-
ı by Frank Laubach. Its four words
tch up exactly what I want to say.
Our Lord has called us to do more
an just conscientiously object to
ıat the world does. He has called
to conscientiously and positively
ıge another kind of war.

He has not called us simply to not
sist the enemy. He has commanded
to love him and to heap coals of
e on his head—not a very passive
k. He has not merely suggested
me other things we may do in
ace of what we may be conscripted
do. He has called us to go all out
r our friends and enemies alike.

If our service is a grudging com-
ance with the draft law, or if we
reluctantly, or worse, resentfully,
king another course as a way to
our two-year obligation or to bide
r time, then we are a sounding
ng and a clanging cymbal. We are
ving our necks only to lose them
er.

We are in the world to wage a
r both at home and abroad and to
ıge it, not only for two years some-
ıere sometime, but to wage it ev-
where we are, all our lives and to
ıge it with the weapons that our
mmander-in-chief provides.

I am profoundly grateful to be a part of a denomination that has a sturdy and long history of positive witness both in word and deed. I am convinced that our voluntary service and Pax programs are as promising and as vital a part of the spreading church renewal fire as any of the other dynamic movements such as Faith at Work, Full Gospel, Business Men's Fellowship, Church of the Savior, and Pittsburgh Experiment. But none of these are sure-fire movements. They provide the new bottles into which the new wine must be poured.

Three texts suggest our strategy to confront the world with the living Christ and draw unto Him those that will be saved. While the Great Commission is a succinct statement of the scope of our objective—in space, all the world, and in time, to the close of the age, it contains only hints as to how this objective is to be accomplished: Go, teach, baptize. Our three texts lead us into the heart of the "how" by means of picture language.

Salt

Matthew 5:13 is the first of these. "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men."

Whenever I read the last part of this verse, I am impressed by its boldness of language. It suggests that the word good by itself is ambiguous. It is impossible to be a good person and be good for nothing. We may be moral, harmless, and busy but still useless people.

I heard of a man who went into his favorite hardware store one day to make a purchase and realized that one of the men he was used to seeing was not there anymore.

He asked, "Where is Bill?"

He was told, "Bill doesn't work here anymore."

The customer asked, "Who will you get to fill the vacancy?"

The reply was: "Bill didn't leave any vacancy!"

Some people stumble over the facts that saltless salt is a chemical impossibility. The Bible makes no attempt to be a scientific treatise but neither is it unscientific if we remember that the Bible speaks in popular language and not in technical language. The point is that salt is useless if it is so full of impurities that it cannot do its work.

Salt normally dissolves and disappears when it is serving its purpose. It is useless as long as it retains its identity in the saltshaker. Salt is expendable. It is intended to be used, and not hoarded or displayed.

Our Lord went out of His way to tell us that we, too, are expendable. Our lives in His service may be as short as His was. He said that we would be mistreated, hated, misunderstood, accused precisely because we are like Him. He did not escape danger and intimidation and maltreatment, and we will not escape it either.

He was concerned that such treatment was undeserved for then it could be received for His sake. He promised His presence with us through thick and thin. Not only will He be with us, but He promised that we will experience an exquisite internal joy and satisfaction in the midst of external hardship and opposition. He taught us not to grin and bear it but to rejoice and be glad for our reward is great in heaven.

(We need to read the martyr stories a great deal more than we do. I can think of no better tonic for the cultivation of Christian courage.)

Our only concern need be that we be good for something! There is that false, ersatz goodness that would better be called neutrality or harmlessness. This, God abominates! Christ tells us in so many words that He prefers coldness to lukewarmness.

There is the loss of life that is the natural outcome of the normal course of events and then there is the life that is positively committed to a cause: for such a person, loss of life is one of the occupational hazards, real but incidental. Christ did not promise that he who loses his life shall find it. No, what He did say was, "He who loses his life for *my sake* shall find it" (Matt. 10:39).

Christ himself came to go about doing good and He calls us to the same ministry. Christ is saying, "I want you to be salt and if you aren't I'll do with you what anyone would do with waste material. Throw you out!"

Light

The second image is from Matthew 5:14 and 16. "You are the light of the world. . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Christ here is not calling us to be just any kind of light. When we want to start a fire and call for a light, we don't want to be handed a flashlight. When we want to thread a needle and ask for a light, we don't want a match. We need the kind of light that will do the job that needs to be done.

And the darkness to be dispelled is heavy. We can't afford to attack it with a dim light that can scarcely be seen. Christ said, "You are the light of the world . . . Let your light so shine that . . ."

Light is not for its own sake, but to illuminate other things. One is most conscious of light when it is feeble. When a light illuminates properly, we are least aware of it.

We are instinctively and sinfully inclined to do things in such a manner and in such an attitude as to betray our part in it. We crave credit and recognition and when we fail to get it, we often whine, "What's the use! Nobody even notices all that I do."

Light and salt both perform an anonymous ministry. Christ calls for a ministry marked by self-forgetfulness and unself-consciousness. (See Matt. 6:2-6, 16-18.) Remember the remarkable reply of those on Christ's right hand in the Matthew 25 picture of the last judgment.

The last image is from Matthew 20: 26-28. "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

Servant

Salt, light, servant; we have considered two inanimate images; now we turn to an animate, human image, that of a slave or servant.

The Scriptures are full of this image. In John 13 the eagerness to serve each other in love is exemplified by Christ's washing the disciples' feet. In Romans 14, the willingness to deny oneself even of perfectly good food, rather than to offend a weaker brother, is illustrated. Or again, we have the phrase "in honor preferring one another" and the figure of the good shepherd, "I lay down my life for the sheep" (John 10:15).

The extrovert God of John 3:16 does not beget an introvert congregation. Our Lord is often described in the Gospels as looking upon the scattered, perplexed masses of people with compassion.

Communist agitators have stolen a march on Christian missionaries by appealing to the very ideals Christians find in the New Testament. M. T. Rankin, executive secretary of the Southern Baptist Convention's Board of Foreign Missions and for many years himself a missionary in China, said in Memphis several years ago:

"Communists offer an appeal of compassion to the dispossessed man. They have a sense of world mission. I have seen Chinese students, sons and daughters of wealthy parents, put on padded garments and go out among the millions of miserable, vermin-ridden country people, teaching and preaching the gospel of communism. When one of these students was led before a Nationalist firing squad, her last words were, 'I die for a cause.' How can Christians hope to cope wit communism unless they can ove match this devotion?"

I heard Frank Laubach give a sho talk to a men's noonday prayer grou in which he gave a thumbnail sketc of the whole Vietnam situation. On of the things he said was that "ou troops are unanimous in their prais of the courage and skill of the Viet cong troops. They almost love ther while they kill them."

However impossible you may thin it is to do what that last sentenc says, it is true that admiration is clos to affection. In fact, if we are un willing to pay the price of love, w frequently revert to violence to ri ourselves of the accusing reminder o our own guilt.

I am convinced that we must mate the escalating war with an escalatio of compassion. We must send mor and more of Christ's infantrymen an women into the heat of battle, ther to give themselves to a war of a totall unexpected kind, a war of amazin love.

We must rise above the provincia patriotism of nationalism. Who wi do this if the Christians won't? I ar ashamed and outraged at the numbe of so-called fundamental and evar gelical Christian groups blatantly sup porting the escalation of the war i Vietnam, or anywhere else that Ame icans are in danger, such as the Do minican Republic.

Long ago, as Laubach has reminde us, Albert Einstein and other scientist have strongly endorsed a world stat But there seems to be no hope c having it soon enough to do any goo Patriotism is too strong in Americ and in other countries. None of th heads of government would tolerat the idea. But we Christians can an must, for we are committed first c all to a kingdom which knows n bounds of time or space. We mus rise above the petty selfish interests c our country and champion the caus of the hungry people of the world.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of th Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Public tion of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States ar Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

NEWS

Jnity and Love Found in Evangelism

ohn M. Drescher concludes his report n the World Conference on Evange-sm with this article and an editorial n our back page.

WHILE SOME IN the West speak of eing in a post-Christian era, most of ne world is still in a pre-Christian era or millions have not as yet heard the ospel of Christ." The truth was driven ome to the minds of participants of ne World Congress on Evangelism s the congress entered its second eek.

In spite of great technological and ommunication resources the church losing ground because it does not ink and plan in terms of reaching very creature. It was pointed out that ne producers of Coca-Cola have set neir mark. They plan to have every erson in the world taste their product y 1970. Should not the church plan have everyone hear the gospel in is generation?

A Church of Scotland minister be-an the seventh day of the congress y pointing to the relevance of Christ's ospel to our modern world.

George Duncan, pastor of historic t. George's Tron Church in Glasgow ointed to three channels of commu-ication (audible, visible, and tangi-le) open to the apostles, which are in greater measure open to the church oday. "But like doubting Thomas of ong ago," he added, "the world re-ains unconvinced of the reality of ne love of God in Christ because our oft hands show no scars; there are o wound prints anywhere in our odies."

On Reformation Sunday the dele-ates carried flags from a hundred ations as more than 1200 persons alked from Wittenberg Platz to the aiser Wilhelm Memorial Church in ne heart of West Berlin. There Gra-am climaxed the event with a mes-ge to a crowd estimated at 18,000. raham said the gospel "can solve ne race problem. It can end war and ke the resources used for war and rn them into means of feeding the oor."

The audience recited in unison the postle's Creed and the Lord's Prayer. brass band, made up of musicians from various religious groups and churches in the city, played as the crowd sang in several languages, "A Mighty Fortress Is Our God," and other hymns.

Excellent exhibits abounded throughout the *Kongresshalle*. The one, no doubt, remembered best was the thirty-foot high population center ominously marking each second with a gong-like tick coupled with sequential flashing of eleven-color-transparency baby photos to symbolize the *net* world population increase of 2.14 persons per second. The display preached a sermon every second, adding a note of urgency to the need for evangelism. According to the Population Reference Bureau of Washington, D.C., the population increased 1,848,960 during the ten-day congress. A delegate from India, reminded of the millions of needy people in his country, wept as he viewed the exhibits.

As the congress progressed it seemed very clear that the leadership in Christianity today is not in the West but in countries such as Africa, India, South America, and Korea. "In my country there are 10,000 waiting to be instructed and baptized in one small section, and 5000 in another," one speaker reported in one of the regular evening sessions called "Windows of the World."

"I get letters telling me that people are studying the language in which I preach so that they might be able to understand the gospel," one radio speaker, broadcasting behind the Iron Curtain, reported. Another speaker was released from prison only a few weeks before coming to the congress. He had prepared his message while a prisoner for Christ's sake.

One out of every four persons living today is Chinese. Some Chinese delegates felt that indications are that the land of China will soon open to the gospel. The spirit of openness and security in the gospel characterized the congress. The note of optimism was uppermost in the midst of confession. Particularly, delegates from Asia spoke of the "latter rain" when God's Spirit would be poured out upon the people. Already they pointed to mighty demonstrations of the Holy Spirit in giving gifts, particularly healing, to His people.

One delegate, working in a Moslem country for twenty-nine years, said that in the last three years great works of healing have been experienced with many more conversions than in all previous years.

Oral Roberts, America's best-known faith-healer evangelist said, "There are people who won't be won by healing. But there are those who will not be won any other way. Healing," he said, "is a means to an end; one method of evangelism."

The congress was a coming together of theologian and evangelist. While the beginning days were given to heavy theological position papers, followed by discussion groups by all the delegates, the last few days were as Graham said, "to speak to the heart." The fact that the congress spoke to the mind and heart seemed to be sensed by all. "Never have I come to my room day after day with such tears of joy and repentance, as during these days," said evangelist George R. Brunk.

Jan Van Capelleveen, newspaperman, the Netherlands, reporting on the congress said, "The God-is-dead theology sounds strange and totally irrelevant at this congress. That theology is the answer to problems of a theology decades old which tried to put God out of the world. Here we know God is present."

Prayer and praise were constant. Early morning prayer meetings were held in the hotels. Each opportunity for prayer during the congress sessions was a liberty in prayer many said they had never previously heard or experienced.

Franz Markard, Graham's chauffeur during the congress, accepted Christ. He said he had been impressed with the lives of many who gathered for the congress. "I have opened my heart to Jesus Christ." Numerous other instances of conversion were reported. One reported that he hired an interpreter to speak to a family he visited and, surprisingly, the interpreter accepted Christ.

Dempster Evans, Glendale, Calif., who heads a design studio and Intercom, was in charge of the displays. A technician working with him was converted to Christ while helping to erect the displays.

Never was there a sensational appeal. Rather, the quiet moving of the Spirit was evident.

Mennonite evangelist Myron Augsburger said, "This congress is a demonstration of what we can do together as Christians if we have a common concern for evangelism." Many delegates said they "never knew such a sense of unity could be realized." One newspaper reporter said, "I came here a skeptic and I've seen God in the unity and love of these delegates."

Perhaps this sense of unity and love was best summed up in the words of Bev Shea, before singing one of his last solos of the congress, "If my Dad were here rather than in glory, he'd say, 'The wheat is so high we can't see the fences.' "

Common sentiment concerning the congress might well be expressed in the words of the director of evangelistic work in the Netherlands for the Reformed Church. "This congress has been extremely helpful. I never knew there was a group who believed like this. It has opened a new world for me."

"Do we want unity among true believers throughout the world? Then evangelize!" Billy Graham said.

"Despite the fact that many of those addressing the congress are engaged in mass evangelism," said David Shank, of Belgium, "the thing coming through most clearly is that evangelism is basically a person-to-person witness."

Henry Ginder, Brethren in Christ bishop, said, "I believe the greatest benefit is the fact that leaders with evangelistic concern discovered each other. This will have global impact."

"Germany looks completely different today than it did two weeks ago before the World congress began." These words came from J. W. Winterhager, president of Berlin's Ecumenical Seminary. He called the Reformation Sunday event held in conjunction with the congress, "one of the most auspicious events in the last 400 years," and said it was especially significant because it was led by the people rather than by the government as was the last such demonstration hundreds of years ago.

Billy Graham, in the last press conference, stressed the fact that no pew organizations, movements, or groups were intended to spring from the congress. "It may take ten or more years to see the results," he said. In answer to a newsman's question as to the possibility of afuture congress, Henry, the chairman, said that the next congress might well be an international student congress. Although there are no plans for a future congress at this point, "if such is held, it ought to be held," he said, "in the East, in an oriental metropolis, such as Tokyo."

The concluding meeting, when the delegates, observers, and press knelt in mass before God in prayers of confession, commitment, and joy, no news story will adequately report. Arising from the experience, the congress again took up the flags of a hundred countries and marched out of the *Kongresshalle* for concluding moments of challenge to go into all the world, preaching the gospel by word and deed to every creature.

Progress in Race Relations But Reconciliation Lags

Harold Regier, community worker in Gulfport, Miss., reports on some changes on the Mississippi scene.

Gulfport and the Gulf Coast have made significant progress in problems related to race relations recently.

Eight grades of the public schools in Gulfport are integrated; the remaining four will be in 1967. Reports show that some three hundred Negroes are enrolled in previously all-white schools in Gulfport. Four miles west of Gulfport, Long Beach integrated all twelve grades at the same time in 1965 with no unpleasant incidents reported. Teacher integration, at a very minimum now, will be the next step in Gulfport. Negro representation on the school board is also being sought. A Negro school-board member has been promised for the Pass district.

Major public accommodations, for the most part, were desegregated peacefully. The Gulf Coast beach is open to all, after a number of years resistance which resulted in the only major demonstrations on the Coast. The beautiful, new public library in the city is fully integrated, job training and job opportunities are increasingly becoming open, and voter registration has long been open to all.

The local press, unfortunately, is conservative; it is very reluctant to print pictures of Negroes, especially on the society page, and editorials on racial matters are discouraging. There has still been some resistance to integration by bowling alleys. Negro communities continue to have to press for adequate community services such as law enforcement and paved streets. North Gulfport, with an estimated 6000 Negro population, has only one major street paved.

In a recent interview with the mayor, he said that the biracial Citizen's Committee appointed over two years ago still exists to discuss and negotiate any areas of complaint related to human relations, though no meetings have been called this summer.

Though progress *is* being made, the struggle for equity and reconciliation is not over. There are still plenty of ways to *discriminate* and *comply* with the law. Reconciliation and the ministry of the church must take up where law cannot tread. Unfortunately, it appears that law has done more to change attitudes than the church. This is illustrated by the irony of the Gulf Coast Council on Human Relations, a secular organization, appointing a committee to discuss problems of church integration with the clergy. This was also illustrated some months ago when President Johnson appealed to the churches of the South to speak to the moral issues at hand. The State is speaking to the church, as it were. This is a reversal of roles in terms of the witness of the church. It is the reconciliation aspect of the race revolution that lags behind in Gulfport and, I would guess, everywhere.

Church-giving Up Again
Conference in Tenth Place

Contributions to their churches by nembers of forty-four United States and Canadian Protestant groups reached an all-time high of more than three and a quarter billion dollars in 1965.

The total—$3,300,966,291—is the highest figure ever reported in the orty-five years since these statistics vere first compiled. This report for iscal 1965 was released by the Naional Council of Churches' Commission on Stewardship and Benevolence.

Protestant church giving in the Unied States alone went over the three billion mark for the first time last year with a total of $3,172,114,782 in all-purpose contributions. The per capita figure rose from $72.04 in 1964 o $77.75 in 1965.

Of the United States total, $569,89,195 was earmarked for benevoences such as home missions, foreign nissions, and overseas relief—a per capita figure of $14.03. This registers a gain of more than $18 million, or ixty-seven cents per church member, over 1964.

The General Conference increased ts per capita gift from $137.83 to $143.16, and moved up from thireenth to tenth place. This includes only U.S. churches. Giving for Canadian churches would be similar.

Reporting for the first time this year was the Mennonite Church (Scottdale, Pa.), whose figures show a record proportion of 48 percent for benevolences. This body and the General Conference Mennonite Church—with 43 percent for benevolences—were the only two which showed more than 30 percent of total contributions earmarked for this purpose.

Benevolences represent 18 percent of the current U.S. total, as compared with 18.55 percent in 1964.

For congregational expenses United States Protestants gave $2.6 billion or $63.72 per capita in 1965, compared with $2.4 billion for the previous year —a gain of $180.7 million or $5.04 per church member.

In interpreting these and other figures, officers of the Commission on Stewardship and Benevolence cautioned against drawing hasty conclusions from comparisons between totals for 1965 and corresponding totals for 1964.

"These figures are not absolute, but indicative only," they said. "Of a total of 250 different bodies listed in the *Yearbook of American Churches,* only forty-four reported for this survey." One of those not reporting this year was the free Methodist Church which last year led the per capita list with $358.17.

The officers pointed out that last year's total annual giving was "obviously not merely three and a quarter billion dollars, but much more. This report was only partial, designed for the guidance of denominational leadership."

They agreed, however, that "it would appear that giving in fiscal 1965 has substantially increased over previous years."

In 1965, six denominations showed a "significant increase" in per capita total contributions, the officers said. (A "significant" increase is defined as a gain of ten percent or more over the previous year.) These denominations are: Brethren Church (Ashland, Ohio); Christian Churches (Disciples of Christ); Unity of the Brethren; Associate Reformed Presbyterian Church; Cumberland Presbyterian Church; and Protestant Episcopal Church.

Sixteen denominations also showed significant increases in per capita giving earmarked for foreign missions.

This report, published annually by the NCC, is the most comprehensive available. It is compiled from data supplied directly by the denominations.

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (U.S.)

1966 Report for the Fiscal Year 1965

1. Wesleyan Methodist Church (39,114)	$290.48
2. Evangelical Free Church of America (46,371)	243.03
3. Brethren in Christ Church (9,572)	221.35
4. Pilgrim Holiness Church (33,336)	214.61
5. Orthodox Presbyterian Church (8,285)	205.97
6. Evangelical Covenant Church of America (65,679)	205.10
7. Ohio Yearly Meeting of Friends (6,429)	187.87
8. Church of the Nazarene (355,824)	168.33
9. Church of God (Anderson, Ind.) (143,231)	167.97
0. *General Conference Mennonite Church* (36,113)	143.16
1. United Brethren in Christ (21,243)	136.40
2. Reformed Church in America (232,414)	131.57
3. Pentecostal Holiness Church (63,453)	129.87
4. North American Baptist (53,711)	128.14
5. Presbyterian Church in the U.S. (950,139)	118.72
6. Mennonite Church (Scottdale, Pa.) (58,913)	116.84
7. Protestant Episcopal Church (2,308,876)	106.80
8. Lutheran Church—Missouri Synod (1,819,936)	106.66
9. United Meeting of Friends (45,642)	96.04
0. Christian Churches (1,116,966)	95.91
1. United Presbyterian in the U.S.A. (3,308,622)	95.75
22. Cumberland Presbyterian Church (58,871)	95.16
23. Moravian Church, Northern Province (27,756)	92.49
24. Brethren Church (Ashland, Ohio) (17,801)	90.45
25. American Lutheran Church (1,748,974)	86.70
26. Churches of God in North America (36,550)	86.08
27. Associate Reformed Presbyterian Church (27,273)	83.05
28. Wisconsin Evangelical Lutheran Synod (247,621)	82.21
29. Church of the Brethren (195,036)	81.56
30. United Church of Christ (2,206,963)	79.31
31. Lutheran Church in America (2,242,577)	79.30
32. Evangelical United Brethren (739,816)	78.92
33. Lutheran Evangelical Synod (10,257)	76.85
34. Moravian, Unity of the Brethren (4,902)	69.98
35. Seventh Day Baptist General Conference (5,742)	68.45
36. Methodist Church (10,331,574)	61.42
37. Southern Baptist Convention (10.772,712)	59.22

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (CANADA)

1. Baptist Union of Western Canada (17,926)	$134.21
2. Baptist Convention, Ontario and Quebec (50,296)	101.04
3. Presbyterian Church of Canada (202,498)	69.20
4. United Church of Canada (1,064,033)	64.84
5. United Baptist, Atlantic Provinces (69,216)	55.06
6. Anglican Churches of Canada (674,152)	51.30

Role of Pastor Studied Fifty-two Attend Seminar

The following report was written by Wendell Rempel, pastor of First Church, Hutchinson, Kan.

The second pastors' seminar at Mennonite Biblical Seminary is history. Chronologically speaking it is past; yet, hopefully, it will continue to live in and motivate me for some time to come. One thing is sure: an intensive encounter as was experienced in a seminar such as this does not leave one the same.

The seminar possessed validity in at least three general areas. First, through a session on group dynamics, opportunity was given in a small group to reflect upon one's own attitudes and feelings about others, about ourselves, and about other concerns.

Second, the seminar caused me to again look at the church—its nature and mission, its work within the organizational structure, and its witness to the world beyond the stained-glass windows. What I saw both within the church and without was not always satisfying, nor, on the other hand, necessarily hopeless. A major theme expressed was that the church is in continuous need of renewal of both its structure and faith.

Third, the seminar focused my attention upon the role of the pastor in the church. Today's pastor is confronted with a multiplicity of roles. Thus the pastor is faced with the need to establish priorities of roles, the need for a schedule which will also set limits on activity, and the need for practicing self-discipline.

A. E. Kreider drew the seminar to a moving climax with a message on the pastor as a preacher and the place of preaching in the church. He is God's servant who stands in the succession of men down through the ages whom God has called to be the proclaimers of His will and purpose.

It was apparent that the paths over which many of the pastors had come in their spiritual pilgrimage varied quite widely. Though it could have, and maybe in some cases did, obstruct conversation, yet it also served to provide a basis for dialogue and a broader evaluation of one's own thinking.

District Urges Churches Ministers Need Training

Schooling is never ended for a minister. He should return to school every three-to-four years, even if only for several weeks.

This was one of the concerns expressed by the Western District Conference when it met at North Newton in October. Delegates said that the length of a minister's tenure is "related to his own growth and development." A pastor "who is a growing individual in both understanding and skills will better lead his congregation in their life and ministry."

For this reason, the conference recommended that its congregations provide the opportunity and support for their pastors. Three-to-six weeks of professional training at least every three-to-four years was a suggested standard.

In another resolution, the conference expressed concern for the growing militarism. They encouraged each young man to "learn the various alternative ways in which he can serve his God and his nation for the cause of peace." The conference offered to provide legal counsel "to help our young men with Christian peace convictions who are encountering draft classification problems."

The conference reelected its president and vice-president: Aaron Epp, Goessel, Kan.; and Leo L. Miller, Beatrice, Neb. Topeka, Kan., was chosen as the 1967 place of meeting.

Class Plays Business Game

Bluffton College business administration students are participating in what is known as a business game, reports Howard Raid, professor of business administration. This is a type of management training used by many of the large corporations.

Each group of six forms a new corporation. Each corporation is given the same basic data. They have to, from that point, make their decisions as to how much they are going to produce, what prices they will charge, what inventories to carry, the amount of advertising to be expanded, the number of salesmen to be hired, as well as, of course, the plant facilities to be purchased and employees to be secured.

The operation of each corporation is figured on the basis of one quarter. After the quarter, reports are given to the umpire who determines the sales in light of the decisions participating students have made.

Raid explains that the results of their decisions are then evident in the total operation of their particular company and in the financial reports.

Wayne State Balks at Draft Will Not Rank Students

Wayne State University, Detroit, will not rank male students for the draft this term. As the first university to adopt this policy, Wayne is in the difficult position of resisting pressure not only from Selective Service but from students.

Responding to this annoucement, an official connected with Selective Service said that if the university could not provide adequate information on a student's standing, he would become liable for the draft.

The decision not to rank was the result both of a liberal administration and protests by both students and faculty.

Following the Wayne announcement, the University of Michigan and Michigan State University made public statements asserting that they would continue to rank students.

In the same institution a special Center for the Study of Teaching about Peace and War has just been established as part of Wayne State's College of Education. The major purposes of the center are to: 1) designate resources and methods for teaching about war-peace issues 2) to encourage study of these issues and 3) to stimulate experimentation.

A newsletter with information about new war/peace materials, studies, activities, and programs is being widely circulated by the center on a subscription basis. For information or for a subscription write: Dr. Russell Broadhead, Director, Center for the Study of Teaching about Peace and War, Wayne State University, Detroit.

CHURCH RECORD

Vords and Deeds

hina's Christians were praised re- ntly by W. A. Visser 't Hooft in speech in Hong Kong. He said: "Not ily in history but in our own time e find witnesses ready to prove their ishakable loyalty to the Lord Jesus hrist through suffering and trials. ur thoughts go out especially to our llow-Christians in the great coun- y next door, where recently many ive once again witnessed for their ith through their steadfastness. We ant them to know that we pray for em and that the loyalty they show is gift to the whole church of Christ the world which we receive in hum- e thanksgiving.

Colombia's Protestants have dou- ed since 1960—from 33,156 to 63, 0 communicant members. This, wever, is still only 0.3 percent of e nation's 18.7 million people. Men- nite membership is 184. Largest n-Roman churches are Seventh Day dventists, 19,213; and United Pente- stal, 15,352.

Korea sent its White Horse Division its army off to Vietnam in August. venty percent of the soldiers in the vision are Christians, including the ianuel Platoon which is made up tirely of Christians and has the putation of being a model platoon.

Mrs. Lorraine Mulberger, fifty-two, the granddaughter of the founder the Miller Brewing Co. She recently ld her controlling interest in the ewery for religious reasons, citing mans 14:13 and saying she dis- ed the use of alcoholic beverages. rn a Roman Catholic, she now at- nds the Waukesha (Wis.) Bible iurch. She said she had been wait- g for a good opportunity to sell for e past five years.

A student missionary convention ll be held at Urbana, Ill., Dec. 27 31. Seven thousand persons are ex- cted at the meeting sponsored by ter-Varsity Christian Fellowship, 130 orth Wells, Chicago 60606.

Harvard Divinity School had its gest entering class this year—250 idents. Nathan M. Pusey, Harvard esident, told the class that "here d there the old stultifying churchi- ss is vanishing. Congregations do, now and then, peep from their protective Sunday morning chrysalises to regard the world."

Mennonite Biblical Seminary, Elkhart, Ind., recently dedicated a new apartment building for students.

A nursing seminar will be conducted in Haiti from June 9 to July 31 by the Goshen College Division of Nursing to help nurses apply nursing practice in an underdeveloped country. Applications are due Mar. 1.

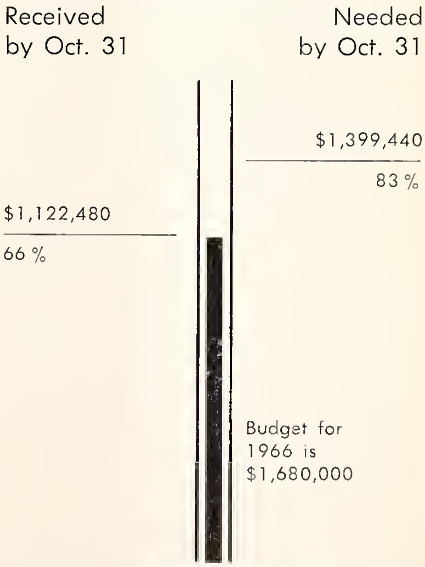
Three Bethel College students have been nominated for four graduate fellowships, Clayton Koppes and William Juhnke, Jr., have been nominated for the Woodrow Wilson National Fellowship. Juhnke and Richard Evans have been named for the Rockefeller Theological Fellowship.

Bethel College has declined provisional accreditation for its elementary education program offered by the National Council for Accreditation of Teacher Education which denied a similar status for its secondary education program. The Board of Directors stating that accreditation should have included the total education program also challenged the procedures of the accrediting agency.

The Bethel Collegian has received an All-American rating, the highest award of the Associated Collegiate Press, for its Spring 1966 issues. Editors at the time were Ellen Enns, Jay Franz, and Clayton Koppes.

In Saskatoon, visiting Archbishop Arthur Michael of Canterbury said that it is a serious mistake to exclude communist China from membership in the United Nations. No nation should be kept out in the cold "just because we don't like its ideologies."

Receipts Show Gain



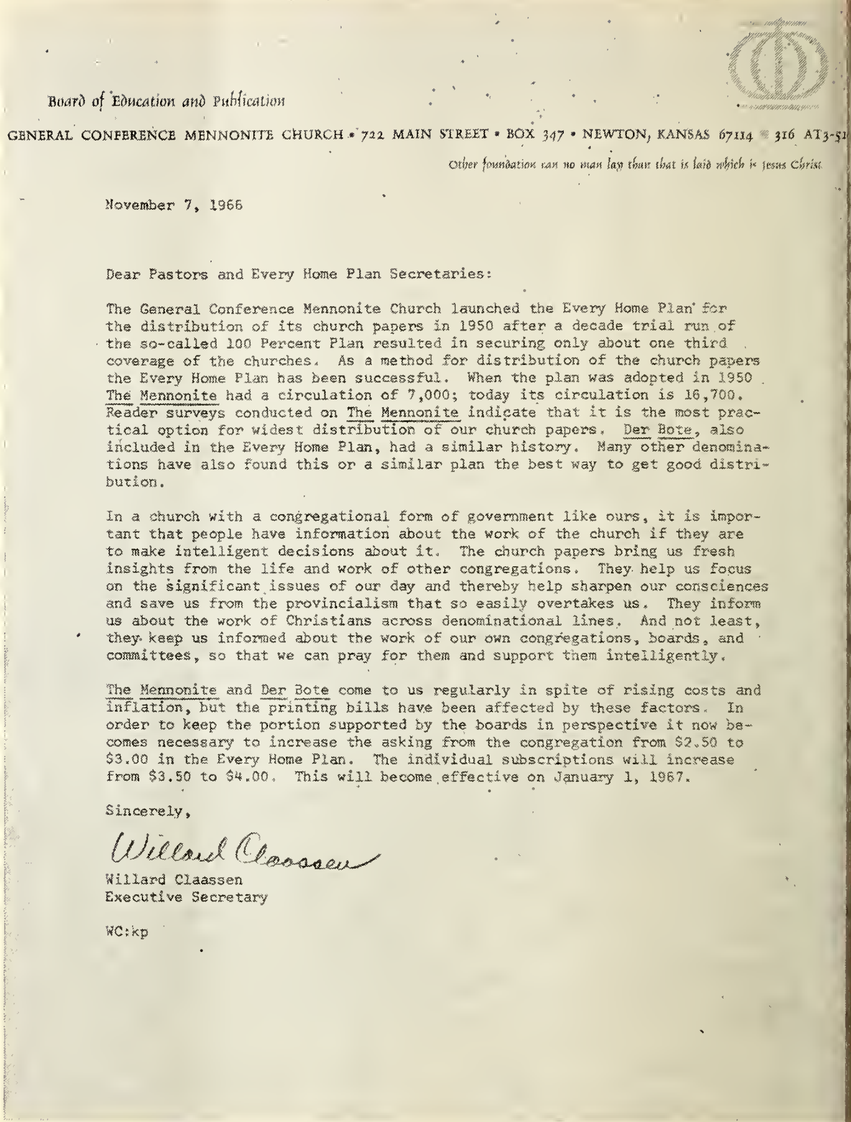
Contributions in behalf of the program of the General Conference continue to run about 5 percent ahead of last year as related to the budget. In terms of dollars received the increase is 10.9 percent over the same period last year, namely, the first ten months. The largest increase is being experienced by the Board of Christian Service. This is understandable because

		January to October Receipts	
	Budget	1965	1966
Missions	$1,137,650	$685,982 (62%)	$739,998 (65%)
Christian Service	269,500	171,321 (65%)	205,927 (76%)
Education and Publication	108,500	48,285 (47%)	47,285 (44%)
Mennonite Biblical Seminary	164,350	79,368 (50%)	101,023 (61%)
Where-most-needed Gifts*		27,058	
	$1,680,000	$1,012,014 (62%)	$1,122,480 (66%)

*These gifts will be distributed at the end of the year.

of the emphasis on Vietnam.

What should the budget be for 1967? This will be decided at Council of Boards meetings during the first days of December. This is always a humbling experience for the boards. Your support, in the final analysis, dictates the size and distribution of the budget. It is our prayer and desire that we might correctly interpret the leading of the Spirit during these days of opportunity and challenge. *Wm. L. Friesen, Conference Treasurer.*



Board of Education and Publication
GENERAL CONFERENCE MENNONITE CHURCH • 722 MAIN STREET • BOX 347 • NEWTON, KANSAS 67114 • 316 AT3-5

Other foundation can no man lay than that is laid which is Jesus Christ

November 7, 1966

Dear Pastors and Every Home Plan Secretaries:

The General Conference Mennonite Church launched the Every Home Plan for the distribution of its church papers in 1950 after a decade trial run of the so-called 100 Percent Plan resulted in securing only about one third coverage of the churches. As a method for distribution of the church papers the Every Home Plan has been successful. When the plan was adopted in 1950 The Mennonite had a circulation of 7,000; today its circulation is 16,700. Reader surveys conducted on The Mennonite indicate that it is the most practical option for widest distribution of our church papers. Der Bote, also included in the Every Home Plan, had a similar history. Many other denominations have also found this or a similar plan the best way to get good distribution.

In a church with a congregational form of government like ours, it is important that people have information about the work of the church if they are to make intelligent decisions about it. The church papers bring us fresh insights from the life and work of other congregations. They help us focus on the significant issues of our day and thereby help sharpen our consciences and save us from the provincialism that so easily overtakes us. They inform us about the work of Christians across denominational lines. And not least, they keep us informed about the work of our own congregations, boards, and committees, so that we can pray for them and support them intelligently.

The Mennonite and Der Bote come to us regularly in spite of rising costs and inflation, but the printing bills have been affected by these factors. In order to keep the portion supported by the boards in perspective it now becomes necessary to increase the asking from the congregation from $2.50 to $3.00 in the Every Home Plan. The individual subscriptions will increase from $3.50 to $4.00. This will become effective on January 1, 1967.

Sincerely,

Willard Claassen

Willard Claassen
Executive Secretary

WC:kp

Marriages

Nelson N. Durst, Presbyterian Church, Newton, Kan., and *Sharon Ann Goering*, Eden Church, Moundridge, Kan., on Nov. 12.

Raymond Helm, Methodist Church, Spivey, Kan., and *Jeanette Risley*, Bethany Church, Kingman, Kan., on Oct. 22.

Eddie Klingenberg, First Church, Reedley, Calif., and *Marietta Doerksen*, Grace Church, Reedley, Calif., on Oct. 22.

J. C. McDonald, Kansas City, Kan., and *Esther Mae Andres*, Zion Church, Elbing, Kan., on Oct. 15.

Henry J. Ries, Salem Church, Freeman, S.D., and *Fannie Kauffman*, Bethany Church, Freeman, S.D., on Nov. 1.

Workers

Maddimadugu Bakkaiah Devadoss, Jadcherla, A.P., India, has volunteered for a two-year assignment with MCC to become the first Asian to serve under the Vietnam Christian Service program. A lab technician, he received a diploma from the Government Medical College in Augagabad, Mysore State, before joining the staff at the Mennonite Brethren Medical Center in Jadcherla. The Mennonite Christian Service Fellowship of India, which is an organization of Mennonite and associated churches of India, also endorsed his appointment.

Charles E. Goering, Eden Church, Moundridge, Kan., is in 1-W service in Beatrice, Neb.

C. Wilbert Loewen, Steinbach, Man., and *Kenneth B. Hoover*, Grantham, Pa., have been appointed to membership on the Mennonite Central Committee. They will represent the Evangelical Mennonite Brethren and the Brethren in Christ churches, respectively. They succeed Sam J. Schmidt, Marion, S.D., and E. J. Swalm, Duntroon, Ont.

Richard and Juliet Milk, who have had twenty years of service with the Methodist board of missions as agriculturist and home economist, have joined Vietnam Christian Service. They will work with the leadership training project at Hue, a cooperative effort with the World Relief Commission of the National Association of Evangelicals.

Harold Regier, Gulfport, Miss., is discussing the Sunday school lesson on the Faith and Life radio program Saturday mornings at 7:45 on KJRG, and on KJRG-FM at 9:30 P.M., Newto
This is an extension of his regul
discussions on radio station WGCM
Gulfport.

The Vernon Suters, Grace Churc
Pandora, Ohio, are in voluntary ser
ice at the Oraibi (Ariz.) mission st
tion. They are doing maintenan
work.

Calendar

General

Nov. 30-Dec. 2—Council of Boar
North Newton, Kan.

July 23-30, 1967 — Mennoni
World Conference, Amsterdam.

Central

Dec. 3 — Kidron, Ohio, Sale
Church, Christian education worksho

Northern

Nov. 27-30 — Mountain Lak
Minn., First Church, harvest missi
festival, Levi Keidel, speaker.

DISCUSSION

eaths

ob H. Neufeld, Bethel Church, Inn, Kan., was born July 19, 1895, d died Nov. 7.

Harvey Suter, Grace Church, Panra, Ohio, was born June 28, 1893, d died Nov. 1.

Marie Ewert Wiens, Trinity Church, llsboro, Kan., was born May 3, 91, and died Nov. 9.

Fred Badertscher, First Church, uffton, Ohio, died on Nov. 5.

Abraham Bixler, Grace Church, ndora, Ohio, was born June 26, 79, and died Nov. 9.

Jennie Bigback, Bethany Church, ısby, Mont., was born in May 1898 Rosebud, Mont., and died Nov. 1.

ew Addresses

hn Adamache, 1817 - 1 St., Estevan, Sask. [247]
ilson Kratz, % Block Development Officer, Hyderabad Dist., Hyatnager, A.P., India [52]
ırold Ratzlaff, Jagdeeshpur via Basna, Raipur Dist., M.P., India
ilbert D. Regier, AID Mission, American Embassy, APO New York 09674
rs. Marie Wall, Box 146, Gretna.

Authority of the Bible

We feel distressed over the fact that the majority of Christians in America seemingly support, or at least condone, the inhuman war in Vietnam. We cannot understand how they can do this in good conscience.

It will help us to understand them if we will remember what has happened in past history. Practically all the great evils in history, such as slavery, polygamy, witch-hunting, inquisitions, crusades, racism, and all kinds of wars have been justified and supported by quoting the Bible. Many, many wars have been fought by people on both sides quoting the Bible for self-justification and support. By quoting the Bible, people thought that they were true to the Word of God.

This confronts us with the problem of basic allegiance in a believer's life. Professed Christians who support raism and war invariably say that the Bible, the infallible Word of God, is their highest authority. Some say that every word in the Bible is the Word of God. With this concept of religious authority they can pick from the Bible whatever suits their purpose and do whatever they like and still claim that they act according to the Word of God.

We take Jesus literally when He says, "all authority hath been given to me in heaven and on earth." Therefore, we hold that Jesus Christ, the Son of God, is our highest authority. We hold that what Jesus is, what He teaches and commands takes precedence over all else in the Holy Scriptures.

Confusion on this issue of ultimate authority in the Christian life has been responsible for the cruel treatment and the inhuman murder of millions upon millions of people through the centuries. The confession, "The whole Bible is the infallible Word of God and the authority for faith and life," has played into the hands of the devil, because such a confession leaves the impression that all parts of the Bible are equally authoritative.

Such a confession should not be allowed to stand unless a proviso is added to it. The confusion and all the evils that go with this confusion would be avoided if the confession would read something like this: "The Bible is the Word of God and the infallible guide for the faith and life of a Christian *provided* it is used in a way that is true to the life, the teachings and commands, and the love of Jesus Christ." This is the emphasis which the early Anabaptists made. The General Conference statement on "The Authority of the Scriptures" supports this position in these words: "We believe that the church must continue to place herself under the authority of Jesus Christ and His Word, being obedient to His will, searching the Scriptures, and preaching the word as He has commanded her to do."

We Mennonites should consider it a special mission from God to help our fellow Christians in America to see and accept this concept of the authority of Christ Jesus. Unless American Christians accept the Person Christ Jesus as their highest and ultimate authority, they will continue to support murder and killing and go on claiming that they are scriptural in doing so. *W. F. Unruh, North Newton, Kansas 67117.*

ift Subscriptions

ımeone you know would appreciate a subscription to *The Mennonite*— neighbor, a relative, a friend. It is a gift of Christian witness and stimony, participation in the community of the disciples of Christ.

— — — — — — — — — — — — —

ease send a gift subscription for one year to the following person(s) r which I enclose payment at the rate of $3.50 per year per subscription.

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ail to: Faith and Life Press, Box 347, Newton, Kansas 67114

HOPE ON HOPELESS HILL

Herbert F. Brokering

All the doors and windows are open.
Wide open.
And it's all very empty. Just empty.
Very empty.
Every shack.
House. Every Indian house.
There must be 50 up there.
It's called Hill 57
It's like a haunted bluff.
Hill 57.
Hopeless Hill 57.
Deserted!
The people even more deserted than their houses.
What happened?
They had not hope. So this is what they left behind.
Nothing. Where'd they go?
Into the city below.
How long ago?
Gradually. Then suddenly Hill 57 was vacant. Last

month no one was left here.

hose hill is it?

omebody's down there. The squaw-man sold it. And they all went down into the city.

ith their hopelessness. Then all the citizens of Hill 57 had to go past this new church, to get into the city.

es.

hey all went by. And you had nothing to say?

ust now they do not want my religion. They say it hasn't done the white man any good.

hat do they expect?

hey don't want charity. It's the last bit of hope left.

hey do not want the dole.

ave you ever spoken to them?

greet them by name, in the city, when I meet them on the street.

he church members?

he ones I gave shots. I'm a nurse.

o they know about your church?

hey know I'm a nurse.

ll you give them is shots?

e had a rummage sale.

our church.

was not a handout. They bought things. For a nickel,

hey bought them.

nd we go into their houses, and teach them how to cook, and how to sew and rework clothes, and care for their children.

hey know you're the church?

hat comes. We are busy teaching them how to do these things.

here's the breakthrough coming?

aybe in the rummage sale. Maybe in the tribal dancing.

ou mean that.

hey understand celebration. Family celebration.

Hope is not a fairy tale.
Hope is not like vague mist.
Hope is as real as something
a man can make, a woman can sew,
a foot can kick, an arm can hug,
a hand can give and take.
Hope cannot be bought in words and empty promises.
Christ came in the flesh and men have hope.
Once hope is lost, it is hard to recover.
It takes two to lose hope on Hill 57,
and it takes two to find it back.
Hope cannot be lost alone,
or found alone.
It is not born or nurtured in doles and handouts and pit.
It is found in hands and mind and heart at work.
Work. Work.
Work gives meaning to the word hope.
Pity and pensions do not restore hope.
Sweat and respect and good name and honor
give hope.

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Unruhs Return to Paraguay

The Robert Unruhs, Bloomfield, Montana, returned to Paraguay on October 12 for their fourth term of agricultural work in the Mennonite colonies in the Chaco.

"Tremendous changes have occurred in the Chaco region since we first went there in 1951," noted Unruh before his departure. He cited the economic development of the Mennonite colonies during the last fifteen years as one of the chief advances.

Improvement in transportation gets much of the credit. When he made his first trip to the Chaco, he traveled for several days—first by boat, then by rail, and for the final sixty miles he bumped along atop a truckload of flour. The last leg of the journey took seven hours.

The Trans-Chaco roadway has changed all this. Trucks, buses, and other vehicles now regularly travel between the colonies and Asuncion.

Big changes have also occurred in agriculture. The most significant advance, in Unruh's opinion, is the farmers' better understanding of the land. They now recognize that it has much more potential than they first thought.

Earlier, the farmers saw little usefulness in the bushland, which covered about 90 percent of the region. Now they have learned to clear the land and to plant grasses. The bulldozer was a factor which made this possible.

"The farmers' changed attitude toward use of the land has not all been the result of the experimental farm's work, but we like to think that we've had at least a small hand in it," says Unruh, with characteristic modesty. He has been connected with the experimental farm at Filadelphia for eleven of the past fifteen years. John R. Peters, Winnipeg, Manitoba, is currently administrator of the farm.

In a small personal experiment a few years ago, Unruh planted Buffel grass on a small plot to pasture his cow. A grazing area of this size was normally not nearly sufficient to support a cow. His cow, however, could not graze fast enough to keep the grass down. Farmers looked in amazed wonderment at the lucious grass.

Normally, it took three-to-four years for a steer to grow to market size. In Unruh's little pasture it took only one and one-half years. It didn't take long for the alert Chaco farmers to recognize a new potential for cattle.

Two good grasses have been introduced to the Chaco by the experimental farm—Buffel and Blue Panic. Both came from Texas.

The farm's major work is to import and experiment with seed grain, vegetable seeds, grasses, and fruit trees. They have also imported some livestock. Most of the plants which have proved successful in the Chaco came from southern Texas and California, where the climate and soil conditions are somewhat similar to Paraguay.

A big problem which the farm faced was to discover a variety of wheat which could be grown successfully in the area. A few years ago it appeared a breakthrough had been achieved. But the variety which showed so much promise was prone to rust attack.

Unruh is convinced that this problem can be solved eventually. He feels that the colonies should be able to raise at least enough wheat to supply their own flour needs. More study and perseverance are needed. "It'll take a few farmers to stick to it every year through the ups and downs," he said.

Unruh's assignment for the next three years will be to do agricultural extension work in the three Chaco colonies — Fernheim, Menno, and Neuland. They cover an area one hundred miles long and forty miles wide. He will teach courses in each of the colonies' secondary schools.

During the past two years he was enrolled at Texas A and M, College Station, Texas. He received an M.E. degree in agriculture in July 1966. His thesis was entitled, "A proposed agricultural education program for the Mennonites in the Chaco."

Myrtle Unruh will teach home economics to the senior girls in the secondary school at Filadelphia, and, perhaps, also in the other colonies.

The program in which the Unruhs are engaged is being administered cooperatively by the three colonies. Mennonite Central Committee and the colonies are jointly providing support.

Unruh was elected vice-president of the General Conference Mennonite Men at the Estes Park and is still serving in that capacity.

LETTERS

Principal vs Principle

To the Editor: I've been quite upse lately—ever since yesterday when read *The Mennonite* report on th Peace Walk and Mail attempt on th part of the Peace and World Orde commission at Bethel College [Nov 15, p. 696]. I find it very hard to believe the content and implication o this report, which indicates rathe sharply that the obsession for securit has become also the chief aim o official policy at my alma mate "Security" in our day has obviousl become the primary goal of our culture and the "uncommitted" societ in which we live. But I find it har to believe that the same goal unde the name of "public relations" ha captured the so-called company of th the committed.

Surely, there must be a more matur and satisfying explanation than th implication of this article, and we wi anxiously be awaiting the same. Fo if we are forced by circumstance to believe that our school is more concerned about principal than principle then where shall we turn for rea leadership on the pioneer cutting edg of the Anabaptist vision? Beware o that time when all men speak well o us—or that time when it becomes important to us that they do. If Mennonites are not willing, who then, in ou day, will accept the role of Sufferin Servant? *Walter Neufeld, Wayland Iowa 52654.*

Daily Bombing of Villages

The following is a copy of a letter sen to the President of the United States The writer of the letter is a hom economist serving with Vietnam Christian Service.

Dear Mr. President: On Sept. 2 news media recorded another accidental bombing of a South Vietnames village, near the town of Quang Ngai Twenty-eight villagers were reporte killed, scores wounded, and man homes destroyed.

The purpose of this letter is not to
otest accidental bombings, but to
otest all bombing of villages as a
ilitary tactic. Undoubtedly, in this
se the strike was intended for an-
her village, one believed to be some-
ow associated with the National
beration Front effort. Had the right
llage been struck, the toll in civilian
sualties might have been much the
me, but the number of deaths would
t have been reported publicly. The
cidental bombing of this village sim-
y brought to the headlines something
hich is a daily aspect of the war.

Our honor as a nation will be
own not only in whether we keep
litical commitments made with Viet-
m's leaders, but also in whether or
t we have reverence for the lives of
poorest citizens in the most remote
untry hamlet. Vietnamese friends
re in Saigon, who from time to time
sit their homes in the country, re-
rt an awesome toll in the lives of
e peasantry as a result of aerial
mbings.

As a Christian and as a friend of
e people with whom we live, I urge
u to (1) seek the exercise of all
ssible restraint in the practice of
r strikes on the civilian population,
d (2) continue to press all available
annels towards a negotiated peace
Vietnam. *Doris Longacre, Saigon.*

now

e following meditation was written Mrs. Gilbert H. Suter, Pandora, hio, following a fifteen-inch snow-orm in northwestern Ohio during e first week in November.

o one expected this. It had not been forecast.
) yes; a little rain; might even turn to snow. . . .”

'his is a nasty day and driving will be poor,”
id Mother to her son. “Oh, Mother, I'll be back
three hours, maybe less. I'll be OK.”

t's snowing very hard. Should we dismiss the school?
takes an hour for buses to get back.”
)h, it will soon let up. They don't predict a storm.
'e would feel silly, going home, then have the sun come out.”

nd so they went, some here, some there;
Trivial perhaps, but needful errands too.
Then it began to snow, and they could not reach home.
So silently, so very white and beautiful, it came
Down from the sky, leaving them stunned, unable to move on.

The mother was alone by candlelight. No telephone,
No power to heat her home, or cook her food.
The lines were down. “Where is my son? If only he had stayed.”

The drivers of the buses, children, and teachers, all
Stayed at the school. Civil defense teams brought in cots
And blankets for the night. Bright, brave, young teen-agers tracked
Through the snow, to buy canned pork and beans, pickles of course,
Potato chips galore, cookies, and peanut butter ’n chocolate milk,
And carried all to school. Girls volunteered to care for children
Some of them quite young,—they played and sang with them, till time for bed.

Some folks had stayed at home that afternoon. They had no special plans.
But God makes plans. They had no light or heat, but they had guests!
Some had a score of them! Strangers at first, but not for long;
New friends they were, stuck in the snow, unable to go on.
They asked them to come in.

So silently, so very white and beautiful, it came
Down from the heavens. . . . Is this the time?
When we are so submerged in our routine and not expecting it?
We know the times are evil, and it troubles us
But wise men say: “If you know history, you know it's been this bad,
E'er since the days of Noah. Why look *now* for the end?”

So silently, so very, very white and beautiful,
It came, covering all, the good, the bad, ugly, or beautiful,
It covered all alike . . . and in hushed awe, we yield.

Is this the grace of God? How much we need to learn.

CONTENTS

*War af Amazing Love . . .. .722
News 725
Discussian 731
Church Record ... .729
Hope on Hopeless Hill 732
Mennonite Men .... .734
Letters 734
Editorial 736

*Supplemental reading far the Sunday school lesson af Dec. 4.

COVER

"Hope cannot be bought in words and empty promises. / Christ came in the flesh and men have hope" (Herbert F. Brokering).

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Gerald C. Studer, 312 S. Hickory St., Scottdale, Pa., is pastor of the Scottdale Church. His article is adapted from an address presented in February ta a commissioning service far Mennonite Central Committee volunteers.

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John M. Drescher is editor of the Gaspel Herald, Scottdale, Pa. His editorial and lead news article canclude his report begun in our issue last week on the World Congress on Evangelism in Berlin, Oct. 26 to Nav. 4. He attended this conference as a special correspondent for our paper and several ather Mennonite publications

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John M. Drescher

IT BECAME INCREASINGLY clear to more people that evangelism and social concern must go hand in hand, both directed by the Holy Spirit."

These words from Henry Ginder, Brethren in Christ bishop, reflect what seemed to be a common consensus of thought during the days of the World Congress on Evangelism in Berlin.

As the congress progressed, social concern was seen more and more as an integral part of the good news. While in the minds of some, the congress said too little on such Christian concerns as economics and peace, it spoke clearly to the Christian's responsibility in race relations.

Racial hypocrisy among Christians was called by some "the greatest hindrance to the gospel." Many who spoke were of the black, brown, and yellow races. All seemed to agree that the biblical teachings oppose racism, racial prejudice, and exclusion from the church on racial grounds.

A Negro Baptist minister from Detroit, Louis Johnson said it is hypocritical to say glibly, "Christ is the answer" when all the delegates know of churches and persons who profess to be Christian but exclude those of other races.

Richard C. Halverson, Washington, D.C., told the congress, "The world is confused by those who claim to have found a gracious God, but themselves are not gracious to their neighbors, especially if the neighbors happen to have skins of another color."

Bill Pannell, Detroit, said the traditional view (of evangelism) of changing individuals one at a time is "being used as an excuse for almost complete non-involvement at any level."

Congress chairman Henry said, "We cannot involve men in the body of Christianity if we cut them off from the body of humanity."

Benjamin Moraes, Brazil, said, "The time is over when pastors and Christians say we do not have anything to do with economics, race, politics, the social order."

Martin Higgenbotham, England, challenged the social concern of Christians in the newer nations. "May you of the newer nations not make the same mistake as we did—that of handing over to the communists and humanists the area of social concerns."

A statement approved by the congress' sponsoring committee stated, "In the name of the Scriptures and of Jesus Christ we condemn racialism wherever it appears. . . . We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every barrier and prejudice."

No one was clearer than Billy Graham in his opening and closing messages. Preaching the gospel and the cup of cold water have always gone together. "There is no way that we can fulfill the command of our Lord without having a concern for the material, moral, and social needs of men. Even a casual study of the life of Jesus reveals He was interested in man's response to th social problems he faces."

Paul Rees of World Vision, Inc., said if evangelicals are to accomplish their goal they must "feel the savage rawness of human ache and pain." Race, he said, is just one of the areas of social concern. Others are abject poverty, peace, intemperance, sex, and joblessness.

One evangelical leader in speaking to a Mennonite delegate pled that Mennonites, with their emphasis on evangelism, not drop their social concern. He mentioned, in particular, the witness of the Mennonite churches against war and for peace. Several Mennonite delegates expressed the hope that without diminishing at all our concern for man's social welfare, this congres might help us to give a greater emphasis to evangelism.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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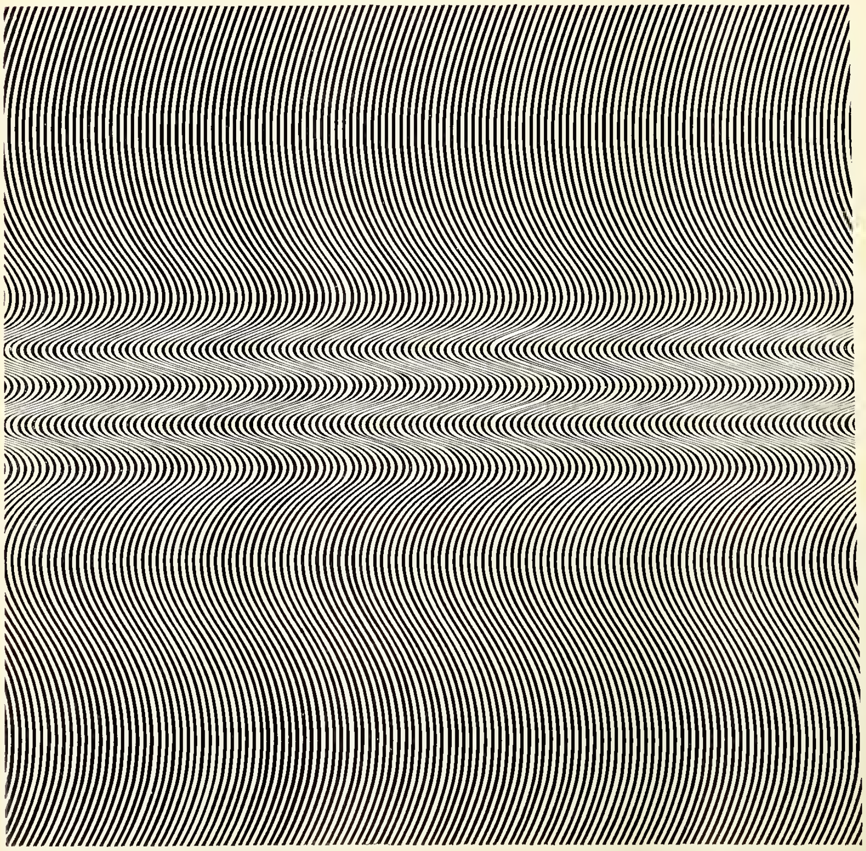
Martin E. Marty

Treasures for the Revolution



"Current" by Bridget Riley Museum of Modern Art

To SOME PEOPLE the new age will prove to be the best of times and to some the worst; to some an age of wisdom and to others, of foolishness. As the alert reader of the Bible lives poised between a Word and an age, between the heavenly city and the earthly, he is prepared for many interpretations and possibilities.

The new age is revolutionary, otherwise it would not be called a new age. Before one closes off the biblical possibility for meaning in an age of revolution, however, he should listen to the Bible and look at its record in history.

A rereading of the Bible makes it clear that the books which make it up were written to be around in revolutionary times. They were written to comment on new ages and, better, to help usher them in.

Again and again, revolutionaries have turned to its revolutionaries, the prophets. How often have not church and world been revived when people in different ages have listened—as if for the first time—to Paul's Letter to the Romans!

The new age is usually called secular. Indeed, we usually hear the word applied by people who are worried about the secular, by theologians and churchmen. Many people to whom they apply it would ask, "Who, me?" if they knew they were being dismissed as secular.

By secular, these theologians and churchmen (and I) mean that in the modern world people preoccupy themselves with the mundane. If a man is thus secular, his language may be far removed from biblical concerns. So he may well dismiss the Bible, particularly if it is presented as a book which has nothing to do with the *mundane*.

The key to the future lies in part with those who have been reading the ible and giving it cultural context. they make it clear that the Bible is nly interested in some sort of super- atural, transcendent, other order, sec- lar people will not know how to face . But the Bible, read from another ngle, is a very earthy, mundane, ma- rial, and secular book. Jesus be- ngs to the world and He sends His isciples back into the world to wit- ess and serve.

The mark of the revolutionary-secu- r age which most bears upon Bible aders and distributors is its literary xplosion. The public media have rved to help readers of the Bible produce, pay for, transport, and dis- minate an incredibly larger number f portions of the Bible than in any arlier age.

The multiplicity of printed products nd the haste with which one may im them tend to crowd all contacts ith print and thus it is with the Bible.

The literacy explosion brings the orld into our homes and heads: the sult is a cultural shaking up. Now e can begin to point more directly to hat a reader or distributor of the ible does in such a new age.

He knows that the Bible is seen by any people as the chief agent against shaking up. Is it not a religious book d are not religions against change? oes it not charter religious institu- ons, and are not these institutions to traditional, refugees from revolu- on?

Generations of peddlers of luxuri- us, unusable, showcase family Bibles ave helped create this impression. nchor your coffe table with one of ose monstrous creations of Victorian lture and the table won't move in earthquake. Nor will its owners d nonreaders recognize it if their n windows are opened and revolu- on occurs under them.

But chop up and retranslate that Bible; dissect and debate and disseminate it; pick formats and languages which distract and appeal and something other occurs. Best of all, get it into the hands and hearts of shakers and shapers in culture.

The shaking up in culture implies its counterpart in the church. The twentieth century is seeing such shaking up and change. In part, it is caused by reaction on the part of the church people to outside change; in part, it is evoked by a number of remarkable people in the church. This shaking up is leading to realignments of Christians, new alignments unanticipated in the recent past. It is providing a new means to stimulate the curiosity of those who have read and heard the Bible in the past, as well as those who have not.

One never reads with understanding unless he brings curiosity. For people with different understandings of the Bible to come to hear each other might well lead to a fresh hearing of the Scriptures. Only where there is shaking up is there opportunity for new resolution. The psychic assaults of change lead people to the Bible both as a refuge and as a storm center.

The difference between best and worst, between wisdom and foolishness, between light and darkness, or hope and despair—where does it lie in this new age? Theologians, churchmen, and Bible readers agree that it lies in God's initiative. Man does not provide power and meaning and hope in a new age. I imagine they also have come to the consensus that the Bible on the shelf as a closed book is just that, a closed book. But a Bible physically opened and physically read can remain closed if those who have been reading it have imprisoned it in the wrong cultural context. Something, at least, is up to them.

The Bible will take its place in a revolutionary-secular age, in a day of shaking up in the world and the church, as its readers regard it as a *summons*.

"The local police exist to serve the community." That may be information and the Bible is full of *information*.

"There will be a safety meeting sponsored by the police next Tuesday." That is *notification*, and the Bible is full of notification.

"The local police are having their annual benefit fair, and they invite you to come." That is *invitation*, and the Bible contains much of invitation.

"We're from the local police, and we want you to come with us to headquarters." That is a *summons*, and it inspires curiosity.

"The Neighborhood Club exists for social opportunity."

"It will hold a party next Tuesday."

"It wants you to come."

"Come with us, our club has a special plan in mind for you."

Again, the information, notification, invitation, and summons sequence is apparent.

The former set of illustrations is an earthy parable of the seriousness with which the writers of the Bible ask their message to be taken; the latter is an almost banal attempt at depicting the banquet to which those who feast on the pages of the Bible are invited. In each case, the summons invites curiosity and inquiry and decision.

Those who have been reading and sharing the treasures of the Bible have to take it with such seriousness and such anticipation that they can help change the cultural context in which it appears.

Then, those to whom it has not spoken before can also be summoned, and they may well find on its pages the wisdom and depth which will provide them sanity and guidance as they enter the new age.

NEWS

Graham Sees Value in World Council

Present at the World Congress on Evangelism in Berlin last month were Catholic and Jewish observers as well as observers from other church groups. The following news report was based on observations made by a representative of the World Council of Churches.

THE WORLD CONGRESS on Evangelism in Berlin, sponsored by the U. S. journal *Christianity Today* and chaired by Billy Graham, drew 1250 delegates mainly from the U.S.A. but with a sizable representation from Africa, Asia, and Latin America. It was a gathering of church leaders, independent evangelists, and Bible school leaders from all major denominations including Orthodox, Anglican, Lutheran, Presbyterian, Methodist, and Pentecostals.

In his first address, Graham quoted a representative of the World Council of Churches as saying that if the council would define evangelism it would split the World Council of Churches.

Later in a private interview with the World Council of Churches observer to the World Congress, Walter J. Hollenweger, Graham explained this statement. The World Council of Churches, being a fellowship of diverse churches, cannot easily spell out theological matters, he said, because there is too much diversity amongst the different churches. Nevertheless, it is very important that people of different theological backgrounds come together on the ground of the World Council of Churches' formula in order to understand each other better.

The World Congress on Evangelism does not want to be understood as being in opposition to the World Council of Churches, Graham said, but it is rather complementary to it. It provides an opportunity for the more ecumenical evangelicals—many of those at the congress belong to member churches of the council, some holding prominent positions in the WCC—to rub shoulders with other evangelicals, who wrongly think that being an evangelical means ipso facto to be in opposition to the World Council of Churches.

In this interview Billy Graham was told that forthcoming reports of the WCC Department on Studies in Evangelism would attempt to describe evangelism. This, of course, would not be a definition accepted by the WCC, but would be a document of one of its study departments.

In the first half of the congress many polemical remarks were made against the "universalist doctrine" of the WCC which, according to the speakers, paralyzes evangelism, and against the replacement of biblical evangelism by social and political involvement. But as the Congress progressed, these remarks became weaker and weaker.

It was strongly emphasized that evangelism includes *social* responsibility. One of the obstacles to evangelism, it was said, is racial discrimination, because it contradicts evangelistic preaching. Some delegates from the "third world" underlined this.

It became clear in the discussion group on universalism that this nickname could mean very different things, and that some delegates and even some speakers did not oppose all forms of universalism. There were similar discussions on baptism and predestination.

Hollenweger told secretaries of evangelism at Berlin that he was concerned over the degree of misunderstanding and misinterpretation of WCC documents, especially those coming from authors connected with the Department on Studies in Evangelism. He asked how this could be overcome.

A great variety of opinions were expressed in response to the question: Which doctrinal and practical positions help or hinder evangelism? Aside from the presupposition that evangelism is the primary task of the church, there was an encouraging, sometimes even confusing, variety of opinions permitted.

England Debates Crusade
Graham Methods Defended

The Archbishop of Canterbury has answered criticism of his alleged remarks about Billy Graham's evangelistic methods by writing a personal letter to the *Times*, a London newspaper. However, the debate on what type of evangelism is needed in England seems destined to continue for many weeks.

While denying that he had spoken of emotionalism in connection with Graham's Crusade, the Archbishop said that "in reply to questions I acknowledged readily that it had made converts, and I said that it had not greatly altered the religious situation in England.

"I believe this to be true. Then with the long-term needs of this and other countries in view, I added: 'We need an evangelism which gives more space to the social content of Christianity and to the intellectual difficulties of belief.' I believe this to be worth saying lest contentment with the old methods should blind us to the imperative need for really new approaches."

The *Church of England Newspaper* comments editorially: "It may be true that Billy Graham has made no grea difference to the basic religious habits of Englishmen, but, we must ask, how much difference does the Church o England make?

"Billy Graham cannot be expected to solve all our evangelistic problems We ourselves must buckle down to evangelizing the heavily populated areas where at present the church is in retreat, just as we must design our literature and our church services to be meaningful to those who at presen ignore them. It is we who must disturb our own complacency about the way we waste our clergy and dis-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States and Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

ricultural worker seeks to make e better through Christian sharing. urage lay initiative."

'he *Church Times* comments: "Good ay come of this incident if it serves awaken the Church of England d all its bishops to the seriousness the contemporary neglect of the urch's primary duty of evangelism, any coherent form in this country day."

etter Oats in Mexico fter Fertilizer Is Applied

:ter Neufeld's oats field near Stein- ich, in Mexico offers a dramatic idence of agricultural experimenta- on. Last year several of the school- ys had a fertilizer demonstration periment. Dan Peters, their school- acher, helped them in planning and eparation of the plots. Varying nounts of fertilizer were placed in e plots.

Unfortunately, an early killing frost ined the experiment. But now, a ar later, the results can still be seen. Neufeld seeded the whole field to ts this year. At one end the oats is owing in varying heights and shades green, demonstrating, even a year er, the effectiveness of commercial rtilizers.

Near Cuauhtemoc, Phillip Dyck, ricultural worker, has several fields nere new seed varieties and soil opping practices are demonstrated. far this year Cuauhtemoc has been tting a lot of rain. The crops look autiful. Demonstration fields of rn are growing seven and eight feet l. Particularly significant are the al plots of beans, corn, and peanuts which studies are being made to id early maturing varieties suited to e San Antonio Valley weather pat- 'n.

Agricultural missions stand rooted the practical problems of the pio- er family. Families can be helped produce more of their food, and velop efficient crop production rough help given by Christians orking with them. Just as Christ res for us and seeks to make our e meaningful through service, the

MDS Builds Homes for Turks

A twelve-man international team of workmen raced against winter during early November to raise homes for sixty-four families, in a remote village in eastern Turkey, which was leveled by an earthquake in August.

Two members of the crew were Mennonite Disaster Service recruits Oren E. Yoder, Kalona, Iowa; and Phares Martin, Jr., Lancaster, Pa. Six of the other team members were from England, two from France, and two from Turkey.

Thirty-two A-type structures were built by the men for the village of Akgelin, which lost all its houses in the earthquake. Each of the new temporary buildings has room for two families.

The tin-roofed, dirt-floored dwellings were rushed to completion to get the villagers under shelter before the harsh winter sets in. The 390 village inhabitants have been living in tents since the earthquake. Next spring a construction program to provide them with more adequate permanent housing will begin.

The villagers, although almost totally inexperienced in the art of building, helped the construction crew as best they could. Some days as many as twenty men came out. "I think," wrote Yoder, "they know nothing about the use of hammers, saws, and nails, but what we taught them."

Martin was scheduled to leave for home Nov. 10. They expected to have all thirty-two buildings up by then. Yoder planned to stay a week or two longer to help with the inside work. They left the United States for Turkey on Sept. 28.

The August earthquake in eastern Turkey resulted in 2500 deaths and in 100,000 persons being left homeless.

A feature of the disaster was that the number of dead exceeded the number injured. The high death rate was due to the many people who were smothered in the rubble when their houses collapsed on them.

The area affected by the quake is on the eastern and southern slopes of Mount Bingol. A chain of villages at altitudes of 4000 feet and upward received extensive damage.

The heights at which the villagers live mean that they face severe winters.

Funds are being sought by Mennonite Disaster Service for the emergency projects it is currently supporting in Turkey and Haiti.

Can the Church Change? Ministers Weigh Their Role

Twelve General Conference ministers attending the pastors' seminar at Mennonite Biblical Seminary were guests at a student forum in October. They were asked for their reaction to the definition of a minister as "an agent of change in a conservative institution."

One minister said that the church shouldn't be called an institution; it should be an organism, a body of loving believers. If the church becomes less than this, the ministers should feel they must change it.

One of the pastors expressed discomfort with the emphasis on change. "Our calling is to be the church; merely changing forms and institutions does not constitute being the church," he said.

Another minister reacted in the following way: "Everything either changes or decays. The message of God in Christ is all change, since knowing Christ should change us." In this sense, this minister said, he feels himself to be an agent of change.

Several of the pastors mentioned changes which they see occurring in their churches. The stereotyped ideal of the minister, as being up on a pedestal above the people, is changing. Among young people, there is a change in emphasis which stresses the importance of being honest. Young people are discovering that knowing ourselves leads to community.

In some churches, new orders of worship are being tried. In others, patterns of church organization are changing. "Change and experimentation are constantly taking place, whether or not the congregation is aware of it," one minister said. A city pastor urged that a much needed change in churches today is to "get on top of the intellectual revolution."

Mrs. I. W. Moomaw, Mrs. Tran Thuc Linh, and Mrs. Henry Cabot Lodge conferred in the Saigon home of the United States Ambassador on the plight of Vietnamese women.

Saigon Women Form Group Angered by Prostitution

Angered at what is happening to the women of their country as a result of the war and the presence of foreign troops, a group of Vietnamese women is trying to provide homes, and guidance to honest jobs, for country girls who come to the city.

Widespread prostitution and the big money earned by bar girls and shoeshine boys are symptoms of the breakdown of traditional cultural values that is creating increased concern among both Vietnamese and service agencies working in the country.

In Saigon, Mrs. Tran Thuc Linh, an official of the Association for the Protection of the Vietnamese Women's Human Dignity and Rights, recently discussed the moral decay of the nation with an American woman also interested in the country's social problems—Mrs. Ira W. Moomaw, a member of the Church of the Brethren who, with her husband, is serving Vietnam Christian Service as a program consultant. They met in the home of Mrs. Henry Cabot Lodge, wife of the American ambassador.

Mrs. Moomaw had expressed interest in the Vietnamese women's organization in connection with consultations the Moomaws are having with government, church, and community leaders in South Vietnam concerning how Vietnam Christian Services can best serve human need in the war-torn country. The agency represents the combined efforts of Church World Service, the Mennonite Central Committee, and Lutheran World Relief in ministering to this need.

"Many young girls who come to Saigon from the country get into trouble because they don't know how to get along in the city," Mrs. Linh explained. "If they had places to live, like YWCA's in your country, we could help them find honest jobs."

Her women's association, she said, is composed of some 250 mothers and housewives. It runs one home for girls and is hoping to build another. The organization also plans to establish a welcome center for rural girls arriving in the city for the first time and is interested in the provision of more vocational-training centers for these girls.

The association is especially interested in the nurse's aid training program which Vietnam Christian Service has proposed. Mrs. Linh and Mrs. Moomaw discussed the possibility of sending girls to VCS-related medical projects for such training.

A major aspect of the VCS program consists of sending to South Vietnam persons qualified in medicine, nursing, social work, community development, and vocational training.

"In the past women often played leading roles in the history of Vietnam," said Mrs. Linh, recalling the legends of the Trung sisters, who led a revolt against China nearly two thousand years ago, and of Trieu An, a peasant girl who, in the manner of Joan of Arc, led the Vietnamese armies into battle against an overpowering army.

The present need for Vietnamese women to be an active force in the life of their times is greater than ever before, Mrs. Linh believes, because of the many wartime pressures. She expressed the desire that women in the United States be made aware of these pressures.

"The Vietnamese are trying to help each other, but our resources are limited," Mrs. Linh said. "We hope to find understanding from women in other lands."

Clinic for Mexican Village Outpost Serves Rural Area

Seventy-five miles northeast of Cuauhtemoc, at the far north end of the San Antonio Valley a new clinic has been established in the Mexican village of Neuvo Namiquipa. Nestled among the scrub oaks of this little rural village, the clinic provides much needed medical and maternity care to Mennonite and Mexican farmer-colonists of the area.

Transportation to larger cities with doctors and hospitals is still an ordeal of many hours. For this reason an outpost medical clinic serves an urgent need in rural Mexico.

Ervin and Vera Schrag serve together with Margaret Dueck as the staff in the clinic. Margaret and Vera are both registered nurses. Margaret has specialized training as a midwife and in maternity care. Their three-bed clinic provides clean, friendly, and Christian care for mothers, as well as emergency patients.

Life in the Mexican village of Neuvo Namiquipa is an interesting symphony of sights, sounds, and persons. Across the street from the clinic, the city's mayor recently put up a sawmill. Wood from the mill helped build some of the auxiliary buildings at the clinic. Poverty is a dramatic reality in the village. Across the street from the clinic a Mexican family moved into an adobe stable, converting it into a small home. Children seem to be everywhere. They stand at the gates and watch what's going on. They deliver the daily supply of milk. Some come to beg for food.

Mexico provides one of the most interesting intercultural experiences in missions. The national language is Spanish. The Mennonite colonists use Low German and High German. Most volunteers are English-speaking North Americans. The family diet may vary between zwieback, tortillas, Mennonite cheeses, chilies llenas, and knakesoot. Amid this adventure, primitive living and dramatic encounter of peoples, there stands the challenge to be and present Christ to our neighbors in Mexico.

'eace Gains in Congress

pposition toward the war in Vietnam pparently gained as a result of the Iovember elections in the United tates. While not all critics of United tates policy were elected or reelected › Congress, the gains were impressive ccording to a report from the Friends ommittee on National Legislation.

All four Representatives who voted gainst Vietnam war appropriations 1 1966 were reelected: Phillip Buron, California; George E. Brown, Jr., alifornia; John Conyers, Jr. Michian; and Wm. Fitts Ryan, New York. rown had been subjected to a virunt campaign against him because of is anti-war votes.

The three additional Representatives ho voted against the $700 million ietnam war appropriation in 1965 ere also returned: Don Edwards, alifornia; Edith Green, Oregon; and ohn Dow, New York. Dow's reection was especially heartening since e had been elected in 1964 on resident Johnson's coattails, from a aditionally Republican district, and any did not expect him to win in 966.

Governor Mark Hatfield won a enate seat for the Republicans in regon, in the nearest thing to a clear st of voter sentiment against the war ı Vietnam.

Charles Percy was elected Senator om Illinois. Senator Paul Douglas tributed part of his defeat to his wn militant Vietnam stand. Percy ad advocated a change in United ates policy toward the People's Reublic of China.

In the Senate, Lee Metcalf was reected in Montana, Thomas McIntyre New Hampshire, and Claiborne ell in Rhode Island in races where eir opponents were advocating much ronger military action in Vietnam.

The fifteen "peace candidates" runing on the Democratic ticket in areas aditionally controlled by the Repubcans did not win. Charles Porter, regon, who had been given a chance recapture his seat, lost.

None of the sixteen independent write-in "peace candidates" won. hey faced nearly insuperable obstaes in running against candidates from the two established parties. Further analysis is necessary to determine whether the votes for them made a difference in the outcome of the races.

In Dearborn, Michigan, a Vietnam referendum proposal for a cease-fire and withdrawal of American forces from Vietnam was defeated 20,667 to 14,124—a stronger showing for withdrawal than most polls show.

Early reports indicated that, even where the candidate lost, there were unique opportunities to discuss Vietnam and peace. The experience confirms that working in the context of the electoral process is one of the most effective and acceptable ways to discuss peace issues with the general public.

Overall, the peace bloc in the Senate was strengthened by the addition of moderate Republicans like Hatfield, Percy, and Edward Brooke of Massachusetts. In the House, on the other hand, a number of liberal Democrats who signed letters against stepping up the war in Vietnam and were more moderate on the issue than their opponents went down to defeat in the general Republican comeback.

College Keeps Dancing Ban Views Change as Inevitable

The Board of Directors of Bethel College took action in November and considered several important matters including the question of social dancing on campus.

The board adopted its student affairs committee's recommendation that dancing not be introduced on campus at this time.

In other action, the board responded favorably to the module idea for the new dormitory. It approved a financial plan for students whereby their fees throughout four years of college would not be subject to increase.

Concerning the social life on campus, the board responded affirmatively to the part of the request made last spring by the student policies committee (a faculty-student committee) for a coordinator of social activities to develop and direct a program of social life that would meet the needs of a majority of students. The board turned down the first part of the faculty-student committee recommendation requesting that dancing be approved as a social activity.

The recommendation of the students affairs committee which was approved said: "That in view of the current self-study of the aims and objectives of the college, which includes a consideration of the social life of the campus, and in view of the current study of higher education in the General Conference Mennonite Church, the Board of Directors respond negatively to the first half of the recommendation and that the present policy of no dancing on campus remain in effect at least until the conclusion of the study."

"The board hopes the college self-study will provide more direction on the question," President Vernon Neufeld stated. "If not, the faculty is invited to submit, if it wants to, a plan for introducing dancing — the how, when, and where. Then the board can look at a specific plan."

"Most believe that it is only a matter of time before dancing comes to the campus," Neufeld added. "It basically is not a moral or religious issue, but a question of timing and method so that parents and church members accept what is happening.

"They need to be brought along rather than alienated from the college," Neufeld emphasized.

The board passed a further recommendation encouraging study on the question of dancing as part of the social life on campus. If the study fails to give guidance on the question and if the faculty desires to change the college policy on dancing, the board asked the faculty to submit a more specific plan for introducing dancing on campus.

Plans for the dormitory call for use of the module idea, with nine students living in each module and sharing a common living room and washroom facilities. Each module is to have four double rooms, and one single room for the dormitory assistant. Two and three floors will be built to provide space for 198 students, with the modules for the men and women students separated by the lounge area on the first floor and the resident director's apartment on the second floor. The entire facility, which is to be ready by September 1967, will be carpeted and air-conditioned.

Financing will be provided through industrial revenue bonds issued by the city of North Newton. Cost is placed at $650,000, with construction beginning possibly in December.

The board approved inaugurating the Guaranteed Cost Plan, which is designed to protect students against rising educational costs during their years at Bethel College. The plan affords an orderly decrease in fees, if the student remains continuously in school on a full-time basis.

The comprehensive fee for next year's freshmen will be $1,776.00 for students residing in Goering Hall and Women's Residence Hall. Students electing to live in the new dormitory will be charged $51 extra. For non-resident students the tuition will be $1077 for freshmen.

In other items on the Board agenda, the current budget of $1,076,803 was approved.

Religion Gains With Age Loses to Money and School

Americans who give an important place to religion in their lives are still in the substantial majority but their number is on the decline, according to a Gallup Poll conducted for the monthly *Catholic Digest*, St. Paul, Minn.

The poll discussed in the October issue of the publication, showed that among a representative cross section of people 70 percent say that their religion is "very important."

It was noted that in a similar poll in 1952, 75 percent of the respondents said that religion was very important in their lives.

In the recent survey, in addition to the 70 percent who gave strong importance to religion, 22 percent of the respondents said religion is "fairly important" and 7 percent said it is "not very important."

The poll conclusions indicated, according to the Catholic Digest discussion of the results, that "almost like a mathematical formula" it was shown that "the younger you are or the more education you have or the more money you have, the less likely you are to say that religion is very important."

Words and Deeds

Life Together was the theme of a retreat for European MCC and mission workers in October. Peter J. Dyck, MCC director for Europe and North Africa, spoke on the three aspects of a Christian's life: his personal relationship to Christ; his relationship within the brotherhood; and his concern in the social realm. "The first and last have been emphasized most from Mennonite pulpits in America the last decades," he said. "That may be one reason why so many volunteers find themselves in MCC who seem quite sure about their relationship to Christ, who are equally sure that God called them into service abroad, but who seem not so sure about their role in a unit. Some are quite obviously ill-prepared for life together in the confines of a team, be it MCC or mission."

Ben Mohr Herbster, president of the United Church of Christ, says: "I have one concern at the moment and that is that many of the people within the church will use the militancy that has developed in the Negro community, and the fragmenting of Negro leadership, because of differences of opinion concerning this militancy, as an excuse to withdraw from the effort. This we dare not do, for perhaps there has never been a time when our help was so needed. This is one of the areas where the church can continue to make its influence felt for justice, for righteousness, for compassion, and for reconciliation. Unless we are able to stand here, we will not be worthy of standing any place else."

Japan's YWCA has asked its members to write letters to American friends conveying the Japanese desire for reconciliation in Vietnam. The Y's social affairs commission criticized the general air of defeatism among the ranks of Japanese Christian peace workers. It asked, "Aren't we taking it for granted that the fighting will continue? Are we not consciously thinking that we can do nothing?"

Five Protestant regional bodies and a Catholic diocese in Columbus and central Ohio have agreed to do business only with firms providing equa opportunities for all races. The groups also pledged not to practice racia bias in their own hiring practices The churches involved are: the United Presbyterian Presbytery of Columbus Methodist Ohio West, Episcopa Southern Ohio, United Church of Christ Central Southeast Association First Unitarian Church, and the Catholic Diocese of Columbus.

Cleanliness is not necessarily nex to godliness, says Roy Pearson, president of Andover Newton Theologica School. He points out that the church like the chimney sweep cannot do its job in comfortable surroundings or with clean hands. In this sense, not cleanliness but dirt, pain, and sorrow are next to godliness. The church must do its work amid ugly and dirty surroundings, not because God likes these things but because He so loves the people who are enmeshed in them that He could not be God and stay aloof.

The Mennonite Graduate Fellowship will be held at Rock Springs Ranch in central Kansas, December 29-31. Discussing the theme of "God's Action in Contemporary History" wil be Gordon Kaufman, professor of theology at Harvard University; Marvin Harder, professor of political science at Wichita State University John A. Lapp, history professor at Eastern Mennonite College; Roy Just president of Tabor College; and Harold Vogt, clinical psychologist in Wichita, Kan. Graduate students wil present aspects of the topic and lead discussion groups. Any interested student who has not received a program by Nov. 28 may receive one by writing Delbert Wiens, 1040 W. Diversey, Chicago 60614. Travel grants are available for many otherwise unable to attend.

DISCUSSION

A Member of the Family

o THE EDITOR: As a constant traveler n the United States and Canada on ny four fourloughs, my to-be-hostesses nd hosts observed, first, how many uitcases I had. If I had two large nes, they let me in with an inward igh of resignation, for they did not ee the end of my stay. If only one, might be a week or less. If only a riefcase—what a smile of relief and f welcome!

This, of course, was only my imagi-ation or suspicion. I always assured hem quickly I did not come to park ndefinitely. It was just that I was on onths of itinerary. To be honest, really always had the warmest recep-ons. Out of hundreds of hostesses and osts I remember only two where I elt not welcome.

And that reminds me of a much oved table prayer. We were taught it hen we were children and we adults ray it when we are unexpectantly alled upon to say table grace, or hen we find ourselves embarrassed or want of words.

“Come Lord Jesus/ Be Thou our uest/ And bless/ What Thou pre-ar'ed hast.”

In our home we children were im-ressed that we were honored every ime we had guests. We gave them nreservedly our attention: the best oom—the parlor was opened for hem. The best food was set before hem; the best chair was offered them. nd if overnight guests, the best bed-ing was in readiness, be they colored, f a different skin or race, belief, eddler, or agent.

And so, when we asked in our table rayer the Lord Jesus to be our guest, really thought it was a special priv-ege to have Him as our guest.

But now, wait a minute—let's look t it.

Do we really mean what we ask?

There is a paradox in this prayer. A guest is one who ordinarily does not stay long; perhaps only for a few hours, or for a meal or for a few days. Then he will leave. For he is not a part of the family circle. Though glad we were to have him or them, we expect them to leave sooner or later. They soon would be in our way. Is that what we expect the Lord to do, too?

Are we honest, when we ask, “Come Lord Jesus, be Thou our *guest*.” Do we really want Him only as our guest—so that He will leave conveniently to suit us?

I have found people who indicated in no uncertain words or terms that now it was time for the guests to leave, to go home. No, a guest is not expected to stay indefinitely. And often the sooner he leaves the better.

“And bless, what Thou prepar'ed hast.”

What a paradox again! What irony! A guest—and bringing with Him His own food, and providing the food for the host and hostess, and family, and other guests. Where is our hospitality? Where are our manners?

We are quite inconsistent. Where is our respect, and our appreciation?

I have prayed it many a time throughout the years and thought myself quite pious doing so.

Definitely, if the Lord God is my Provider, then I am the *guest*. *He* is the *Host!*

A father provides for his family, and as such he is with them and stays by them.

If the Lord God is my Father, then He is my Provider, and then He is worthy of all my love and respect. Then He is what every good father is to his family, a very important member of the family, an abiding member, a providing member, a Father! I prefer to be a *member* of His family. Don't you? One who always remains in the inner circle of the home or family.

When this realization struck me, I decided I did not want to pray that little prayer again, lovely as it might sound on the surface and convenient as it might be at certain times. *Aganetha Fast, Mountain Lake, Minn. 56159.*

CHURCH RECORD

Marriages

Charles Joffer and *Carol Senner*, Salem Church, Hurley, S.D., Nov 25.

Kenneth Troutman, First Missionary Church, Ft. Wayne, Ind., and *Amy Schwartz*, First Church, Berne, Ind., on Nov. 12.

Henry J. Ries, Salem Church, Freeman, S.D., and *Mrs. Fannie Kaufman*, Bethany Church, Freeman, S.D., on Nov. 1.

Henry Zisman, Lutheran Church, Halstead, Kan., and *Mrs. Frieda Vogts*, West Zion Church, Moundridge, Kan., on Nov. 19.

Deaths

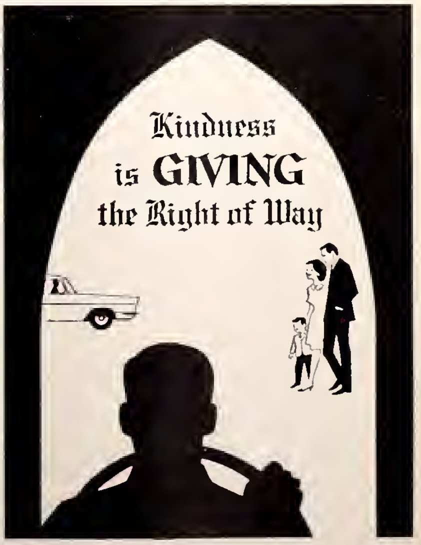
Jason Jon Adrian, infant son of the Jerry Adrians, Good Shepherd Church, Sioux Falls, S.D., was born Oct. 18, 1966, and died in an automobile accident Nov. 11.

John Bartel, First Church, Hillsboro, Kan., was born Mar. 6, 1887, and died Nov. 17.

Gerhard Dyck, Emmaus Church, Whitewater, Kan., was born May 20, 1878, and died Oct. 19. He was the oldest member of the congregation.

Cornelius C. Epp, Bethesda Church, Henderson, Neb., was born Nov. 13, 1892, and died Nov. 6.

John J. Hildebrand, Clearbrook (B.C.) Church, was born Sept. 27,



Holsinger,
Neufeld,
Trauger
(Workers).

1893, in Russia, and died Nov. 13.

Glenford Lehman, First Church, Berne, Ind., was born July 9, 1912, and died Nov. 8.

Levi Lehman, First Church, Berne, Ind., was born Aug. 8, 1884, and died Nov. 1.

Julia Mutschler, Meadows (Ill.) Church, was born Oct. 29, 1877, in Yates township, Ill., and died Oct. 30.

Ella Neuenschwander Luginbill (Mrs. Eli), First Church, Berne, Ind., was born Aug. 1, 1876, and died Nov. 10.

Sarah Zurcher Soldner (Mrs. John), First Church, Berne, Ind., was born May 10, 1890, and died Nov. 13.

Elmer R. Stucky, Eden Church, Moundridge, Kan., was born May 29, 1912, and died Nov. 18.

Workers

Elaine Hamm, Saskatoon, joined the office staff of the Conference of Mennonites in Canada, Winnipeg, as a volunteer secretary in September.

Vernon H. Neufeld, North Newton, Kan., has been appointed director of Mennonite Mental Health Services for a two-year term beginning July 1. He succeeds William Klassen, Elkhart, Ind., who has headed the agency for mental health work. Neufeld will complete six and one-half years as president of Bethel College on Dec. 31.

Elaine J. Trauger, Souderton, Pa., has accepted a one-year voluntary service assignment as a nurse's aide at Mennonite Youth Farm, Rosthern, Sask.

Justus G. Holsinger has been appointed acting academic dean of Bethel College, North Newton, Kan., beginning Jan. 1. A member of the faculty since 1960, and associate professor of education, he will succeed Orville L. Voth, interim dean, who becomes president of the school on the first of the year.

New Addresses

Mrs. Edwin Andrews, Parker, S.D. 57053]31[
Mrs. Dennis Harder, Lot 110, 18800 Lyndale Ave., S., Lakeville, Minn. 55044 [31]
Wayne A. Mumbauer, 418 Wile Ave., Souderton, Pa. [38]
Paul Wiens, 1458 E. Green, College Park, Ga. 30022 [13]
David Aeiset, 1311 Kirby Rd., McClean, Va. 22101 [39]

Calendar

General

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Gift Subscriptions

Someone you know would appreciate a subscription to *The Mennonite*—a neighbor, a relative, a friend. It is a gift of Christian witness and testimony, participation in the community of the disciples of Christ.

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LETTERS

The Good American

The following item was submitted by Melvin D. Schmidt, Centerbrook, Conn. 06409. He said: "Here's a new translation of a passage of the Scriptures that is familiar to all of us. It was written by Mike Luedde, a friend at Yale Divinity School.

The lawyer asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Hanoi to Saigon, and he fell among South Vietnamese patrols, who shot him and beat him and burned his home with napalm, and departed, and left him half-dead. Now by chance a communist was going down that road, and when he saw him he passed by on the other side. So likewise a Buddhist priest, when he came to the burned home and the wounded civilian, passed by on the other side. But an American, as he journeyed, came to where the wounded man fell; and when he saw him he immediately had compassion and wondered whether he should help him. And while he was standing above him, pondering the situation, the civilian began his pleas for humanitarian relief in the form of medical supplies:

Civilian: "In the name of mercy, pour oil on my burns!"

American: "I cannot, for this would have no lasting effect on the war: it would be like prescribing aspirin to cure terminal cancer."

Civilian: "In the name of love, bandage my wounds!"

American: "I cannot, for aiding you would be too simplistic an action in the face of the complexity of issues involved here."

Civilian: "In the name of Christian faith, help me!"

American: "I don't think that's what Pope Paul had in mind when he asked for prayers for peace."

Civilian: "In the name of God, please. . . ."

American: "I cannot help you, for I'm quite sure that the Christian motivation for such action is not understood by your Eastern mind which for centuries has been surprisingly unsympathetic to Western Judeo-Christian thought."

Civilian: "In the name of man. . . ."

American: "I cannot, for I seriously

uestion whether it would make me el good.'

Then Jesus said, "Which of these ree, do you think, proved neighbor the man who fell among soldiers?" nd the lawyer answered, "None of em." And Jesus said to him, "Nor you have a neighbor."

Var About Peace Walk

O THE EDITOR: Re: Newton Peace alk Off [Nov. 15]. Where does peace gin? Does world peace not have to em from individual peace? Can peace Vietnam be achieved by starting a nall-scale war in Newton because of proposed peace walk? Is our message the world one of peace marches and emonstrations, or is it the message of e saving knowledge of Christ as viour and Lord of our lives? Would ot Bethel students have a better witss by manifesting only Christian titudes and actions in any and all lationships in and around the Newn area, as well as elsewhere?

Did not Christ begin with individlls? Was it not only a few apostles ho "turned the world upside down"? id they do it by demonstrations and arches? *Mrs. Dan H. Schrag, Rt. 2, ox 117, Moundridge, Kan. 67107.*

oncerned Alumni

EAR EDITOR: From reports on the oppage of the Bethel College peace itness in Newton, it does seem that ncern for the institution took precence over concern for righteousness. To stop such a spontaneous demonration seems unbelievable in light of ist delegations sent to the Deep outh and Washington. It does not ld up. Many Bethel alumni are deep- concerned. *Leo Driedger, 600 Shafsbury Blvd., Winnipeg 29.*

FOR ALL YOU LOVE
MAKE A WILL

The Empty Pews

TO THE EDITOR: Thanks for writing and printing articles in *The Mennonite* which keep us aware of modern social problems. "Protestantism — Dead or Alive?" by Stephen C. Rose [Oct. 25] is excellent in diagnosis whether or not we agree. We want you to know that for some of us it was not boring because it brings to light what is going on around us. The empty pews in the once-imposing ecclesiastical structures here in Boston and Cambridge are a constant reminder that times have changed. The situation prods us to spend less prayer time telling God what to do and more time in listening to what God is trying to tell us.

We appreciate also your emphasis on what is going on in Vietnam. We do care about what is happening, especially since we as United States citizens must share responsibility for the plight of our Vietnamese neighbors. *Selma Platt Johnson, 8 Newport Road, Cambridge, Mass. 02140.*

Concerned for Vietnam

Following are excerpts from letters written by Atlee Beechy, Goshen, Ind., while he was director of Vietnam Christian Service this year.

SEPTEMBER 22

I have just returned from a six and one-half month stay in Vietnam. During this time I was the director of Vietnamese Christian Service, a cooperative Protestant relief effort. This program represents most of the Protestants in the United States and is supported by Church World Service, Lutheran World Relief, and the Mennonite Central Committee. Approximately fifty-five persons including doctors, nurses, agriculturalists, social workers, home economists, and child-welfare workers are serving in five locations. This effort represents the growing concern of American churches for what is happening in Vietnam.

There are five overriding impressions which have been indelibly imprinted on me as a result of this experience. They are:

1. The degree of war weariness of the Vietnamese people.
2. The increasing extent of American control of all aspects of Vietnamese life and the shattering impact this is having on the Vietnamese people.
3. The nature and extent to which civilians are suffering as a result of the war and the accompanying fracturing and disruption of many facets of life.
4. The apparent failure to achieve to any marked degree the stated objectives of our country in this situation.
5. The way in which our growing military escalation appears to be leading us closer to a major worldwide conflict and the frightening prospect of what may happen if those who say "Let's do what it takes to get this over with" have their way.

President Johnson faces a most difficult and complex situation. There are no easy answers. I think I sense some growing feeling that our present policy is only achieving our goals, in a very limited way, and that the cost in civilian and military terms is staggering and more extensive than most Americans realize. There is, therefore, a compelling humanitarian reason for stopping this tremendous waste in human and other resources. There are, in addition, those who feel that what we are doing is immoral, unethical, and wrong.

Does not the above suggest that . . . a new effort must be made to secure some type of negotiated settlement? This will require courageous and creative leadership and some bold new strokes to break the stalemate. I should like to place before you . . . this great opportunity and heavy responsibility.

About Writing Letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Arthur Unger

Anne Frank of Amsterdam

You hop on Tram 13 and ask the conductor to let you off at Westermarkt. Then, you walk down Prinsengracht, a clean but shabby street, along the sparkling main canal in an industrialized neighborhood of Amsterdam until you arrive at number 263.

There, a small sign posted on the door tells you to ring the bell if you wish to enter. So, you ring the bell and a fresh-looking young girl opens the door, invites you in, and leads you into a large sunlit room.

You glance out of the window and see the dancing reflection of the sun on the busy waters of the canal. How lovely, you think, and how wonderful are the houses of Amsterdam, with their huge windows on the world, allowing their inhabitants to keep close tabs on the happenings outside their doors. You are interrupted in your musings by a blond young man of about nineteen: "Welcome," he says, "to the International Youth Center of the Anne Frank Foundation."

With those words, it is almost as if the blinds were suddenly drawn on the big open windows, just as they were constantly drawn when Anne Frank hid inside.

You Remember and Are Sad

"There will be a group making the tour in just a few minutes," the young man says. "Meantime, you may want to look at some of the exhibits. Or, perhaps you would prefer to wait in there."

"In there" is a large meeting hall, somewhat resembling a library, with tables and chairs and a few people reading leaflets or looking at the abstract paintings which line the walls. The painter, a young Dutch expressionist named Hans Hamer, hurries over to explain his work to you.

Then you walk back into the sunlit room, up a small flight of stairs, and enter another room, filled with glass cases and bulletin boards. You examine them and discover they are all mementos of people who are dead, who have been dead for more than twenty years: Jews.

You hear a stirring among the waiting people and the blond boy beckons you into the midst of a group.

"We go now," he explains, "to enter the back room—we call it *het achterhuis*. Shall we start together?"

You and about seven others follow him up another flight of stairs to a small foyer with a window at the right and a dilapidated old bookcase directly ahead.

Where She lived

"This is the entrance," he says, and pulls back the bookcase to reveal a narrow wooden stairway. "This is where Anne Frank lived for more than two years!"

As you start up the stairs you are filled with an almost overwhelming feeling of dread—almost as if you are being led into a prison cell from which escape is impossible. But then you comfort yourself with the knowledge that in just a few moments the ordeal will be over. An ordeal is what it is for anybody who has read the Anne Frank diary and come to know and love the youngster who meticulously filled the pages of her notebooks.

In all the world today, there are few people who do not know the story of Anne Frank which started in 1942 when the Germans were in control of Amsterdam and their campaign to exterminate the Jews seemed about to begin there. On July 9, 1942, the Frank family quietly slipped into the upper floors of a business building on one of Amsterdam's main canals—263 Prinsengracht.

Besides Mr. and Mrs. Frank, there was Margot, age sixteen, and Anne, aged fourteen. A few days later they were joined by another friend and the Van Daan family, including Peter, age sixteen. All were Jews. Fed and cared for by non-Jewish friends, these eight people were holed up in the dank quarters which Anne referred to as the Secret Annex for more than two years. During this time, Anne kept a diary—an intimate record of herself and the world through her eyes.

Then, on August 4, 1944, the police raided the Secret Annex and all the occupants were arrested and sent to oncentration camps. In March 1945, s far as can be ascertained, both Anne nd her sister Margot were imprisoned t the Belsen concentration camp. yphus was raging. They had manged to stay together for so long. Both ere suffering from the disease and ept in tiered bunks, one above the ther. One day, Margot tried to crawl ut of her bed, fell, and weakened y her condition, died almost instantly. wo days later, a heartbroken Anne rank followed her sister to the grave. f the Anne Frank family, only the ther, Otto Frank, survived the war.

Now you are entering the same oms which the family occupied.

reserved As They Left It

"This group of rooms," the guide xplains, "has been preserved in alost the exact state in which they ere left. Perhaps the floor covering as been duplicated—the feet of tourts have worn grooves in it. So many eople come here from all over."

But this has not always been the ase. You know that for about twelve ears after the war, the Anne Frank ouse was all but forgotten, except for n occasional tourist who would someow locate number 263, ring the bell, nd ask to see the place where the rank family had lived.

Then, in 1957, it was learned that nearby factory had acquired the roperty and was planning to tear own the house to make room for dditional factory space. In the pubc uproar which arose, the Anne rank Foundation was born. Amsteram's incensed citizens finally forced e factory owners to turn the house ver to the Foundation and a collecon was started to restore the annex, hich was in a state of disrepair.

Anne's father, Otto Frank, now a ealthy resident of Switzerland, beame actively interested in the project nd donated a sum of money to be sed in activating the ambitious proram of the International Youth Cenr of the Anne Frank Foundation.

And in 1959 a worldwide fundising campaign was begun to make e house at 263 and the two buildings ext door into a center where young eople of all races, nationalities, and ligions can meet and discuss matters common interest in a spirit of tolance and cooperation.

Officially, the purpose of the Founation is: "To foster and promote the eals given to us and to the world Anne Frank's diary." And the youth enter is simply an extension of it.

THURSDAY, MAY 25, 1944

Dear Kitty,

There's something fresh every day. This morning our vegetable man was picked up for having two Jews in his house. It's a great blow to us, not only that those poor Jews are balancing on the edge of an abyss, but it's terrible for the man himself.

The world has turned topsy-turvy, respectable people are being sent off to concentration camps, prisons, and lonely cells, and the dregs that remain govern young and old, rich and poor. One person walks into the trap through helping the Jews or other people who've had to go "underground"; anyone who isn't a member of the N.S.B. doesn't know what may happen to him from one day to another.

This man is a great loss to us, too. The girls can't, and aren't allowed to, haul along our share of potatoes, so the only thing to do is to eat less. I will tell you how we shall do that; it's certainly not going to make things any pleasanter. Mummy says we shall cut out breakfast altogether; have porridge and bread for lunch; and for supper, fried potatoes and possibly, once or twice per week, vegetables or lettuce, nothing more. We're going to be hungry, but anything is better than being discovered. Yours, ANNE.

"For in its innermost depths youth is lonelier than old age." I read this saying in some book and I've always remembered it, and found it to be true. Is it true then that grownups have a more difficult time here than we do? No. I know it isn't. Older people have formed their opinions about everything, and don't waver before they act. It's twice as hard for us young ones to hold our ground, and maintain our opinions in a time when all ideals are being shattered and destroyed, when people are showing their worst side, and do not know whether to believe in truth and right and God.

Anyone who claims that the older ones have a more difficult time here certainly doesn't realize to what extent our problems weigh down on us, problems for which we are probably much too young, but which thrust themselves upon us continually, until, after a long time, we think we've found a solution, but the solution doesn't seem able to resist the facts which reduce it to nothing again. That's the difficulty in these times; ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because, in spite of everything, I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever-approaching thunder, which will destroy us too, I can feel the sufferings of millions, and yet, if I look up into the heavens, I think that it will all come right, that this cruelty, too, will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. Yours, ANNE.

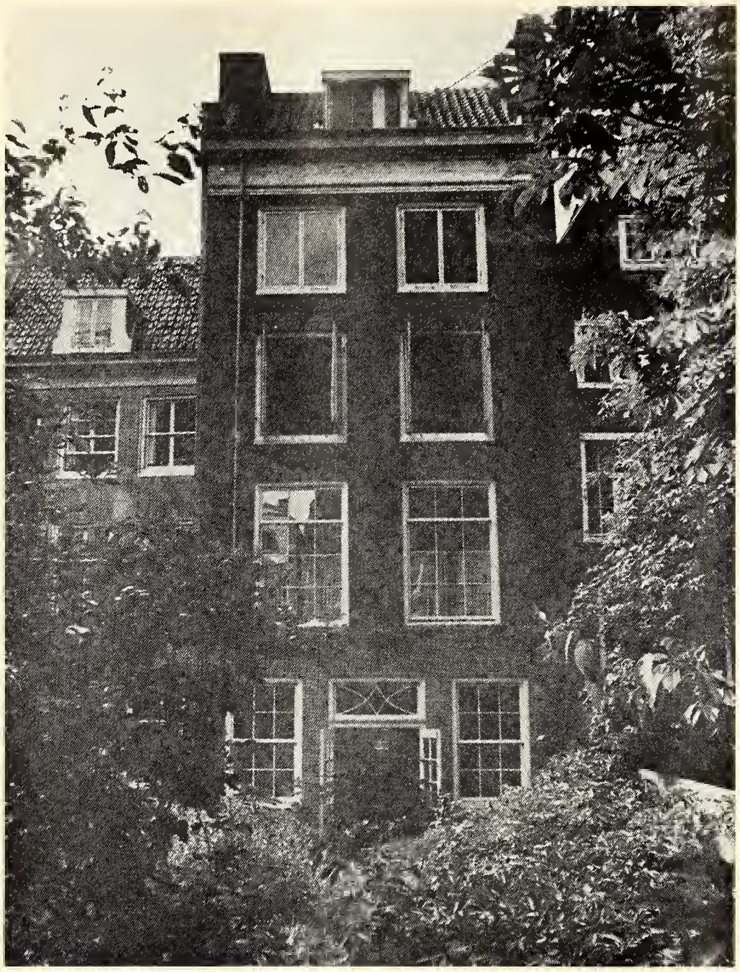
From Anne Frank: The Diary of a Young Girl, by Anne Frank. Copyright 1952 by Otto H. Frank. Reprinted by permimssion of Doubleday and Company, Inc.

"This is the room in which Anne spent most of her time," the guide is saying. You gasp. "Those clippings . . . are they . . . ?" you ask.

"Yes," the guide answers. "Those pictures on the wall were placed there by Anne herself."

You note that Anne's interest in movie stars was typical of her age level. Obviously her favorite, because of a preferred position on the wall, was Deanna Durban. You examine the wartime Hollywood stars which Anne tacked up.

Then you come to one of the saddest sights of all. At first it seems to be merely some pencil scribblings on the wall. But the guide explains that



The Anne Frank House, 263 Prinsengracht, Amsterdam.

these marks are the record of Anne's growth during her two years of adolescence spent in that room. Her father measured her every month and a rising series of lines testifies to the fact that those were Anne's years of rapid growth, physically, as well as emotionally.

You are interrupted in your thoughts of Anne by a voice.

"It really was not so bad, yes?" he says and points out of the window at the green garden blooming in the courtyard below. "At least she saw a garden."

The guide looks up angrily. "Sir," he says, "that window had always to be heavily curtained so that not one beam of light could be seen from outside. It was never possible for Anne to look out during the day, and it was such a risk at night even with the lights out that her parents seldom allowed it. Do not forget that outside there were conquerors who wanted only to kill her."

The German tourist nodded pleasantly. "Ah, yes, of course," he said.

You look at the guide and you see the fury in his eyes.

"The tour is over," the guide says, and the tourists file down the steps one by one. You linger in Anne's room and the guide remains with you, shaking his head sadly.

"Are most of the tourists German?" you ask.

"No, American. Maybe 60 percent American, 25 percent German, and 15 percent Dutch and others. The German percentage is going up."

"I wonder if we are making a mistake in keeping the Anne Frank house alive," the guide says. "What people don't seem to realize, unless we point it out to them—and we do—is that the Frank family were among a fortunate few in all of Holland.

"Before the war there were 140,000 Jews in this country—now, there are only 25,000. Practically all of the missing ones were killed by the German Nazis. And it was only th lucky ones like the Franks who coul find a place to hide and non-Jews willing to help hide them."

You realize how true this is—an you think about those 115,000 Jews part of the staggering total of si million who were eliminated by th Nazis.

And you remember that they wer not lucky enough to find a paradis such as you have just been seeing.

"But then," the guide continues "I force myself to recall the spirit o Anne Frank, and to consider the fin activities which are also part of th International Youth Center here. An I know that it really is worthwhile.

"In the past few months we hav had talks on the Islamic faith, huma rights, eight different weeks devote to the study of selected countries, talk on the resemblances among a religions, a panel on Germany as NATO partner, a peace week, films an folk music, symposiums on everythin from nuclear weapons to apartheid.

"And then, too, almost all of th more than one hundred rooms in th Student House next door have bee used by local and exchange student during the school sessions. And no they are available to young people an groups of young people from all ove for less than $2.50 per day. We ar really becoming a center of activit for the youth of the world!"

He leads you down the narro stairway and pulls the bookcase doo closed behind you. His enthusias has almost blanketed the feeling o sadness which pervades the Secret Annex. Perhaps, you think, this is a it should be.

You thank the guide and you tak one last breathless look at the bookcase at the top of the stairway. The you open the door and you step ou into the brisk, clean air of Amsterdam You marvel at the beauty of this cit so often overlooked on tourist itine aries. And you find yourself thinkin ahead to that wonderful epicurea specialty of Amsterdam, the Indonesian meal you are going to enjo later on with Dutch friends.

But then, you find your mind wandering back to Anne Frank. And yo sadly recall the entry which Ann wrote in her diary on April 4, 1944 "I want to go on living even after m death! And therefore I am gratefu to God for giving me this gift, th possibility of developing myself an writing, of expressing all that is i me!"

\s Anne
s Remembered

nne Frank would have been thirty-ven years old last June 12. This is startling thought to countless mil-ns who have read her famous Diary dozens of translations, or know her ory through stage, film, or TV. They call her forever as a girl of fourteen. a different time, and in a different orld, perhaps Anne herself might w be the mother of a girl of four-en.

The number of persons who knew e living Anne Frank dwindles every ar. But one who still remembers r is Victor Kugler, the "Mr. Kraler" Anne's Diary. He now lives in Tor-ito. Arlene Perly visited him to get s recollections of Anne.

Mr. Victor Kugler's attitude toward e Frank family was one of friendship d of loyalty. He felt his responsi-lity towards them very sharply dur-g the war. From what I have seen him, I believe he considered it a oral duty and an honor to help.

The Franks moved from Germany the Netherlands in 1933, and then, tween the outbreak of World War II September 1939, and the occupa-n of the Netherlands in May 1940, ey made plans to go to America. e plans were almost completed with e Consulate in Rotterdam when that rt and the Consulate were closed. It s now necessary to prepare for an definite stay somewhere in Amster-m. Mr. Kugler, a business associate Mr. Frank and of Mr. Van Daan, lped them to prepare the *Achterhuis*, e "back of the house" in Dutch, or e Secret Annex.

Anne, as Mr. Kugler remembers r, was a vivacious, talkative girl, nsitive, and a good judge of char-ter. Although she was too young r the situation in the beginning, she ew up to it fast, and matured quick-. She was frustrated because the hers did not understand her.

She started her diary, as she herself wrote: "I want this diary itself to be my friend, and I shall call my friend Kitty. . . . I hope I shall be able to confide in you completely, as I have never been able to do in anyone before, and I hope that you will be a great support and comfort to me."

Every Monday, Anne would wait patiently at the top of the stairs for the weekly issue of *Cinema and Theater* which Mr. Kugler unfailingly brought her. It was her only connection with the outside world.

Mr. Kugler is somewhat amazed by the effect of Anne's *Diary*. He himself had even teased her about it. "With so much else going on in the world, what a place *this* is to write a diary!"

He still marvels at her close descriptions, portrayal of characters, and perception.

[Mr. Frank would not allow copies of newspapers to be brought to Anne, because they would be too upsetting. Anne adored films, and as she wrote to "Kitty," she plastered the bare walls of her little room in the annex with her film star collection to make the place more cheerful.]

Mr. Kugler lived about twenty miles from Amsterdam and, in addition to helping the Franks, he was also involved in other anti-Nazi activities. When the Secret Annex was finally raided, the Nazis arrested the eight occupants, as well as the two non-Jewish friends, Mr. Kugler and Mr. Koophuis. Of the eight Jews, only Mr. Frank survived. Mr. Koophuis was imprisoned for a few weeks, and was released for medical care. Mr. Kugler was sent to a forced-labor camp, from which he managed to escape in March 1945.

The Gestapo raiding party looted the Secret Annex, taking the silverware and whatever else they considered valuable. Books, papers, and Anne's precious *Diary* were swept to the attic floor as litter having no value.

CONTENTS

Treasures for the Revolution 738
News 740
Discussion 745
Church Record 745
Letters 746
*Anne Frank of Amsterdom 748
Editorial 752

*Suppelmental reading for the Sunday school lesson of Dec. 11.

COVER

Canal in Amsterdam.

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John M. Swomley, Jr.

The following is an excerpt from an address given at Bethel College on November 11 on three issues of the Vietnam war.

The last of these is the issue of human freedom—whether people have a right to be different, to hold different ideas, and to express them. The United States has troops in Vietnam today because of an assumption that it would be better for Vietnamese people if we decided their future than if they decided it for themselves. . . . When we decided against self-determination and freedom for the Vietnamese people, we used military means to enforce our decision. . . .

The reason we have done all this is that the Ho Chi Minh government, according to former President Eisenhower, would have won the elections if they had been held. But there is a further reason: Ho Chi Minh and his government colleagues are communists. So the issue is really one of whether communists shall be permitted to contest an election or whether only non-communists may do so. In the recent elections held in South Vietnam no one was permitted to run if he was against the war or for any peaceful solution. . . .

A second reason for believing that the war in Vietnam raises the issues of human freedom is the way its supporters act at home. Here in Newton, Kansas, the American Legion and the Veterans of Foreign Wars do not believe in freedom for anyone who doesn't agree with them. They resort to intimidation and other tactics to try to prevent a few dozen college students demonstrating their concern about this war. I suppose we ought to be charitable and not blame them as individuals. They learned this intolerance in the army. Dissent is not tolerated in the army and some of these army graduates have never outgrown the totalitarian atmosphere in which they were trained. The fundamental reason our totalitarians at home do not object to the undemocratic practices of our government and the South Vietnamese government is that they don't know the distinction between freedom and tyranny. They do not know that freedom is not simply the right to agree but the right to disagree and to dissent. . . .

Many of us have known that war and training for war are the breeding ground of totalitarian attitudes. But we must go beyond this to assert that this whole mood of trying to stifle dissent is a direct slap at Christianity, an insult to every Christian worth his salt.

The value of dissent has always been recognized in Christian thought. Since God alone is omniscient, every man's knowledge is partial. No man, however intelligent, is wise enough to foresee all the consequences of his action or to plan for every eventuality in the midst of complex and conflicting forces. Therefore his knowledge and his opinions must be open to challenge.

Another basis for dissent rests on the Christian assumption that all men are sinners and have tendencies to seek power and prestige for their own sake. Thus power must be checked and safeguards established so that the will of no man or group is beyond question.

In the final analysis, dissent as well as the democratic process really depends on the kind of respect for personality that is a by-product of Christian love. The concept of majority rule means that each person and his opinion are important, whether he is a day laborer or a millionaire. But if each person is important then democracy is more than majority rule, for the individual, in a minority or standing alone, is also important.

Democracy, if it means anything, means that a minority, including a minority of one, has to be free to express itself, to seek converts, and to form organizations to propagandize for its point of view. . . .

This means that those who go on the Repentance Walk this afternoon are making a witness for freedom and for some of the deepest insights of religion as well as the immediate witness with respect to Vietnam. This means also that those of you who do not go on the walk because you do not agree with it ought to find some other way of supporting the right of your fellow students and faculty to express themselves in this way. The fundamental reason I oppose communism in Russia and in China is that freedom is denied and dissent is not tolerated. It makes no sense to demand freedom for Russians and Chinese and Vietnamese if we do not defend it here. The great danger to our nation and to all that for which it has stood in history is not 10,000 miles away in Vietnam, but right here. Too many of our people will not defend the right of their fellow citizens to disagree. If you doubt this, ask yourself what minister or businessman or city official or newspaper editor in Newton really stuck his neck out on this issue. The issue of freedom is always present in you. And if you let yourself be intimidated out of your duty this day you are no longer a free man.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Bread at Midnight

Luke 1:79—"to give light to those who sit in darkness and in the shadow of death."

Martin Luther King, Jr.

WHICH OF YOU who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him"? And he will answer from within, "Do not bother me, the door is now shut, and my children are with me in bed; I cannot get up and give you anything." I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. Luke 11.

While this parable deals mainly with the power of persistent prayer, some basic points found therein can be used as a basis for our thinking on the role of the church in a revolutionary age.

It is midnight in the parable; and it is midnight in our world today. We are experiencing a darkness so deep that we can hardly see.

It is midnight in the social order. As we look out on the international horizon, we see the nations of the world engaged in a bitter and colossal contest for supremacy. Within a little more than a generation, we fought two world wars and the clouds of another world war still hover mighty low. Atomic warfare has just begun; bacteriological warfare remains unused.

This midnight in the social order expresses itself in the continued existence of racial injustice. The black man all over the world still finds himself perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity. The black man so often finds himself an alien in his own land. The black man still finds himself dominated politically, exploited economically, and in so many instances segregated and humiliated.

It is midnight in the psychological order. Today we find the people more frustrated, bewildered, and disillusioned than they have ever been in any period of human history. Clouds of anxiety and fear are floating in their mental skies. And so many people have, somehow, in the process come to believe that life has no meaning.

The popular preachers today are so often those who can preach nice, soothing sermons on "How to Relax," "How to Be Happy," "How to Be Well-adjusted." In so many instances we have retranslated the gospel to the "Go ye into the world and keep your blood pressure down, and, low, I will make you a well-adjusted personality."

It is also midnight in the moral order. Midnight is the time that all colors lose their distinctiveness. Everything becomes merely a dirty shade of gray. This is happening in the moral realm. So many people's basic moral principles have lost their distinctiveness. For them, nothing is absolutely right or absolutely wrong. They tend to feel that right and wrong are merely relative to our likes and our dislikes, to our appetites, to the particular folkways of our culture.

Many people seek to discover what is right and wrong by taking a sort of a Gallup poll of majority opinion. So they live by some such philosophy as this: Everybody is doing it so it must be all right.

Persons tend to follow the sort of "get by" ethic. The only wrong thing is to get caught, and the only right thing is to get by. For them it is the survival of the slickest.

But as in the parable, so in o world today, the deep darkness of tl midnight is interrupted by a knoc And in our world today, it is tl knock on the door of the church.

Millions Still Knock

Admittedly, many people are n knocking on the door of the churc Many have lost faith in the churc But millions are still knocking, mi lions are still turning to the churc for basic answers to the problems life and for guidelines in this peri of revolutionary change. Many mi lions still see it as the old famili landmark, the one house that stan above every house.

They too are asking for three loav of bread as the man in the parab thought to gain. In this instance it spiritual bread.

Modern man is crying out for tl bread of faith. Living among so mar difficulties and facing so many di appointments, thousands and even mi lions of people have lost faith themselves, faith in mankind, ar faith, even, in God. In the midst the faithlessness, they are crying o for the bread of faith, because th realize that without faith life has r meaning. So they say, "Lord, I believ help my unbelief."

Then millions yearn for the bre of hope. So many people have lo hope, and so many have conclud that life has no meaning. So many a crying out today with the philosoph Schopenhauer that life is an endle pain with a painful end. They cry o with Shakespeare's Macbeth that "li is a tale told by idiots, full of sou and fury, signifying nothing."

Worshippers turned back from the Methodist Church in Americus, Georgia: "It is midnight in the social order."

They would cry out with Paul wrence Dunbar, "A crust of bread d a corner to sleep in, a minute to ile and an hour to weep in, a pipe joy to a pack of trouble, and never augh, but the mourns come double."

And so living with this hopelessness, ain men come to realize that when lamp of hope goes out, life itself sses away. And so in the midst of pelessness, millions are crying out, irching for the bread of hope.

And they quest for the bread of ve. Everybody wants this bread. mehow, everybody has a need to l a sense of belonging. Everybody s a need for the feeling that some-dy is concerned about them, and nebody is pouring out the fresh d warm waters of sympathy and mpassion. This is the bread that ery little child needs. This is the ead that every man and woman eds. It is the basic bread of life.

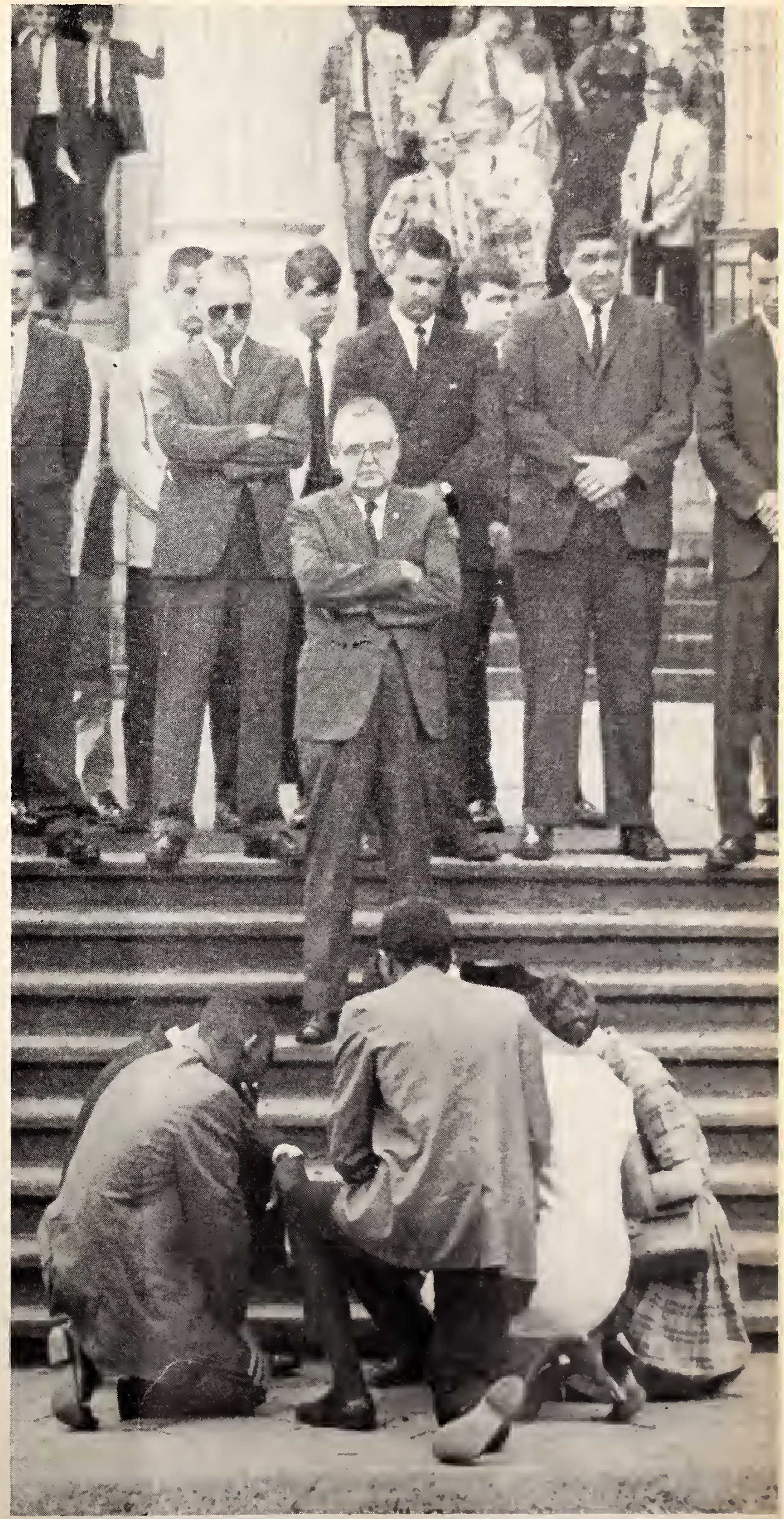
sappointed at Midnight

In that parable, the man knocked the door of his friend and his end answered from within saying, o not bother me, the door is now ut and my children are with me in d. I cannot get up and give you ything."

The man from within lets the man the outside be disappointed at the rkest period of his life. We in the urch must admit how very shameful is that so often at midnight we have t men and women disappointed.

Go to South Africa today and there will find black men and women, ys and girls, segregated on some 2 3 percent of their own land, having have passes to walk the streets at ght, caught in all kinds of tragic de-vation and poverty. They cry out the bread of social justice. So often y have cried out for this bread to churches of South Africa, particu-ly the Dutch Reformed Church, d they have received a negative an-er. The church has left them stand- there disappointed.

In my own country of America, in te of the progress that we have ide in race relations, in spite of progress we have made in segre-tion within religious institutions, we ist still face the tragic fact that



Sunday morning at eleven o'clock when we stand and sing, "In Christ There Is No East or West," it is the most segregated hour in America, and the most segregated school of the week is the Sunday school.

The church should have given a positive lead and a positive answer to the problem of war. War is destroying so many values of life. And yet war continues to exist because we do not have enough people in that creative minority willing to stand up and say, "War is evil, and mankind must come to see that there must be an alternative to warfare and bloodshed."

In a world gone mad with arms buildups, chauvinistic passions, and imperialist exploitations, the church has either endorsed these activities or remained appallingly silent. During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, "Praise the Lord and pass the ammunition."

Those who have gone to the church to seek for the bread of economic justice have often been left in the frustrating midnight of economic deprivation. In many instances, the church has so aligned itself with the status quo that it has been unwilling to answer the knock at midnight. The church in Russia allied itself with the status quo and became so inextricably bound to the despotic czarist regime that it became impossible to be rid of the corrupt political and social system without being rid of the church. Such is the fate of every ecclesiastical organization that allies itself with things-as-they-are.

The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.

If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has lost its power and certainly its ability to bring about change.

But if the church will free itself from the shackles of a deadening status quo, and, recovering its historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a glowing and ardent love for truth and peace.

No Midnight Long Remains

After this man had been left disappointed, he continued to knock on the door of his friend. Here is the big word of this parable: because of his "importunity," it says, which means because of his persistence, he finally persuaded his friend to open the door.

This is happening in the world today. In spite of being disappointed, in spite of being left out without any initial response, millions of people are still knocking on the door of the church and turning to it for the answers to the basic problems of life. The great challenge facing the church today is to keep the bread fresh. Many will continue to come.

Many young people who knock on the door are perplexed by the uncertainties of life, confused by daily disappointments, and disillusioned by the ambiguities of history. Some who come have been taken from their schools and careers and cast in the role of soldiers. We must provide them with the fresh bread of hope.

Some who come are tortured by the nagging guilt resulting from their wandering in the midnight of ethical relativism and their surrender to the doctrine of self-expression. We must lead them to Christ, who will offer them the fresh bread of forgiveness.

Some who knock are tormented by the fear of death as they move toward the evening of life. We must provide them with the bread of faith in immortality, making it clear that death is not a period which ends this great sentence of life.

Midnight is a confusing hour when it is difficult to be faithful. The most inspiring word that the church may speak is that no midnight long remains. The weary traveler by midnight who asks for bread is really seeking the dawn, and our eternal message of hope is that morning will surely come.

A magnificent passage in the psalms says "weeping may tarry all night, but joy cometh with the morning." C
slave foreparents in America realiz
this. Out of the darkness and diffic
ties of life, and all the injustices s
rounding their days they used to s
the spiritual which says: "Oh, nobo
knows the trouble I've seen,/ Nobo
knows but Jesus." And then th
would think of the fact that slav
would not last always. They wo
think of the fact that morning wo
come, and they would start singi
another song: "I'm so glad trou
don't last always."

Centuries ago the great prop
Jeremiah asked, "Is there no balm
Gilead, is there no physician there

Centuries later our slave pare
came along and they did an amazi
thing. They, too, saw the injusti
They had nothing to look forward
morning after morning but the s
zling heat, the rawhide whip of t
overseer, long rows of cotton. I
they did something that gave the
zest for living. They took Jeremia
question mark and straightened it i
an exclamation mark.

And they could sing in a beauti
spiritual: "There is a balm in Gile
to make the wounded whole. The
is a balm in Gilead to heal the sinsi
soul." They talked about their d
couraging experiences and they cou
sing, "Sometimes I feel discourag
and feel my work's in vain,/ But th
the Holy Spirit revives my soul agai

The dawn will come. Disappoi
ments, sorrow, and despair are bo
at midnight, but morning follows. T
faith adjourns the counsels of desp
and brings new light into the da
chambers of pessimism. There is som
thing in this universe that justif
Carlyle in saying: "No lie can li
forever."

There is something in the very c
mos which justifies James Russell L
well in saying: "Truth forever on t
scaffold; wrong forever on the thro
yet that scaffold sways the future a
behind the dim unknown stands G
within the shadows keeping watch.

This is the faith and this is t
hope that can guide us through t
darkest midnight and with this fai
we will be able to hew out of t
mountain of despair a stone of ho
and bring into being that brighter d
when all of God's children will li
together as brothers.

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NEWS

eace Walk Baffles Peace Church

ETHEL COLLEGE STUDENTS who anted to make a witness about the ietnam war planned a peace rally r Nov. 11 which was to be supemented with a three-mile walk of pentance to the Newton, Kan., post ffice with letters of concern for their ountry's leaders.

On the way to Nov. 11, the stuents bumped into one whole college omplete with administration, faculty, udent body, and board of directors; vo veterans groups equipped with ags, guns, uniforms; three low-flying -57 airplanes from the Kansas Air ational Guard; and threats of peronal violence and institutional diaster.

All these obstacles all but cancelled e peace walk. But even an abbreated six-block demonstration brought atewide publicity and began a diague on the peace witness and the ietnam war on the campus and in e community that still continues. ut the soreness of controversy also revails.

It all began in September with an ssignment to the Bethel College eace Club to sponsor a college conocation on Nov. 11. Since Mennoite churches often observe a day of rayer for peace on a November Sunay near to Armistice Day, it seemed atural to note the day itself with n all-school meeting on the subject f peace.

In accepting the assignment, the eace club explored the possibility of sing the convocation program as art of a larger peace rally which ould include some type of public itness or demonstration. John M. womley, Jr., professor of social ethics nd religious philosophy at St. Paul chool of Theology, a Methodist semary in Kansas City, was invited to e the guest speaker for the November convocation and rally.

On Oct. 6, Atlee Beechy, a former director of Vietnam Christian Service, visited the campus. He addressed a public meeting in which he spoke of the war-weariness of the Vietnam people. It was an unemotional although earnest presentation which reported on Mennonite relief efforts in that country but raised questions about the morality of the war that the United States has been waging.

The peace club met with Beechy and discussed methods of protesting the war with him.

Two weeks later, Stanley Bohn addressed the peace club on how to communicate with the community. Bohn, a former Kansas City pastor, is secretary of peace and social concerns for the General Conference Mennonite Church. He is also a member of the college's board of directors.

It was at this meeting that a decision was made to make a peace walk a part of the November peace rally. In a desire to make the demonstration a positive rather than a negative witness, the group decided to include the mailing of letters of concern to national leaders and to emphasize repentance in the peace walk. And it was to be called Repentance Walk and Mail.

The peace club is not a membership group, but rather an interest group made up largely of those who attend its meetings, ranging from twenty to forty. Leadership is supplied by a steering committee of which Sheryl Ratzlaff, Goessel, Kan., is chairman. Other members include William Juhnke, Jr., McPherson, Kan.; and John Senner, Buhler, Kan. Faculty sponsor is Dwight Platt, professor of biology. Also closely related to the peace club program is James Juhnke, part-time instructor.

When plans for the peace walk were made at the Oct. 19 meeting, twenty-nine persons promised to participate.

A committee was assigned to draw up a statement of purpose and discipline for the peace walk. The thoroughness of their planning drew the praise of the Newton chief of police. The committee anticipated many objections, but they didn't catch them all, as time would indicate.

The peace club statement began with the history of Armistice Day and related this to current events. "Our nation first celebrated Armistice Day in the overwhelming joy that the world was safe for democracy, for freedom, and for peace," they said. "That joy has been shattered for our generation by another world war, by the bomb, by the Vietnam war, and by the beckoning of a third world war to end civilization."

In the changing of the name of Armistice Day (called Remembrance Day in Canada), the peace club saw an illustration of one of their concerns. They said, "Because the joy of the Armistice has long been dead, the holiday has been renamed Veterans' Day in memory of the sacrifices made by American fighting men in all wars. As this Veterans' Day of 1966 will bring new and futile deaths on the fields of Vietnam, it brings to us an urgent call to repentance."

Then followed a call for both individual and corporate repentance for the war in Vietnam and the failure to work positively to win peace.

In a statement of rededication, the club affirmed its concern for peace. "We rededicate our efforts to the task of building understanding among peoples and peace in the world. We call upon our government to lead in re-dedicating our nation to the Christian and American ideals of a world brotherhood and concentrate its efforts to finding a peaceable solution satisfactory to the majority of the Vietnamese rather than attempting to achieve a military or political victory in Vietnam."

The club ventured a suggestion toward that end. "First steps in such a quest might involve acceptance of the three points repeatedly made by U Thant, secretary-general of the United Nations: a halt to the bombing of North Vietnam, mutual reduction of military activity, and admission of the National Liberation Front to any peace negotiations."

Then followed a general invitation to attend the peace rally and to write "letters of concern to our country's President and Congress." And in the last sentence came an invitation "to join our Repentance Walk and Mail, our group walk from the campus to the Newton post office to mail our letters of concern."

Typed copies of the statement distributed after Nov. 2 carried the word "North" written by hand and inserted before Newton. The addition of that one little word came as the result of a torrent of emotional and angry words which would break over the school in a few weeks, but as of the middle of October, quiet and methodical planning was still the orde of the day.

The Western District Mennonit Conference held its annual meetin on the Bethel College campus a fe days after the plans for the peac walk were laid. An announcemen about the peace walk was made t the youth meetings of the conferenc on Sunday, Oct. 23. Members of th peace club received several positiv expressions of support for their plans Some representatives of the colleg administration first heard about th peace walk at this meeting.

Two days later, Tuesday, Oct. 25 the peace club gave formal approva to its statement of purpose for th

"We call upon our government to . . . find a peaceable solution satisfying the majority of the Vietnamese."

ace walk. In other action they de- ded to approach Newton churches nd civic groups about the possibility a discussion on the issue of war. orty-five letters were written. No an- vers were ever received.

The club decided to place an ad the local newspaper announcing e peace rally. Peace club members lunteered to announce the rally in eir home churches.

The week continued in its peaceful urse. On Thursday, Oct. 27, mem- rs of the peace club met with two ewton attorneys and the chief of lice about the legal and procedural plications of the peace walk from e campus to the Newton post of- ce. All appeared cooperative. No nts of problems were given.

Friday, Oct. 28, brought the first nt of opposition from persons in wntown Newton. Opposition also peared on campus. Jay L. Franz, litor of the school paper, the *Col- gian,* in a strongly-worded editorial, lled for cancellation of the march.

"The Peace Club's planned march Newton this Veterans Day," he id, "should be reevaluated and re- nsidered in the light of two im- rtant questions—'What good will e march do?' and 'What will be the arch's effects on Bethel College?' "

In replying to his first question, ranz said, "We do not believe a arch enhances prospects of peace." As to the march's effect on the hool, he felt that it could only be gative as far as the city of Newton as concerned. "Relations with New- n still need improvement, but they e gradually getting better. The archers should remember that one- lf hour could undo years of work improving relationships."

During the days to come, Franz's litorial would be quoted with ap- oval by both the Newton *Kansan* d by the *Mennonite Weekly Re- ew.*

Said the *Kansan* on Nov. 2, after oting the ediotrial, "Like the *Col- gian,* we believe that the march ill do no good in influencing the nduct of the war in Vietnam, and ould result in damage to the col- ge. If the members of the club want mail letters to government officials, ey have every right to do so. As far that is concerned, if they want to arch, they have a right to do so."

And then the editor of the *Kansan* ncluded with the *non sequiter,* "But u can mail letters without march- g."

Franz received support and commendation from the *Mennonite Weekly Review* on Nov. 10: "The editorial showed good insight into the sensitive public relations problems every institution must inevitably reckon with."

And then the *Review* added, "It also showed commendable perception—so often missing among students—that what they do or don't do has much wider range and consequences than they are aware of."

Meanwhile, back on the campus, it was Sunday, Oct. 30 and the fifteenth annual Menno Simons Lectureship was beginning. The lecture platform this year was shared by J. P. Jacobszoon, a Dutch Mennonite minister currently serving as a visiting professor at Eastern Mennonite College, Harrisonburg, Va.; and Robert Friedmann, Kalamazoo, Mich., a retired professor of history. Both were impressed with the plans for the peace walk, seeing in it a creative expression of student concern and a valid continuation of the Anabaptist witness. The lectures were given twice daily and would continue until Wednesday evening.

The Sunday morning of the first Menno Simons lecture was also the morning after the *Kansan* carried a front-page story announcing the peace walk. The newspaper's story was a full and fair statement of the plans at the moment. It even noted that the peace club had "issued rules for their walk to the post office which include wearing of correct dress, a statement that it is not a protest picket march and that there will be only one or two signs to identify the group, that there will be no boisterous talking, joking, or laughing, that they will not impede traffic."

On Sunday afternoon, the peace club held an open meeting in the student lounge to discuss the concerns that students and faculty had about the peace walk. President Vernon Neufeld and Dean Orville Voth were among those present.

Members of the peace club spoke first. Sheryl Ratzlaff, Bill Juhnke, and Allan Teichroew, Mountain Lake, Minn., reviewed the plans up to that time.

President Neufeld was asked for his comments, though he had not come prepared to speak. He tried to present the administration's point of view.

"We have responsibility for a complex organization," he said. "We are charged with keeping the institution solvent."

He added that the administration has "concerns when there are actions that may harm the institution as a whole."

Both Neufeld and Dean Voth expressed their intention to support the club. Voth indicated his willingness to join the walk to Newton if necessary to establish the right of the students to engage in this activity.

Voth, who will become president on Jan. 1, was the only member of the administration to participate in the peace walk. "When I first read the announcement, I had planned to go."

He also said that he saw that part of Bethel College's reason for existence was involved in what the peace club was trying to do.

Reference to the college catalog shows that among the aims of Bethel College as a Mennonite school is an "aim to promote the living elements of its denominational heritage. These include . . . an active application of Christian love to the whole of life, issuing in the promotion of peace and nonresistance, missions, relief, and voluntary service."

While the peace club recognized that Neufeld was concerned about the consequences of the peace walk, they did not feel they were being asked to cancel their plans. In an interview later that same week, Neufeld admitted that he had hoped on Sunday that they would.

The Sunday afternoon meeting over, the peace club felt that it had clarified its program to its campus critics. Said Jim Juhnke, "If we're always as successful in our communication as we were this afternoon, we'll be doing all right."

Euphoria was short-lived. The dawn of Monday, Oct. 31, brought news of opposition from the Newton community. The public relations office heard dire warnings and passed them on.

A former student living in Newton came to the campus to report that the community was preparing to meet the peace walk with violence. He said that one hundred dollars worth of baseball bats had already been purchased. He pled for the cancellation of the peace walk. Representatives of the peace club were called in to hear his report.

Asked about the possibility of violence should the peace walk have entered Newton, C. E. Patterson, Newton chief of police, said several weeks later, "I wasn't particularly concerned. I doubt very seriously if we would have had much of a problem. This is a very stable community."

But members of the peace club began to feel uncertain. Considerable opposition seemed to be present on the campus, too. Some students threatened to intervene physically in the peace walk. And, finally, in the ultimate pattern of collegiate dissent, a peace walker was hung in effigy from the top of the administration building.

It was in this context of concern that the peace club's steering committee met on Monday afternoon. Dwight Platt brought to the meeting a report of a telephone call from Neufeld who had been receiving an increasing number of telephone calls from the community. He asked directly that the walk be cancelled.

Neufeld wasn't the only person receiving telephone calls of protest. Most of the community's negative concern seemed to be directed on the three college board members living in Newton who are closely associated with the business community. One board member reported getting hundreds—well, at least, a hundred—telephone calls from people who were angry about the proposed peace walk.

Indirect reports from the town's veterans groups, particularly the American Legion and the Veterans of Foreign Wars indicated their unhappiness with the peace walk plans. They interpreted a peace walk on Veterans Day as a personal insult.

The Kansas City *Times* of Nov. 12 was to quote Mrs. Patti Burnette, commander of the Wayne G. Austin American Legion Post No. 2 as saying, "When the article broke in the newspaper about the peace march, the only thing we were against was having it on Veterans Day because we are for peace as much as anyone else. No one was against the march but we were against having it on Veterans Day."

In its November newsletter, the American Legion post admitted that it and other groups in town had applied pressure to secure the cancellation of the peace walk. "We all realize that we had a bombshell thrown our direction recently," said the Legion spokesman, "and be assured that your Commander and her committee, along with those of the other service organizations in town, worked diligently toward the final accomplishment of having the Protest March through Newton on [Veterans Day] called off."

Among the efforts was a call paid to one of the local members of the college board by attorneys representing the two veterans groups.

But on Monday, Oct. 31, the peace club's steering committee was not satisfied that it knew the situation. In an effort to gain further understanding, Dwight Platt was asked to arrange a meeting with representatives of the veterans groups.

He called Mrs. Burnette that evening and he reported that she thought a meeting could be set up. She wanted to check with other officers of her post.

An attempt was made to speak to the commander of the VFW but the caller was told that the matter had been turned over to the group's attorney. Efforts to arrange a meeting proved impossible here, though the group still hoped for a meeting with the American Legion.

For this reason, the peace club decided to postpone responding to Neufeld's verbal request for cancellation of the peace walk. They felt that a final decision could be made the following week. The time for the peace walk was still eleven days away.

On the next day, Tuesday, Nov. 1, Platt was called to Neufeld's office. Neufeld gave a letter to him for the peace club in which his oral request to cancel the peace walk was repeated. He said that pressure from the community was becoming intense and he had promised to make a statement by Wednesday.

He indicated that as his statement on the peace walk, he might release the letter he had just prepared for the peace club.

In the letter Neufeld upheld the right of the peace club to engage in a peace walk. "I will and do defend the right of individuals, whether students or faculty members, to express their views and convictions through such legal means as assembly, the written and spoken word, and demonstration."

Neufeld then called attention to the fact that though persons might be free to act, yet their actions might harm more than just the individuals involved. "With the freedom of expression for the individual there is also the responsibility for social consequences," he said. "An individual cannot act in isolation; his activity has much wider effects."

He added, "Therefore his decisio to act as an individual may in fa be a decision involving many oth people and his responsibility is thu more than the expression of his pe sonal conviction."

Neufeld questioned the effectiv ness of a demonstration. He felt th other methods would better serve th cause of peace. "I would encourag you, as some of you have indicate your desire to do, rather than dem onstrate, to engage in face-to-fac conversation on the issues with var ous individuals and groups on cam pus and in the community."

In clarifying his reasons for seekin cancellation of the peace walk, Neu feld said in an interview two day later that threats of violence wer really secondary in his consideratio "My major reason was," he sai "that in my evaluation of the tot situation more harm than good woul come out of the walk into Newto That harm would be not only for th college but for the cause of peace i self."

In defining the harm to the colleg he spoke of "tangible things such a support, and students, particularl from the community, possibly fro the churches."

As to harm to the cause of peac he likened the situation to civil right activities in the South. Concerne people may have worked quietly be hind the scenes for integration onl to have their efforts collapse becaus of street demonstrations conducte by other people who are also in fav of integration.

"Walks tend to create camps," Neu feld said. "They move people awa from the side of peace by creatin a crisis situation."

The peace club's steering committe met at 6:30 P.M. to consider Neu feld's written request. A few wante to continue as planned, but finall the group decided to recommend t the peace club that the peace wal should not enter the city of Newto The North Newton post office wa substituted for the Newton post offic

A meeting of the peace club wa hastily called for 9:30 that same eve ning. A statement corporating th change of plans and reasons for th change was presented to the grou The group was unanimous in its sup port for a public witness. The shorte walk to replace the walk to Newto was approved by a vote of ninetee to five.

Said the peace club, "The Peac

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"The parade is designed to reaffirm patriotism and the President's policy in Vietnam."

lub met on Nov. 1 and voted unaniiously to include a public expreson of our concern about the war in ietnam as a part of the Vietnam eace Rally to be held on Nov. 11. owever, it was decided that the Reentance Walk and Mail will not nter the city of Newton and none of ie events of the Vietnam Peace Ral- on Nov. 11 will occur within the ty of Newton. This action was taken response to a personal request by President Vernon Neufeld that the walk to Newton be cancelled."

The club asserted its right to dissent, especially in the light of the seriousness of the Vietnam conflict as they saw it. "We of the Peace Club continue to believe that the right of minority dissent is basic to any democratic government. Therefore, we maintain that the rights of individuals or groups to engage in any forms of legal protest or public expression of concern cannot be abrogated in Newton.

"We are convinced that the issues involved in the war in Vietnam are so critical that they must be repeatedly raised in many ways and this may include public demonstration. The suffering daily endured by the Vietnamese people and by American soldiers will not let us be silent."

The club repeated its request for discussion with community groups. "We ask for the opportunity of entering in dialogue with groups in the Newton community on these issues."

It also spoke to the contention of the veterans groups that the peace walk was an intentional insult aimed at the veterans. "We express our apologies to any individuals who have been offended by the plans for the Repentance Walk and Mail on Veterans Day. Such an insult was not intentional. It is our conviction that we can only keep faith with those who have given their lives in past wars and we can best support those that are risking their lives in the Vietnam war by working for the adoption of those policies and attitudes by our government that will lead to a political rather than a military solution in Vietnam and will lead us closer to true peace in the world."

Why did the members of the peace club revise their plans? Their own uncertainties probably played a part. A high respect for Neufeld on the part of the students was also a factor. "They wouldn't have done it for any other president," was Jim Juhnke's judgment.

The peace club's letter was given to Neufeld on Wednesday morning. He was relieved that the peace walk had been cancelled. It was agreed to release the text of the peace club statement, and a portion of Neufeld's letter to the local press. These statements as quoted above appeared as released on the front page of the Newton *Kansan* that evening under the headline, "Peace March into Newton Cancelled."

The same text was also taken by Merle L. Bender, a college administrative officer, to the local radio station. The text of the release was not read. Instead the station decided to interview Bender as a means of reporting on the change. Peace club members felt that the nature of the interview did not provide a fair presentation of their concerns.

Of the public statements of the college about the peace walk, Platt indicated a feeling that support for the wider issue of peace was missing. "The college has taken such a negative attitude in trying to dissociate itself from the group," he said. "It would be stronger if it were indicated that while the college is not speaking through the peace club, that the college has concerns in this area."

The Wednesday paper that carried the notice of the peace walk cancellation also contained a hint that a veterans group was planning a parade for Newton on Nov. 11.

On the previous day, Platt once again called the commander of the American Legion who on Monday had promised to look into the possibility of a meeting with the peace club. By this time the Legion, like the VFW, had turned its affairs with the peace club over to an attorney. Conversation with the attorney indicated the willingness of the American Legion and the VFW to meet with the peace club if the executive committee of the board of directors would also be present. This was acceptable to the peace club and when asked who would call the meeting, the name of the board member was mentioned. That meeting was not called, possibly because on the following day, the peace walk was called off.

But after the peace walk was called off, the club wrote to both veterans groups indicating a continued interest in meeting with them. One of the groups replied saying that they would take the matter up at their December meeting.

During the next week, considerable publicity was given to the peace walk even though it had been curtailed. An article concerning the peace walk cancellation appeared in the Hutchinson *News* on Nov. 3.

On Nov. 7, the following Monday, announcement was made of a Veterans Day parade for the following Friday. It was to be held at fou o'clock in the afternoon on Newton's Main Street. The peace walk in Nort Newton was scheduled for on o'clock.

If the college had been subjecte to pressure, the veterans groups wer under pressure to respond to th peace walk. The American Legio hinted this in their November newsletter. "We have been confronted wit people who do not agree with ou views," they said. "And because o this, your Post and other service organizations in our community hav been confronted by our youth as t our stand."

The Wichita *Beacon* quoted Bo Davis, commander of the VFW as saying, "The Veterans' Parade wa prompted by the peace club announcement. But the parade is designed to reaffirm patriotism and th President's policy in Vietnam."

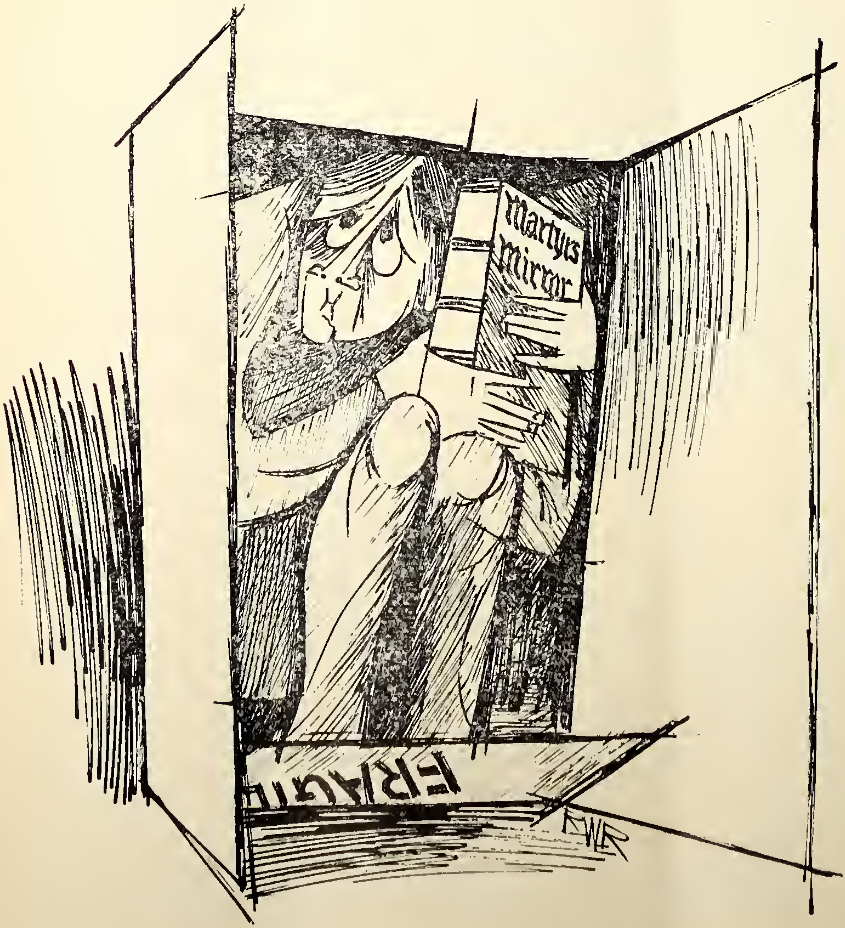
The parade was the first held i Newton on Veterans' Day in ove ten years. No one seemed to remember when the last one had been held.

Said the American Legion, "It i regrettable that it must take suc action to get us 'off our chairs' an 'on our feet,' and the apathy in observing Veterans Day in a prope manner must fall on all of us, no just a few."

Part of the veterans parade included a noontime salute from three B-5 planes from the Kansas Air Nationa Guard flying over the campus an over the city. John Swomley, th peace rally speaker, pointed out tha the planes constituted "a public display paid with public tax funds t protest a peace march."

The announcement of the Veteran Day parade only served to increas the publicity already given to th peace walk and the controversy surrounding it. And in the end, th peace walk received far more attention in the public media, particularl television, because it was held earlie in the day.

And John Swomley served as th catalyst to bring the controvers about the peace walk to the attention of the people of Kansas. Hi criticism of the veterans groups fo their part in coercing the college t



urtail the larger peace walk were ront-paged by both the Wichita *Beaon* and the Kansas City *Times*. A uiet demonstration, which if ignord would have received only passing iention in the town's local paper, ecame prime copy for two large egional newspapers.

In his morning address to a convoation of Bethel College students on Jov. 11, Swomley indicated that the ause of human freedom was at stake n the war in Vietnam. He saw the 'ar as depriving the Vietnamese peole of the freedom to determine their wn destiny.

This same attitude is also present n the United States because supportrs of the government's Vietnam poly also seek to restrict freedom in ie United States. "Here in Newton, ansas, the American Legion and the eterans of Foreign Wars do not beeve in freedom for anyone who does ot agree with them," said Swomley. They resort to intimidation and oth tactics to try to prevent a few ozen college students demonstrating ieir concern for this war."

The twenty-nine persons who were have walked in the peace walk velled to ninety-seven by that afteroon. About two-thirds of the group as made up of college students. The est were members of the faculty and eople from the immediate and surounding communities.

Meeting on the Memorial Hall eps shortly after one o'clock, Swomy told the group that they could ot change any of the leaders of the orld, but that each individual could iake a responsible decision for himlf, the one person he could act for. e described the nature of repentance involving not only sorrow for past ilures but positive action for change. /hile the act of walking was a sime act, it was a challenge to the tablishment which has already bein to fall.

Then followed an eloquent and ief-tinged prayer of repentance led y W. F. Unruh, North Newton, an., a retired missionary and minter. And then the group walked iietly with their letters through the impus to the North Newton post fice. A group of students and others ade up a galley of curious onlooks. As the peace walk moved away ie student spectator began to whistle popular march tune, but it trailed f into silence after a few bars when one joined him in his mockery.

The peace walk in spite of its simplicity was a moving experience for its participants. The silent walk brought many thoughts and prayers. Several of those who took part agreed immediately after the conclusion of the ten-minute walk that it constituted a real religious experience.

It was moving also to the spectators. Kenneth Shelly, associate pastor of the Bethel College Mennonite Church, was moved by the reverent attitude of the walkers. He told his congregation on the following Sunday, "As I watched the Repentance Walk last Friday, I had feelings of self-reproach. Even though I supported the marchers in spirit and had spoken up for their right to march, I knew then and there that I had failed by having done too little. There welled up within me the determination that any time I could do something, however small or symbolic, I should do it."

One hundred and seventy-seven letters were mailed to government leaders at the North Newton post office by the members of the peace walk. Several persons who for health or other reasons did not participate in the walk mailed letters at the post office earlier in the day.

Said Aaron Epp, pastor of the Alexanderwohl Mennonite Church, Goessel, Kan., "I had planned to participate in the walk, but decided against it because of President Neufeld's request of not walking downtown. Since I am a board member, I felt it to be proper at this point in order to give support to the administration. 'As much as lieth in you, live peaceably with all men.' . . . I wrote four letters and mailed them in the North Newton post office."

James Waltner, pastor of the Tabor Mennonite Church, Newton, did decide to participate, though it proved a difficult decision to make. "I wanted to participate," he said. "But I do not like conflict and controversy. The community reaction, the possible violent reactions directed toward the college, made me hesitate. But I finally decided that if I believed what I had been saying and preaching, I needed to identify myself with the Repentance Walk and witness for peace, rather than silently assenting to war."

Arnold Funk, pastor of the First Mennonite Church, Halstead, Kan., also participated in the walk. "It was the kind of day," he said, "that causes one to thank God for the kind of students and faculty there are at Bethel."

The assessment of the value of the peace walk and the effects of the controversy which it aroused will continue. A number of local pastors were asked to evaluate the peace walk from what they had heard or read about it.

"I have mixed feelings about it," said Marvin Zehr, pastor of the West Zion Mennonite Church, Moundridge. "I wonder if perhaps the feelings are stronger now against our peace position than they were before. A peace walk might be one way to engage in direct confrontation on the real issues of war, but in itself is not adequate to relate or speak to these issues."

Harold Thieszen, pastor of the Buhler Mennonite Church, said, "It reminds the immediate community that people are concerned for the innocent victims in Vietnam."

"I am not sure that much was gained," said Peter W. Goering, pastor of the Lehigh Mennonite Church. "I do think it was a good thing that the march to the post office in Newton was called off. Certainly many people would not have been too happy to see it and perhaps we ought to try *not* to offend."

Elbert Koontz, First Mennonite Church, Hillsboro, heard a favorable report. "One of the members of our congregation said that he felt that this was Christianity in action, and that he was glad that the young people were willing to do this."

Koontz also added his personal observation. "All the events about it seemed to me to reveal how sensitive the general public is when something is being done that might cause serious thinking or damage the status quo."

Two pastors felt that the peace walk had shown that public demonstrations can be positive.

"We live in a world which is seeking an alternative to the way of war and hatred; therefore, I think we have a responsibility to speak our convictions of the biblical way of peace and love," said Roger Siebert, pastor of the Inman Mennonite Church. "From the way the Repentance Walk and Mail was organized and planned, it seems to me that people should have realized that not all public demonstrations can be placed into one category of being irresponsible protests.

James Gingerich, pastor of the Burrton Mennonite Church, said, "The local congregation oftentimes associates a peace walk, such as was held at Bethel, with the more radical demonstrations and therefore are often opposed to something of this nature. We need to educate people "as to its meaning and value."

Three pastors saw the walk in a negative light.

"It seems clear to me that something like this negates and nullifies our true peace witness, if we have any," said C. B. Friesen, pastor of the Emmanuel Mennonite Church, Moundridge, "by engendering antagonism toward the issue which the demonstrators intend to support."

Leonard W. Harder, pastor of the Garden Mennonite Church, Hesston, said, "I feel it is a very poor witness. It is too much like the negative demonstrations of the people of the world. The Christian positive stand in all areas of life will mean far more."

"As an attempt to win people of the opposition," said John A. Friesen, pastor of the Whitestone Mennonite Church, Hesston, "it probably succeeded in knocking off the scab of an old sore."

Donald R. Steelberg, associate pastor of the Lorraine Avenue Mennonite Church, Wichita, had an analytical answer. "I think we misunderstand the whole idea of peace and peacemaking and that this is an example of that fact," he said. "I am afraid that the young people have learned this only too well by just such administrative rulings. I was surprised that they did not disobey."

He also had some criticisms about the organization of the peace walk "I do not believe that appeals shoul have been made to join their march it should have been a march of peo ple who had studied and covenante together," he said.

The presidents of several Mennc nite colleges were asked about thei experience with demonstrations.

Myron Augsburger, president o Eastern Mennonite College, while in dicating that students had been al lowed to participate in off-campu demonstrations as individuals and nc as a "representative group," implie that demonstrations were not part c the Christian witness.

"The Christian church has a high er level of witness without being judg mental of those whose lower ethic an sense of mission has only this level, he said. "The separation of kingdor

EDITORIAL

We must begin this discussion of the meaning of the Bethel College peace walk with an expression of deep sympathy for all of those who were involved both on the campus and in the community. We feel with all those who felt agony of soul because of this test. The emotions in the community were high and intense as we discovered even by probing ever so gently. The peace walk may have been a laboratory experience in radical discipleship, but the stakes were high and they were for real. So we come to an examination of the issues involved, not to lecture, but to learn; not to mock, but to weep; not to pontificate, but to pray.

And we examine the Bethel College experience not because it is unique, but because it is so common. Each person and each group is tested repeatedly by calls to witness and they respond in various ways. The Bethel experience differs only in the fact that the decisions that other groups make behind closed doors were here made openly and in full glare of community publicity. That the rest of us so often hide the ways we grasp our witness and fall back from it is a loss to the brotherhood. We owe Bethel College our gratitude for becoming for a few weeks the stage for a full-dimensional role-play in which we could see not just the workings of an institution but ourselves and the faltering pilgrimage of the Christian brotherhood.

Let the peace walk serve as a symbol of radical discipleship. We could argue about the value and effectiveness of this type of witness. No one insists that it is the only way of witness, but we do believe it is one way of witness —a way that exacts commitment from the participant. He pays a price for the stand he takes. If this is not radical discipleship as you see it (as distinguished from nominal Christianity that costs us little and provides u with some middle-class rewards), then substitute tha which would symbolize it for you.

The question we would then ask is: How can th church learn to pay the price of radical discipleship?

We have preached discipleship from our pulpits, clas rooms, and editorial pages for many years. Preachin teaching, and writing have become an end in themselve We have consumed our passion to be disciples by talkin about discipleship. If anyone takes our exhortation ser ously, we are all too often embarrassed and baffled.

For fifteen years the Menno Simons Lectureship ha been held annually on the Bethel College campus. A outstanding scholar comes to help the Mennonite con munity celebrate its heritage of faith. This year the lec tureship opened with the guest speaker praising the peac walk plans as a valid expression of the Anabaptist trad tion as he understood it. Before the last lecture was give three days later, the peace walk had been all but cancelle

Those who needed a visual representation of the mea ing of discipleship found the lectures supplemented wit an exhibit of Dutch prints then hanging in the campu art gallery. Prominent among these drawings were illu trations prepared by Jan Luiken for the *Martyrs Mirro*

The prints portrayed Anabaptist witnesses tried for the faith with tortures such as these: a woman burning at th stake, a man being thrown into a fire, a believer bein disembowled, and another witness in a barrel of spike

While students were vicariously reliving the heroi past, the cost of the peace walk of the present was bein tallied in terms of baseball bats, yellow paint, cancelle pledges, loss of future students, possible dissension i the church, and ill-will in the community. One financi membership means that we do not let secular society, no matter how valid its concern, provide the structure which then determines the character of our witness."

He added that "our youth need to understand the difference between humanitarian pacifism and a missionary nonresistance. Love for one's neighbor that doesn't seek to convert him to the Lord of the universe is less than Christian no matter how excellent from the standpoint of humanism or from the perspective of the utilitarian ethic."

This is the nature of the discussion that the peace walk has produced. In spite of the discussion and in spite of the pivotal role played in the peace walk by members of the board of directors, the board met on Nov. 17 and had no substantive discussion on the issue. Other urgent matters on the agenda used up the available time.

The subject was given some attention at the annual meeting of the Bethel College Corporation on Nov. 25. About forty members of the corporation attended a sectional discussion meeting on community relations during the afternoon. The peace walk controversy was exhibit A. After hearing some discussion of the pros and cons, a majority of the group, in a straw vote, expressed itself in favor of the administration's action.

With a few exceptions, the faculty has also backed the president in this matter. Some concern was expressed to clarify the right of the student to conduct a demonstration. The faculty has been busy preparing the next issue of the college catalog and has not discussed the matter. The administration has the confidence of the faculty. "Vernon has been a good president," said one professor.

In commenting on the peace walk to the members of the corporation, Neufeld clarified his position. "It was clear from the very beginning," he said, "what position I would have to take."

Again affirming the right of the students to conduct a peace walk and his willingness to defend their right, he said, "I asked them not do do this in view of the possibility of violence, in view of it being detrimental to the college, and in view of its being detrimental to the cause of peace."

He also repeated what he said in an earlier interview, "I don't know of any other crisis situation in which I felt more comfortable that I had done the right thing than in this."

adviser to the college placed the possible loss at a half-million dollars. Others worried openly about the future existence of the school. Was the price too high for a one-hour walk to Newton?

The action taken to block the walk to Newton was accepted as so obvious and reasonable by most people that those who thought everyone took the Menno Simons Lectures seriously were awakened suddenly and rudely from a pleasant reverie. The preaching of sacrificial discipleship does not mean that it is practiced.

The insight of the president of another college may turn the key of understanding in this dilemma. Henry Poettcker, Canadian Mennonite Bible College, Winnipeg, put it this way: "I suppose I would have difficulty with the position, forbidding students to demonstrate. On the other hand, I also would have to think seriously about committing an institution to a practice which could jeopardize its role in the community."

But there would be one situation in which he would take a risk. Poettcker continues: "If the brotherhood made the decision then I would be completely in agreement. In fact, I would try to persuade the brethren to adopt such a policy. But I would have to indicate my hesitancy in acting to commit the institution to a policy not sanctioned by the constituency."

So the question does not turn on the decision of Bethel College, but on the willingness of the Mennonite church to support its members in radical discipleship. In its action on the peace walk, the Bethel College administration has passed judgment on the Mennonite church: when the chips are down the Mennonite church will not put its money and its middle-class reputation where its preaching is. We would like to prove this judgment wrong. But we can't find the evidence, particularly in this situation.

We're not angry. We're brokenhearted. But perhaps it's the grief of the pre-adolescent who has always believed that Dad could lick anybody. When he discovers that Dad backs off from some battles, his world shatters around the edges. Poor kid. He's lost the innocence of childhood and has become a disillusioned adult.

If this is a proper analysis of our problem, then we may be ready to grow. We have been far too proud and complacent about our discipleship, pointing to it as the golden fleece that belongs to us while other denominations have only tattered rags. Look again. As the peace club reminded us, it is time to repent.

We are humbled, but we only pray that God will make us the kind of church that will set its face steadfastly to Jerusalem in spite of the protests of all who would protect us from the will of God.

Many other questions remain to be asked about this experience. We have no desire to evade any of them, but we must not become so involved in our self-analysis that we forget the question that started all of this: "What about Vietnam?"

Perhaps it is the better part of valor to retreat today to save our lives and institutions for tomorrow when we can rise up to serve God again. But what if there is no tomorrow? What if the dirty little war becomes a dirty big war? And what if that war begins and ends with a big bang? Will we be guilty of saving that which we cannot keep?

We stand in the latter days. The time for radical discipleship is now at hand. And who will lead us? The prophet (who knew nothing of adolescence) spoke of a situation where "a little child shall lead them" (Isa. 11:6). Our young people have responded to what we have been preaching for generations. Are we ready to follow?

Revival Reported in Russia

A delegation of eight men who represented the Baptist World Alliance and the Mennonite Central Committee visited the Soviet Union from Oct. 25 to Nov. 14. The Mennonite representatives on the delegation were William T. Snyder, executive secretary of the MCC; Frank C. Peters, chairman of the Mennonite Brethren Conference; and David P. Neufeld, executive secretary of the Conference of Mennonites in Canada.

The purpose of the visit was to have fellowship with the Baptists and Mennonites in the Soviet Union and to gain better understanding of the life and witness of the churches in the Soviet Union. The visit by Mennonites was in response to an invitation extended by the Russians Baptists after several of their leaders had been received in various communities in the United States about eighteen months ago.

The Mennonite representatives and Adolf Klaupiks of the Baptist World Alliance went to the Siberian cities of Irkutsk and Bratsk, followed by Tbilisi and Baku in the Caucasus. It was not possible to visit the larger Mennonite communities in central Asia because permission was not given by the authorities. However, the delegation met nine Mennonite church leaders from central Asia in Moscow for parts of two days. These meetings were very worthwhile because they conveyed much about the life and witness of the Mennonites.

The following report was written by Frank C. Peters.

It was raining in Warsaw, where we stopped for forty-five minutes. The airplane had to make an instrument landing because the visibility was almost zero. The Warsaw airport is a makeshift affair and the waiting room for transit passengers would be havoc for those suffering from claustrophobia.

Two hours after we left Warsaw we were in Moscow. The Russian brethren, at least a dozen of them, were at the airport to meet us. We were overwhelmed by the smoothness of operations. Passport controls were cleared almost on the run. Our luggage wasn't checked at all but was promptly brought to waiting taxis. From the airport we went directly to the Leningrad kaya Hotel, a beautiful building with first-class accommodations.

At the airport we had met Victor Krueger, a Mennonite Brethren man who works with the All Union Council of Evangelical Christian-Baptists. We were able to discuss many things with him in Low German and our time just passed by without our noticing it.

The brethren told us of a great revival in Orenburg, where some eighty people had accepted Christ recently. Delegates from Orenburg had visited Moscow and had brought 2000 rubles for the central treasury, which supports the work of the Council. Krueger is one of these. Other Mennonite communities report similar blessings.

Mennonites in Need of Zeal Help Found in Berlin

Mennonite and Brethren in Christ delegates and observers to the World Congress on Evangelism in Berlin met for an afternoon discussion and evening meal at Menno-Heim, Nov. 2.

Menno-Heim is the home of pastor John Friesen and church center for Berlin Mennonites. Friesen ministers each week to Mennonite congregations in West and East Berlin. He makes one or more trips to East Berlin each week. There are about 5000 Mennonites in Germany.

The Berlin Mennonite Church celebrates its eightieth anniversary this year. Its history, however, goes back much further, to the time when Berlin was part of West Prussia. Although there was a worshiping group in Berlin previously, the first building for worship was purchased in 1958.

Discussion by the international group centered on what was being expressed and experienced at the World Congress on Evangelism. Because the group felt so greatly helped and challenged by the congress it was decided to send an expression of deep appreciation to the congress leaders for their vision under God and for th privilege and joy of sharing in th congress as delegates and observers.

Conclusions of the group seeme to say clearly that evangelism is th one great common ground which w have as Christians and in which w ought to do all we can to work together. Also we need, as Mennonit groups, to rediscover the note o authority of the Bible and deep conviction. We are too often defensive o apologetic. We need honesty and openness to what others have to offer.

The Anabaptists were the evangelists of the sixteenth century. Thi is not true today. Today we need t look and listen to others. We can portray our sense of inferiority by condemning others and their methods.

Mennonites, the group said, mus strengthen concern for the whole man spiritually and socially, not minimizin either one. God has placed us toda where we can become the cente of evangelism in many lands. Th thing which we must return to is personal zeal for the communicatio of the gospel.

"Unless people who are sent ar personal evangelists, we really canno use them," said Peter Dyck, MCC director in Europe and North Africa *John M. Drescher.*

Paper Closed by Cardinal Editors Lose in Colombia

Luis Cardinal Concha Cordoba of Bogota ordered the unprecedented closin of Colombia's most authoritative an important Catholic paper, *El Catolicismo*, on Sept. 8.

The cardinal also demanded the resignation of the weekly's editors, Mari Rovollo Bravo and Hernan Jimene Arango.

Cardinal Concha, himself once th editor of the paper during the 1920s accused the paper of causing "rea evil" among the Catholics of the country, and added that it was "growin increasingly improper."

"It is clear," the prelate told th priest-editors, "that the ideologica orientation which you have given t the newspaper recently has grown in reasingly improper, and as archbishop feel it my duty to intervene."

Noted for its progressive content nd its eagerness to apply the teachngs of the Second Vatican Council, he paper has been part of a sharp diision splitting the Colombian Church.

Explicit in its commentaries on vhat it believes to be the church's hortcomings, *El Catolicismo* criticized the cardinal's recent visit to Colombia's President Carlos Lleras Restrepo.

Neither the cardinal nor the presient has made any move to revise the Concha Law, one of the matters diiding Catholics here. The law, drawn p by the cardinal's father while servng as ambassador to the Holy See, emands that Catholics who marry utside the church be reported to hurch authorities by the official perorming the marriage. Formal exommunication follows.

On Sept. 14, it was reported that he paper will be published again with new editor.

Words and Deeds

Faith Church, Geneva, Neb., dediated its new building on Dec. 11. he new congregation has twentyeven members. Albert M. Gaeddert s the pastor.

Nyanga Secondary School operated y the Congo Inland Mission in Kwilu rovince has enrolled 232 students in s six grades. It has a staff of thirteen eachers of whom John E. Klaassen s director.

The Jerusalem Bible, a complete ew English translation from original ources made by Roman Catholic cholars in Great Britain, has been ublished simultaneously in the United tates and England. It is the first nglish translation from original ources of the complete Bible since he Revised Standard Version, pubshed in 1952, and is the first comleted English work to make use of he Dead Sea scrolls.

The Evangelical Kirchentag will be eld in Hanover, Germany, next June 3. Theme for the German ecumenial gathering will be "peace."

CHURCH RECORD

Deaths

C. B. Froese, Hoffnungsau Church, Inman, Kan., died in a traffic accident on Nov. 12.

Mrs. Albert Kaufman, Haven, Kan., was born May 2, 1893, in Pretty Prairie, Kan., and died Nov. 25.

Mrs. Anna Regier, Zion Church, Elbing, Kan., was born July 26, 1871, in Germany, and died Nov. 21.

Emma F. Voth (Mrs. George C.), First Church, Hutchinson, Kan., was born May 17, 1895, and died Nov. 18.

Marriages

Duane Graber, First Church, Pretty Prairie, Kan., and *Edith Enns,* Hebron Church, Buhler, Kan., on Nov. 19.

Larry Graber, First Church, Pretty Prairie, Kan., and *Anita Ruch,* Fairfield Covenant Church, Hapton, Colo.

Rex Jewell, Methodist Church, Peabody, Kan., and *Berenda Schmidt,* First Church, Burns, Kan., on Nov. 5.

Kenneth Yeager, Eureka, Ill., and *Diana Woodrum,* Carlock (Ill.) Church.

Workers

Lyle Gaeddert, Hoffnungsau Church, Inman, Kan., is in 1-W service at the Norman Beatty Memorial Hospital, Westville, Ind. He is the son of the Elmer Gaedderts.

Paul Ratzlaff, Hoffnungsau Church, Inman, Kan., is in 1-W service in the Tampa (Fla.) Hospital. His parents are the Elmer Ratzlaffs.

Gordon Schmidt, Hoffnungsau Church, Inman, Kan., is doing voluntary service in Ft. Wayne, Ind. He is the son of the Irvin R. Schmidts.

New Addresses

Po Chang, Apt. 315, 1061 W. Rosemont Ave., Chicago 60626 [18]
Harry Voth, 1707 South Estelle, Wichita, Kan. 67211 [30]
Mrs. Anna Zeglin, 739 Mar Vista Dr., Vista, Calif. 92083 [274]

Calendar

July 23-30, 1967—Mennonite World Conference, Amsterdam.

CONTENTS

*Bread at Midnight ... 754
Peace Walk Baffles Peace Church .. 757
Editorial ... 764
Church Record ... 767
Letters ... 768

*Supplemental reading for the Sunday school lesson of Dec. 18.

COVER

"Angels" by Maria Vall. "Midnight is a confusing hour when it is difficult to be faithful. The most inspiring word that the church can speak is that no midnight long remains" (Martin Luther King).

CONTRIBUTORS

Martin Luther King, Jr., is president of the Southern Christian Leadership Conference, 334 Auburn Ave. NE, Atlanta 30303. His article is adapted from a sermon delivered via a taped television recording made in the Chicago Church of the Brethren and flown to Geneva last July for the World Conference on Church and Society. Originally scheduled to deliver the address in person, King was detained in Chicago to work for peace during last summer's racial unrest.

CREDITS

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THE MENNONITE

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LETTERS

Time for Acting

Mr. Editor: I wish to say a hearty "Amen" to what Stan Bohn and Loren Lind were saying in regard to the Vietnam situation [Nov. 1].

We have been doing a lot of talking but no action. Now is the time to do some acting.

How can we condone the killing of innocent people when Jesus teaches us it is even just as wrong to have hate in our hearts as it is to kill?

The people of Vietnam are our fellowmen on this earth just as much as our next door neighbor, so how can we glory in the number of Vietcong boys being killed? These boys are some mothers' sons just as our own sons, so how can we turn our head and not act? What would Christ do? *Russell Welty, Box 167, Pandora, Ohio.*

Prayer Not Criticism

Dear Editor: I was delighted to read the letter entitled "Peace to the Hearts of Men" by Mrs. Ulrich in the Nov. 22 issue of *The Mennonite.* I fully agree with her and would like to make a similar appeal.

I have been disturbed recently by the "anti-American" attitude which seems to exist in our Mennonite circles. As Christians, we are admonished to be loyal to those in authority. Romans 13:1 states, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Does this give us license to call our President a "witch or a devil"? (See letter, Honorable Peace, Nov. 8).

As I see it, we have a great deal for which we must thank God. To begin with, we have a President who requests prayer. He believes in the power of prayer, and asks Christians to pray with him.

Second, our nation provides another channel of service besides military duty. We, as conscientious objectors, are not *forced* to fight. Our rights are not infringed upon. Thank God that we have a choice!

Third, our American government sees that communism is a ruthless, heathen system. No one that believes and loves God can stand idly by while an atheistic government takes over more and more of this world. Our leaders realize the danger, and they are attempting to stop the progress. Let us thank God for their concern and beware lest we become so conditioned that we are blind to the influx of communism in our cities and institutions.

A fourth aspect for which I am grateful is that we have our Bibles upon which to base our living. In recent years, our church has become more involved in social and political affairs and less involved in the spiritual needs of its people. As we become more-deeply involved in prayer and gospel preaching, our testimony will shine forth more brightly. A genuine commitment on the part of each Christian will probably do more for the affairs of this world than any shouting or marching. Paul said to Timothy in 2 Tim. 2:4a, "No man that warreth entangleth himself with the affairs of this life."

In commenting on the role of the United States in Vietnam, it is my opinion that although we (U.S.) may not be handling the war effort correctly, we have no right to blame everything upon President Johnson. I have heard via television and radio statements by top-ranking gentlemen, such as General Eisenhower, Senator Dirksen, and Mr. Nixon, former President Truman, and the late Adlai Stevenson. All of these men have said that the President is right; the U.S. has no choice but to be in Vietnam, although they do not agree on the way the war is being carried on.

I love my God and my country. I believe that prayer for our nation and leaders will be more beneficial than criticism. *Ingrid Senner, Box 225, Richey, Mont.*

Duty Bound to Object

To the Editor: Although I am not a Mennonite, I feel I must comment on Mrs. Ulrich's letter in *The Mennonite* of Nov. 22 [Peace to the Hearts of Men]. She states "I feel our pastors need to be standing in our pulpits shouting out some " 'fire and brimstone' sermons to us. We need to hear the way of salvation, that there is an eternity in hell if we do not accept His call. . . ." What does the abstract phrase "accept His call" mean? Making the term concrete, it means, in part, to work against the ignorance and hate which breed war and racial prejudice and, likewise, to right the wrongs created by this ignorance and hate. How then can one be over-concerned with civil rights and the Vietnam war?

She states that since conscientious objectors are provided with alternative service, she feels Mennonites do not have the right to object to the government's actions in Vietnam. If a government's actions are wrong, they are wrong. As responsible Christians then we not only have the right, but we are also duty bound to object to its actions, regardless of whether or not these actions affect us individually To say nothing concerning its actions in Vietnam is to give tacit approval of them. In such a situation one canno remain neutral.

She ends her letter by saying tha the General Conference Mennonite Church should "be busy finding ways to bring peace to the hearts of men in a restless world." This latter statement is fine provided that one does not build up an illusion in order "to bring peace to the hearts of men." Personally, I find it terribly difficul to have peace of mind when I consider that one thousand people die every morning in the streets of Calcutta; that many men, women, and children die horrible deaths of fire because of our "Christian" nation's use of napalm; and that many people are denied employment and their basic rights solely on account of the colo of their skin. Perhaps Deitrich Bonhoeffer was correct when he said: "W so often hear and say that religion makes men happy and harmoniou and peaceful and content. Mayb that's true of religion; but it is no true of God and His dealing with men" (*No Rusty Sword*, Harper and Row, p. 126). *Jim Bridges, 120 Meye St., Lebanon, Ill. 62254.*

THE MENNONITE

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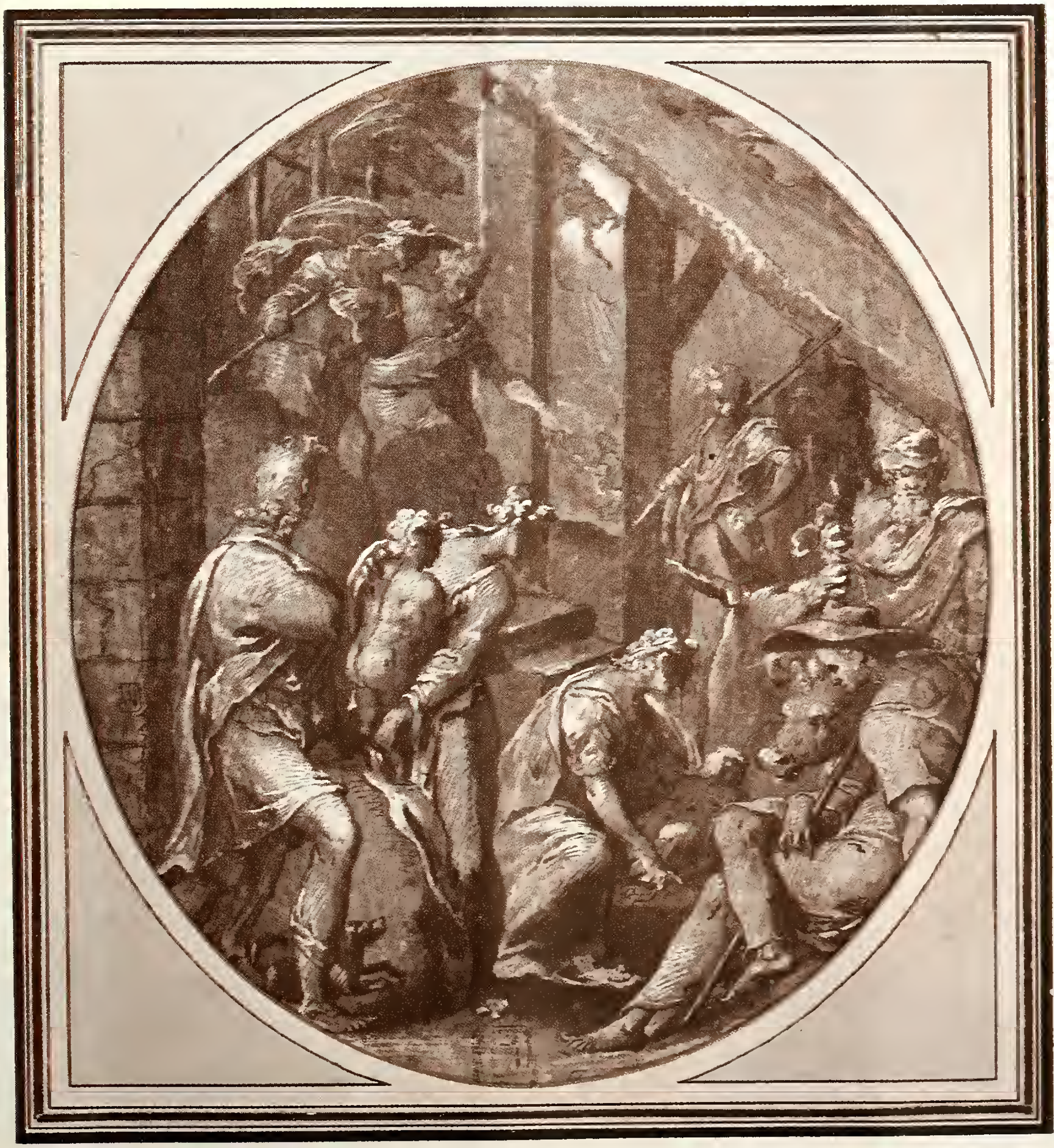


"Adoration" by Karel van Mander

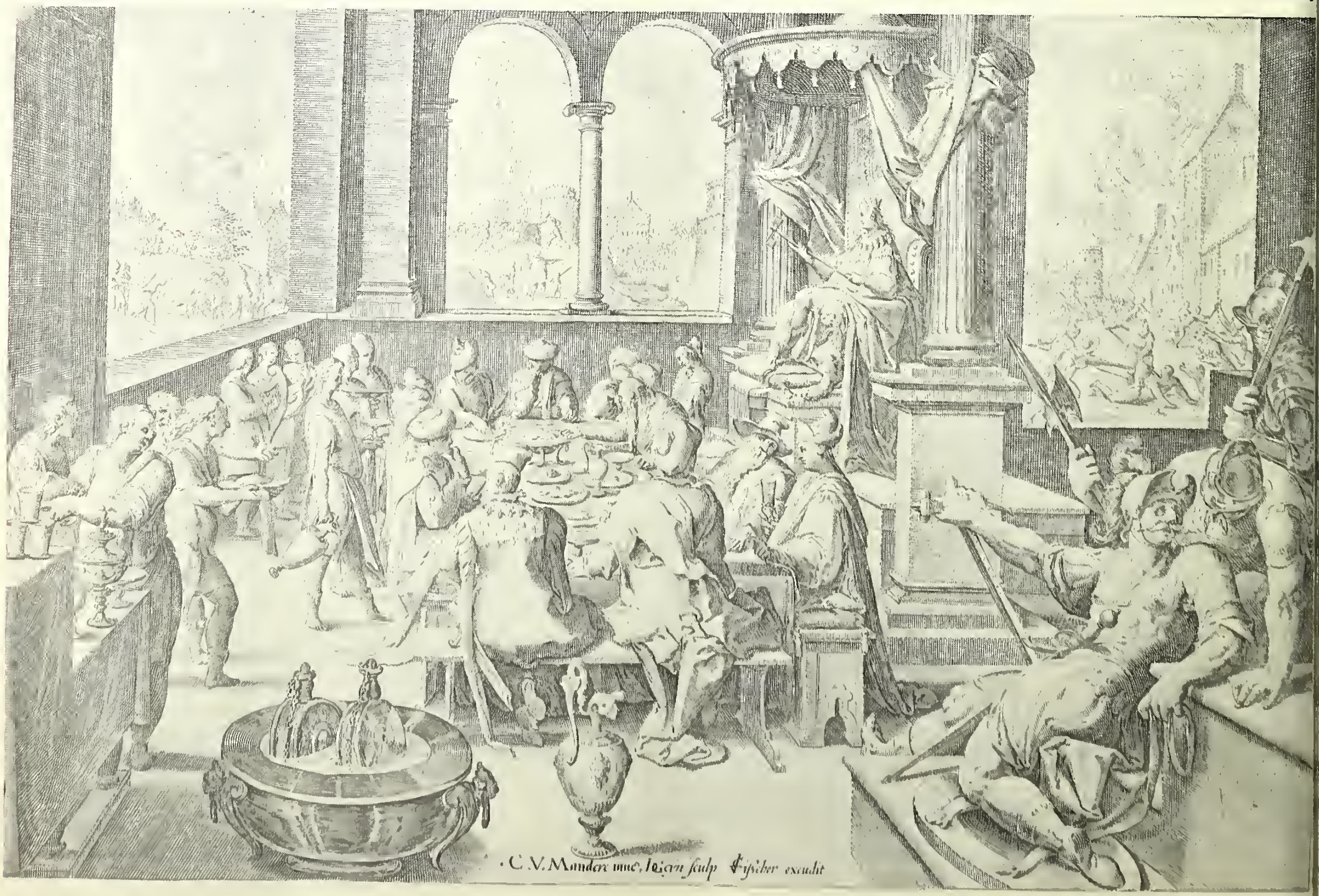
Bethel College Historical Library

I saw a stable, low and very bare,
A little child in a manger.
The oxen knew Him, had Him in their care,
To men He was a stranger.
The safety of the world was lying there,
And the world's danger.

Mary Elizabeth Coleridge

In Days of Danger

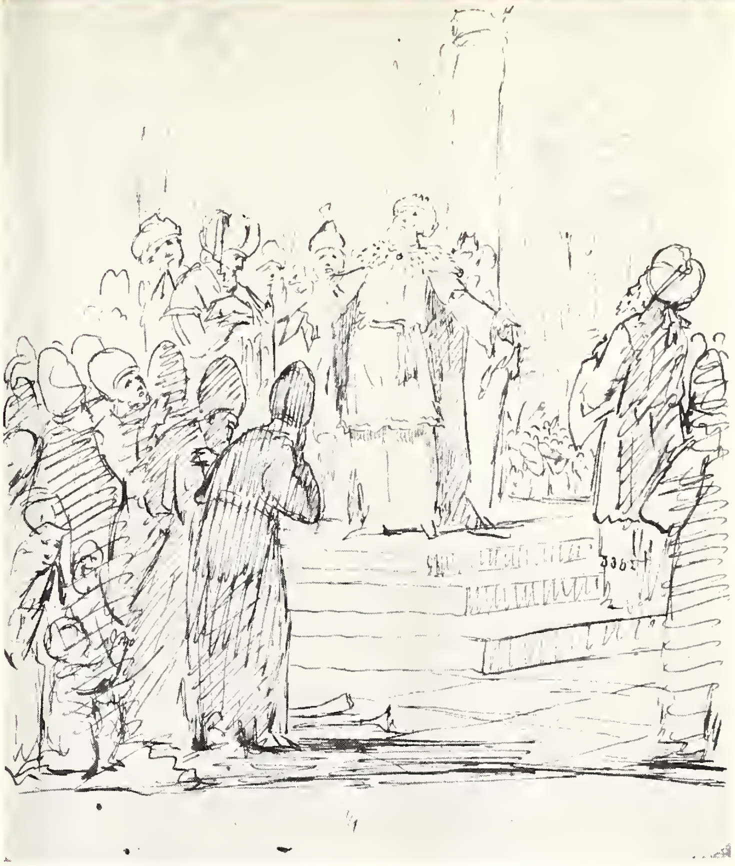
"Feasting and Fighting During the Dutch War of Independence, 1588" by Karel van Mander Bethel College Historical Library


·C.V.Mander inve, Io.ian sculp CJVisscher excudit

Thou, Whose infant feet were found
Within Thy Father's shrine!
hose years, with changeless virtue crown'd,
Were all alike divine;

ependent on Thy bounteous breath,
We seek Thy grace alone,
childhood, manhood, age, and death,
To keep us still Thine own!

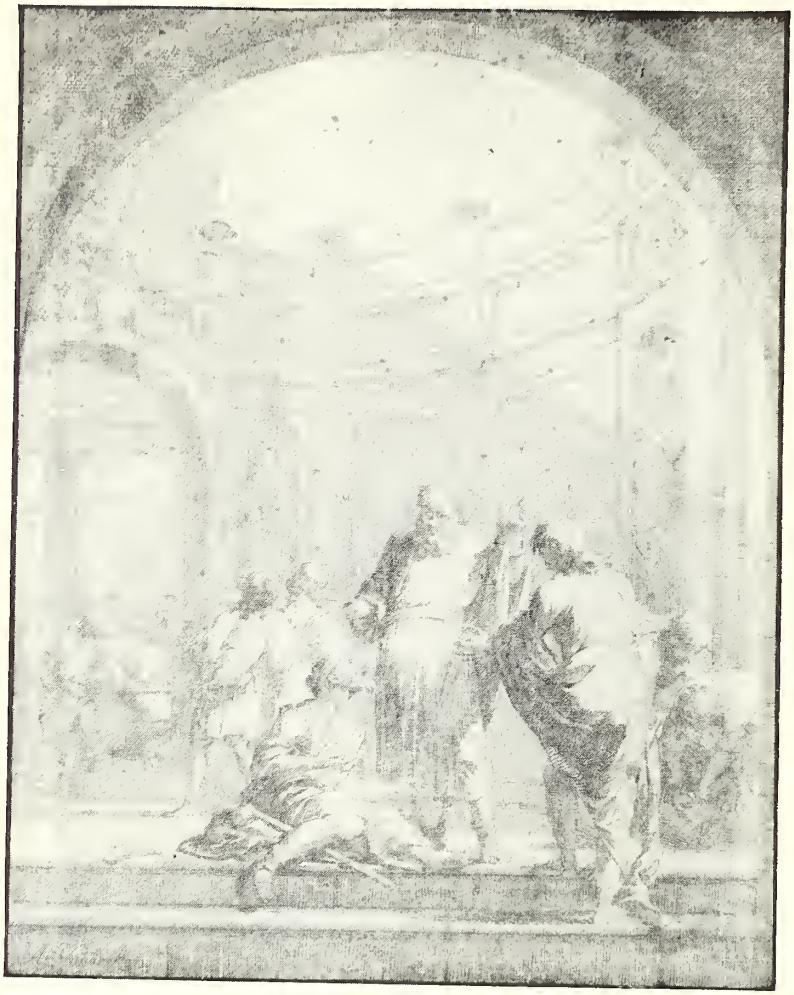
EGINALD HEBER



"Temple Scene" by Samuel van Hoogstraten
Bethel College Historical Library

en have left God not for other gods, they say, but for no
god; and this has never happened before
hat men both deny gods and worship gods, professing first
Reason,
nd then Money, and Power, and what they call Life, or
Race, or Dialectic.
he church disowned, the tower overthrown, the bells up-
turned, what have we to do
ut stand with empty hands and palms turned upwards
n an age which advances progressively backwards?

HOMAS STEARNS ELIOT



"Peter and John Heal the Lame Man at the Temple Gate" by Arnoldus Houbraken
Bethel College Historical Library

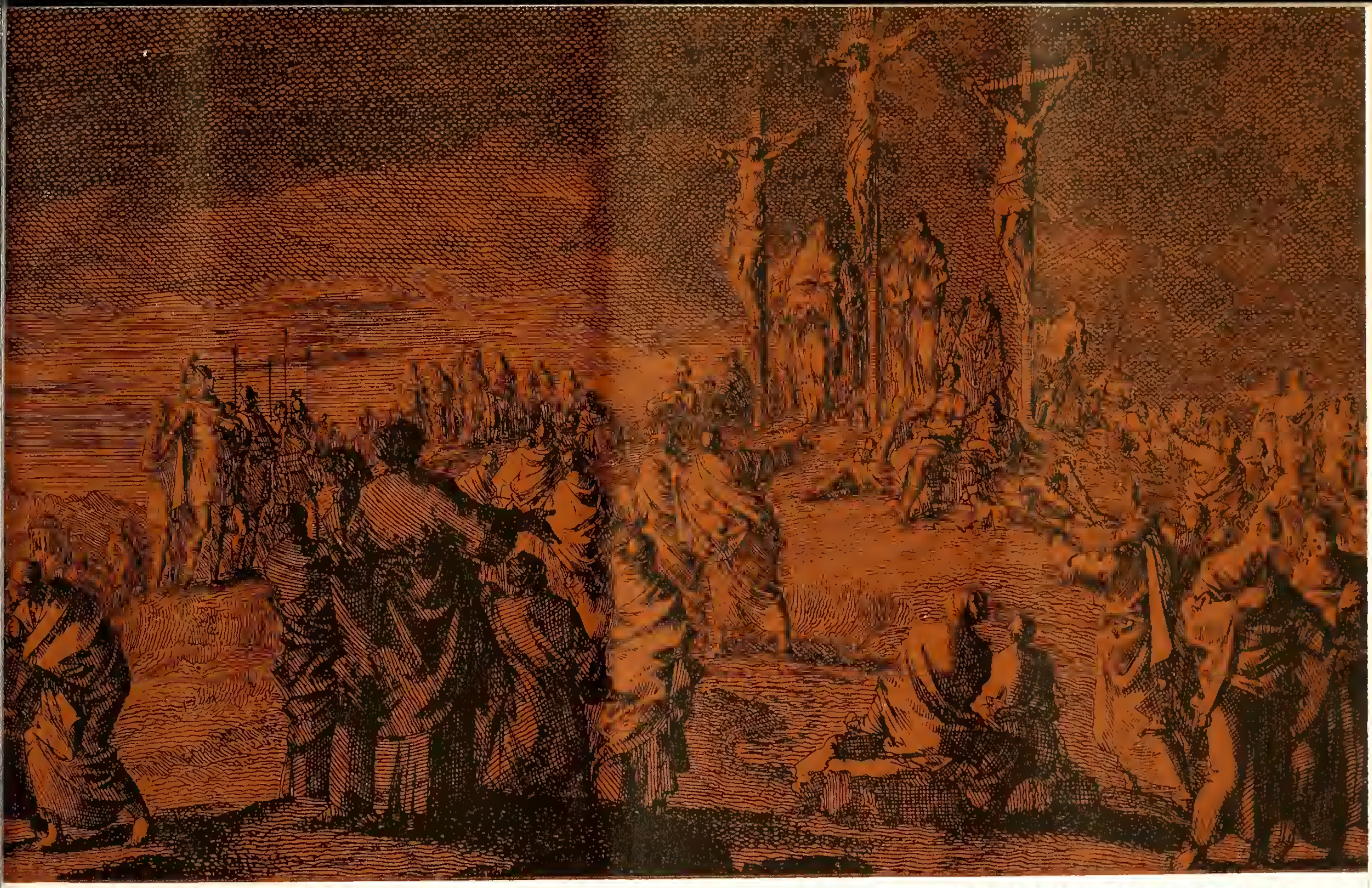
Thou art the pilgrim's path, the blind man's eye;
The dead man's life: on Thee my hopes rely;
If Thou remove, I err, I grope, I die.

Disclose Thy sun-beams, close Thy wings and stay;
See, see how I am blind and dead, and stray,
O Thou that art my light, my life, my way.

FRANCIS QUARLES

In Days of Danger

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of th Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Public tion of the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States an Canada; foreign, $4.00. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711



he Crucifixion" by Jan Luyken

Bethel College Historical Library

We think that Paradise and Calvary,
Christ's cross, and Adam's tree, stood in one place;
Look Lord, and find both Adams met in me;
As the first Adam's sweat surrounds my face,
May the last Adam's blood my soul embrace.

So, in His purple wrapp'd receive me, Lord,
By these His thorns give me His other crown;
And as to others' souls I preach'd Thy word,
Be this my text, my sermon to mine own,
Therefore that He may raise the Lord throws down.

John Donne

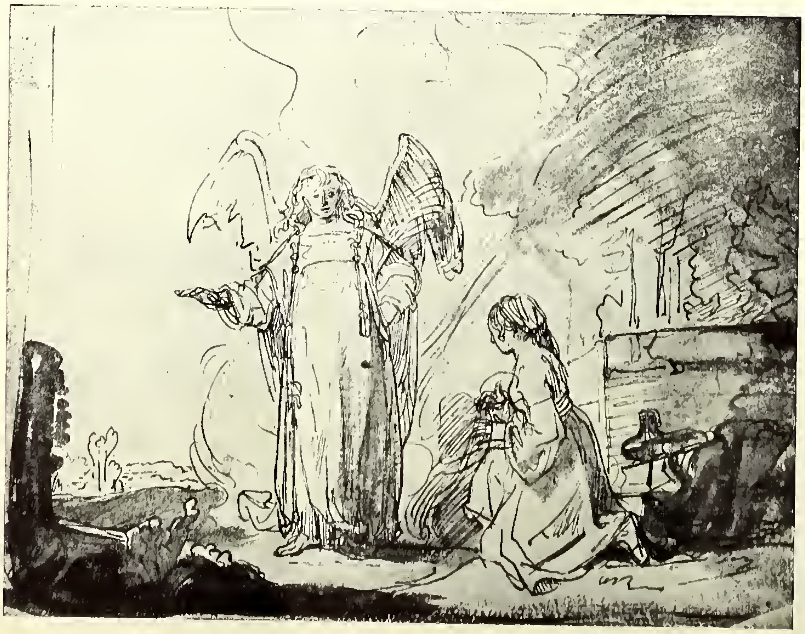
There shall always be the Church and the World
And the Heart of Man
Shivering and fluttering between them, choosing and chose
Valiant, ignoble, dark, and full of light
Swinging between Hell Gate and Heaven Gate.
And the Gates of Hell shall not prevail.
Darkness now, then
Light.

THOMAS STEARNS ELIOT

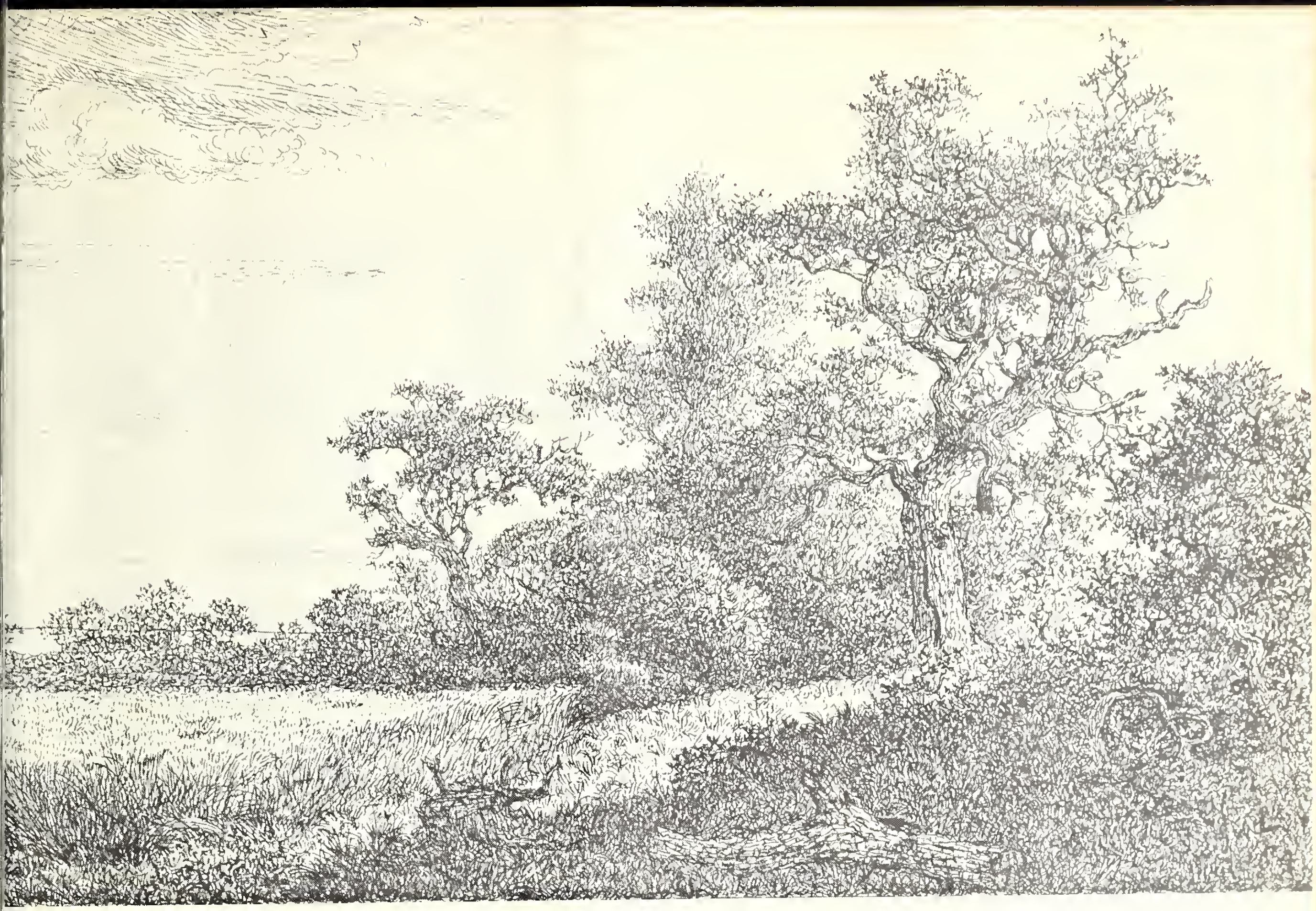
The pains of hell are loosed at last;
The days of mourning now are past;
An angel robed in light hath said,
'The Lord is risen from the dead.'

JOHN MASON NEALE

"An Angel Appears to Mary Magdalene" by Rembrandt



In Days of Danger



The Wheat Field" by Jacob van Ruisdael

National Gallery of Art

The Artists

All of the following artists except Rembrandt were members of the Dutch Mennonite church. The following notes are by John F. Schmidt, Bethel College Historical Library.

Karel van Mander (1548-1606) studied art in Rome and Vienna and later became an artist in the low countries. He established a studio at Haarlem and toward the end of his life lived in Amsterdam. He wrote one of the earliest Dutch histories of art. As an active member of the Mennonite Church, he also wrote many hymns. He is recognized as a pioneer Dutch artist who ushered in a Protestant era in the realm of the fine arts in the Netherlands.

Samuel van Hoogstraten (1627-1678) of Dortrecht was a painter of portraits and landscapes. He wrote a book on the theory of painting. His work is found in Dutch and foreign art galleries.

Arnoldus Houbraken (1660-1719) of Amsterdam, wrote a history of Dutch art and painted a number of portraits. His son, Jacob Houbraken (1698-1780) engraved a number of portraits.

Jan Luiken (1649-1712) was one of the most prolific etcher-illustrators of all time. He is best known for his etchings in the second edition of the *Martyr's Mirror* (1685) and for his biblical illustrations. His later work and life contrasted with his early career when he was known as a frivolous young man.

Rembrandt (1606-1669), one of the world's great artists, was a friend of several Mennonites. He did etchings and a painting of Lieven Willemsz van Coppenol, Dutch calligrapher and schoolteacher. He also did several portraits of the Amsterdam Mennonite minister, Cornelius Claesz Anslo. Among Rembrandt's pupils were such Mennonites as Govert Flinck, Jacob Adriaensz Backer, and Jan and Samuel van Hoogstraaten.

Jacob van Ruisdael (1629-1682) was a master of landscape. His landscapes have found their way to all major museums, especially in North America. His best known work was "The Mill at Wyk." At one time he belonged to the Mennonite church of Haarlem where his uncle Salomon (1600-1670) was also a landscape painter. From 1659 until the close of his life he lived in Amsterdam. He returned to Haarlem to die in the Mennonite hospital.

The Poets

Mary Elizabeth Coleridge (1861-1907), a poet and novelist, was the great-granddaughter of a brother of Samuel Taylor Coleridge, a famous English poet.

Thomas Stearns Eliot (1885-1965), poet and critic, was born in St. Louis and became a British citizen in 1927. Among his many works is the blank-verse play, "Murder in the Cathedral."

Reginald Heber (1783-1826) was an English clergyman and hymn writer, and, during the last four years of his life, bishop of Calcutta. Among his many hymns is "From Greenland's Icy Mountains."

Francis Quarles (1592-1644) served once as secretary to Archbishop Ussher of biblical chronology fame. In his own right he was a poet and pamphleteer.

John Donne (1573-1631), an English clergyman and poet, once wrote a title for a book by Ernest Hemingway. Best known for his poems, recent years have brought a revival of interest in his sermons.

John Mason Neale (1818-1866) wrote the hymn, "Jerusalem, the Golden" and founded an Anglican nursing sisterhood.

NEWS

Evangelism Needs Television and Print

The following report was written by John M. Drescher.

"It might be debated whether any revival of true religion has ever come without the use of modern means of communication," declared A. W. Goodwin Hudson of England to the 1200 delegates to the World Congress on Evangelism.

"Certainly we cannot think of the Great Reformation without the printing press," he continued. "Now we live in a mechanized and electronic environment that in large measure exerts a materialistic influence on people. Unless churches realize this fact, and approach communication of the gospel with new energy and action, the decay of the church will increase. Television has become the modern marketplace, where news and views are communicated with terrifying speed and cleverness. The Christian church must be in that marketplace."

He pointed out that "The government of Ruanda, for example, puts a TV set in every village, and in the evening people gather around. Now, there is an opportunity to be seized."

An official of World Vision International stressed the need for Christian churches to utilize computers and modern tools of technology to communicate the gospel more effectively. "The missionary-minded can use today's tremendous computer capability to store, research, and analyze mission problems and answers," said Ted W. Engstrom of World Vision. He acknowledged that some may oppose such computers in denying the power of the Holy Spirit. However, he pointed out, it does not lessen man's dependence upon the Holy Spirit any more than the use of the telephone.

Jan van Capelleveen of Holland called for Christian people to utilize the mass media to the fullest extent possible to spread Christianity, and to "update our magazines, our radio broadcasts, our TV programs, our films, and our books.

"Give technology another decade and editors will set their own type with their own typewriter, linked to a computer that speaks the language and corrects mistakes," said Capelleveen, religious editor of *De Rotterdammer.* He continued, "Give technology five years and Moscow will receive New York television through satellites clearer than their own television today. Give technology twenty years, and you will be pressing a TV button and picking up your daily forty-eight page newspaper. These are facts, not dreams."

The journalist said there already are rough plans for a world TV station and a world broadcasting company, and envisioned the possibility of a world press agency. He said the key question is, "Who will control them; who will decide what we shall read or hear or see?"

Speaking of the necessity to communicate through literature, Capelleveen said that much of what is done is done in tribal languages whereas the young nations have all chosen a national language. For example, "One of the areas where evangelical influence is least is in French-speaking Africa — and yet there are more French-speaking Protestants in Africa than in Europe and Canada together, and in five years there will be at least twice as many."

The world is now the Christian's parish, so that we must build up a communication system across international borders and continents. And we must use every modern means of communication with all the skill and urgency we are capable of.

Literacy was pointed out to be one of the most significant words for today, according to a number of speakers at the World Congress on Evangelism. More people have learned to read in our generation than ever before. But millions are still waiting to get a chance to "eat letters" and spell words.

Literature is one of the greatest tasks of tomorrow, according to Jan Van Capelleveen of Holland. "Those who learn to read will want to read to learn. *What* will they read? Letters on the trash can? Beer bottle labels? The prose of slick advertising? The pornography of the cultural elite that is still fighting the taboos of the Victorian age?

According to David E. Mason of Syracuse, N.Y., who works with Laubach Literacy Organization, Pr estant evangelism is forgetting o half of the world's adult populatio those who can neither read nor wri He called these illiterates "the sile billion."

Mason described communist litera work, stating that "in a recent ye Russia produced 450 percent mo book titles than the United State Castro, he continued, has instigat a literacy program in Cuba.

A Kenya delegate to the congre asked, "Why is it we haven't a who session of The World Congress Evangelism given to discussing the billion people?"

J. P. Mpaayei, secretary of the Bib Society of East Africa, said, "T greatest evangelical need appears be evangelism through the Scriptur and other Christian literature in t vernacular. Nothing appeals to Afr cans more today than knowledg gained through reading whether it political, educational, or religiou This is the great open door. Thes awakened people want to learn—the minds are hungry. This is the greates opportunity we have ever had."

The thinking of many seemed to b that Christianity is not meeting th challenge of Christian literature i newer nations simply because it is no being produced, while in highly literate countries we fail because muc Christian literature is not of the cali ber which can compete with the secu lar press.

Words and Deeds

Leslie Maust, Bay Port, Mich., is the first recipient of a scholarship which is being offered by Church World Service to returning overseas workers who complete regular term assignments with merit. He received the award this fall. The Mennonite Central Committee assigned him to a Church World Service project in Indonesia for three years—1963-66.

Bluffton College has received a microfilm copy and printed index of the *Virginia Gazette,* a colonial newspaper which ran from 1736 to 1780.

'wo New Mission Fields
:hurch Extends Ministry

Korea and Bolivia have been added o the mission fields of the General Conference Mennonite Church. The rowing work of the denomination eceived close study in a three-day neeting held in North Newton, Kan., rom Nov. 30 to Dec. 2. Race relations, adult education, stewardship, nd church organization were among he other topics that held the attention of over one hundred church eaders at the annual Council of Boards meeting. The group also eard a special report on the Mennonite church in Russia.

The growing significance of inter-Mennonite relationships was noted at the meetings. "We're beginning o reap the benefits of this cooperation more and more," said Willard Wiebe, chairman of the Board of Missions, in announcing the new vork to be undertaken by the mission board.

The planned mission programs vhich will each be staffed with a nissionary couple will be related to elief programs established by the Mennonite Central Committee. The General Conference programs are eing begun at the suggestion of the Council of Mission Board Secretaries, an inter-Mennonite agency studyng mission strategy.

Wiebe indicated that the couple o be chosen to work in Bolivia night well be from one of the Mennonite churches in South America.

Work in Bolivia by the Mennonite Central Committee has been losely related to Mennonite settlers vho have moved to that country rom Paraguay.

The Korean ministry has centered round the work of the Mennonite Vocational School, Taegu, and in he progress that has been made by hild-care and family-assistance prorams. Mission work is seen as a atural outgrowth of these services.

Vernon Neufeld, North Newton, Kan., as chairman of the Board of Education and Publication, noted Mennonite groups in finding ways of vorking together, particularly in the rea of curriculum-building and in ublication.

While inter-Mennonite relations are in a healthy state, progress is sometimes slow. This was the observation of Robert Kreider, Bluffton, Ohio, chairman of the interchurch relations committee which has met with various Mennonite groups and representatives as well as non-Mennonite representatives during the past year.

"How forward should we be?" was the question that Kreider raised. While other groups are interested in fellowship and cooperative projects, yet there is always present an anxiety about the dilution of a group's identity.

A second anxiety that Kreider noted centered around the words "merger" and "union."

"These," he said, "are not discussable subjects."

The Board of Christian Service gave attention to another type of division, this one in the area of race relations. It asked, "How do we relate or identify with the oppressed?"

Vern Preheim, Akron, Pa., secretary of the board, sketched one approach to the question. "What is the reconciler's role?" he asked. "Is it to meditate? This has been our traditional concept of reconciliation. You don't take sides. You float in between and bridge the gap."

Questions are being raised about this approach. "Some are starting to say that in this particular situation, where there is really only one side that a Christian can take, it is senseless to meditate. You have to take the right side and really identify."

Preheim indicated that the board had not adopted a specific strategy on race relations.

The Board of Christian Service has taken action to phase-out its mutual aid agency, Mutual Aid Services, Inc. In doing this, it intends to "assure that the vital services presently offered through Mutual Aid Services be retained by the appropiate board or a committee taking responsibllity for the same."

Preheim said, "It has been quite evident, I think, that Mutual Aid Services has not received high priority in terms of the interest of the board and the Conference."

The constitution and polity committee reported on its plans for further restructuring of the Conference. During the last four years it has been working on an intensive self-study program which will issue in a new constitution to be presented at the next triennial delegate session of the denomination, Aug. 10-16, 1968. (The meetings will be held in the Bethesda Mennonite Church, Henderson, Neb., according to an announcement made at the council sessions.)

While no definite patterns have been determined, the committee indicated that proposals had been made to restructure the present four conference boards and divide their responsibilities and functions differently. A board of higher education was mentioned as a new body. All boards would have their memberships enlarged. Representatives from district conferences might be added to such boards.

The Council of Boards adopted a lar mark to carry on the witness of the General Conference Mennonite budget nearing the two-million-dol-Church during 1967. In introducing the new budget, Earl I. Eymann, Reedley, Calif., vice-chairman of the Board of Business Administration, voiced the hope that giving to the conference program could be increased by 10 percent during the coming year. The goal given was $1,907,500.

This amount is divided among the four conference agencies as follows: Board of Missions, $1,250,000; Board of Christian Service, $351,500; Board of Education and Publication, $120,000; and Mennonite Biblical Seminary, $186,000.

At its closing session, David P. Neufeld, Winnipeg, reported on his recent visit to Russia where he and two other Mennonite delegates met with Russian Mennonite leaders.

He noted that many Mennonite Brethren had joined the Russian Baptist Church. Other Mennonites have not. "These have difficulty in joining the Baptist Church," he reported, "because they must be rebaptized before they can be accepted."

But he reported that one Baptist leader had said, "The day is coming when we will invite all the Mennonites to join us, no matter how they were baptized."

But like Mennonites in America, these people in Russia are also concerned about their identity as a Mennonite people. One Mennonite congregation has been registered with the government and three others have applied for recognition.

He noted that they had suffered from isolation and were in particular need of help in education. But he also noted, "I think we can say honestly that these people, both the Mennonites and the Baptists, are soundly evangelical."

And he concluded, "We need to send people into these churches again and again to encourage them."

World Conference Deadline

All persons hoping to attend the Eighth Mennonite World Conference sessions in Amsterdam next July 23-30 are encouraged to register just as soon as possible with the Mennonite World Conference Secretariat, 3003 Benham Ave., Elkhart, Ind., in order that proper housing reservations can be made in the Netherlands. While every effort will be made to find housing for late registrants, the initial deadline for registrations was set at Dec. 1. Housing is very scarce in Europe, especially during the tourist season, and particularly in popular Amsterdam. Reports from Holland say that persons not having reservations should not count on finding beds anywhere in Amsterdam next summer.

All travel arrangements should be made with the Menno Travel Service office in Akron, Pa., or one of its branches.

A limited supply of the *Lordship of Christ*, the papers and sermons and discussions of the 1962 conference, are available at $1.00 from the conference office in Elkhart. They are recommended for background study.

Russian Church Seeks Unity Mennonites Join Baptists

Following is another in the series of reports on the visit to Russia by a Mennonite delegation written by Frank C. Peters, Kitchener, Ont.

Jacob Zhidkov is dead. He died on Thursday, Oct. 27, at the age of eighty-one. For many years he was the leader of the Baptists in Russia and he made several visits to America. A number of our Mennonite leaders in America will remember him well.

It was a sorrowful sight to behold. We were to be introduced to the church that evening and when it was announced to the congregation that their revered leader and brother was dead, sobbing was heard everywhere. The mourning became louder and louder until it seemed that the brethren would be forced to do something. It was a spontaneous outburst of a grief which knew no suppression.

Some of us had not known this father of the faith. The stories they tell of him are such that we felt most disappointed that we had not met him. During the years after he returned from Siberia and prison, he led the Baptist people through many crises. His approach was direct and humble, and he relied on God with a childlike faith. His leadership will be missed.

Friday noon, Oct. 28, we were entertained by the Baptists in their headquarters. The Council of the Union of Evangelical Christians - Baptists was present to answer questions which our delegation might ask.

Brother Karev, the secretary, gave a comprehensive report of church life in Russia. The Baptist Union is made up of some twenty nationalities of which the Mennonites are one. Some of the Pentecostals who are registered with the government have also entered.

The speaker outlined the liberties which the registered churches now enjoy. There is no law forbidding them to preach but they may not have Sunday schools, youth meetings, or women's meetings. The registered churches have decided to obey the laws of the land in these matters. They feel that the home is now the place where they must teach their children and rear them in the ways of the Bible. Of late, they cannot speak of suffering for nothing has been put in their wa

Some local congregations for som reason or other are refused registration and accuse the registered churches of compromising with the world This has disturbed the spirit of unit somewhat and this grieves the Baptis brethren very much.

The number of dissenters was reported to be about 15,000. This i but a small fraction of the 500.00 represented in the Union by registration. Some of the leaders of the dissenting group are now in prison an investigations are being carried on b the government.

During May a group came with petition to Moscow and were arreste in front of the building of the Centra Committee of the Communist Party The Baptist brethren tried to interced for those apprehended by cabling government offices. As yet, the leaders o the dissenters have not been release

Oct. 4-6 the Union held a congres in Moscow to which 1026 delegate came. Of thesc, sixty-seven were Mennonites. The meeting was the large of thirty-nine congresses held in th history of the Baptist churches o Russia. At this congress several projects were discussed and decided upon A revised constitution was adopte which has as its main feature a reformation of the present administrativ structure. Historic Baptist doctrine were affirmed.

It was also decided to ask for permission to print 20,000 Bibles an 30,000 hymnals. This would assure th Union that every preacher would hav a Bible.

The congress also agreed to wor toward the opening of a Bible school Whether such a school would be residence school or a correspondenc school would be determined by th possibilities which exist. There is, o course, a great need for teachers of th Word. The Lord has given the church some very excellent men through th annexation of Estonia, where the Baptist church had some well-traine teachers of the Word. Their work have been translated into Russian.

Six students from Russia have already gone abroad to study. We spok ith five who had studied in Baptist chools in England. Each one speaks fairly good English and three are resently pastoring large Baptist hurches in the major cities. The Union hopes to send more men to foreign ountries for theological study. Peraps with time one of these could lso be a Mennonite who would study n a Mennonite school.

The USSR government has promised o extend the physical property of the aptist church in Moscow. Very soon hey hope to annex several additional oors to the present rooms and this ill permit them to expand their work.

As Mennonites we were anxious to ear about our own brethren. The peaker explained that there were wo kinds of Mennonites in Russia, he brethren and the "church" Mennonites. Approximately 16,000 of the Mennonite Brethren have already oined with the Baptists. These represent about 120 congregations.

The form of baptism practiced by he "church" Mennonites creates a roblem for the Baptists. The speaker sked the General Secretary of the World Baptist Alliance, Josef Nordenaug, what the Alliance would say if he Baptists would accept these without immersion. Nordenhaug suggested hat the Alliance does not exercise uthority over existing Baptist conentions nor does it function as a conention. However, membership in the Alliance is based on adherence to aptist principles. It seemed rather bvious to us as Mennonites that this meant that no non-immersed members hould be taken into the full membership of the Union.

Brother Karev continued to amlify their position on the Mennonites. Not all, according to him, are born gain. Some participate in affairs which they, as Baptists, would consider to be worldly. However, all Mennonites who are inclined toward the aptists are being registered. This was bviously a reference to the Mennoite Brethren.

Next year will be the centennial or the Baptist Union in Russia. They lan a large celebration in Tbilisi, the radle of Baptists in Russia.

CHURCH RECORD

Words and Deeds

A Bible storybook written without political or atheistic comment was published in Russia in August, the first since the revolution. When the book went on sale, lines formed outside bookstores. All 100,000 copies were sold within minutes.

Bethel College publications captured three awards at the district convention of the American College Public Relations Association and the American Alumni Council. The student-recruiting category the brochure, "This Is Bethel College," received the third-place award. A student-recruiting poster took the second-place award. The Bethel College Bulletin placed second in the alumni newsletters category.

David Wiebe, leader of the Conference Evangelism Team, conducted a witness workshop and evangelistic services in Calvary Church, Washington, Ill., Nov. 13 to 20. The last half of the week Bernie Wiebe of the Mennonite Radio Mission, Altona, also participated.

Secretary Robert C. Weaver of the U.S. Department of Housing and Urban Development has approved a $1,100,000 College Housing Loan for construction of a new dormitory facility at Bluffton College.

Mr. and Mrs. Jake Friesen, MCC workers in Canton, Miss., handled the distribution of 651 clothing kits to children four-years-old to six-years-old in Bolivar County during November. Each kit contained a pair of shoes, socks, and a sweater or sweatshirt for children who could not attend Head Start, a federal program for preschool children, because they lacked the necessary clothing.

Calendar

General

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Aug. 10-16, 1968 — Henderson, Neb. General Conference.

Workers

Myron L. Ebersole, Indianapolis, Ind., administrator of Prairie View Hospital, Newton, Kan., from 1952-57 has been appointed chaplain of the General Hospital, Lancaster, Pa.

Elden Entz, Emmaus Church, Whitewater, Kan., will engage in agricultural work in Brazil for the next two and one-half years for MCC. His parents are the John Entzes.

Ronald Franz, Menno Church, Ritzville, Wash., will go to Brussels, Belgium for three months of language study and then to the Congo to work in construction for two years for MCC. His parents are the Herbert W. Franzes.

Amalie Hochhalter, Calvary Baptist Church, Oakville, Ont., will serve at Boys Village, Smithville, Ohio, in an MCC program. Her parents are the Viktor Hochhalters.

Clinton A. Kaufman, Wichita, Kan., was elected to the Bethel College Corporation for a six-year term.

Elbert Koontz, pastor of the First Church, Hillsboro, Kan., has been appointed secretary of the General Conference Mennonite Church. He will serve until 1968, and succeeds Arnold Nickel who resigned when he accepted the position as personnel secretary for the General Conference.

Entz, Franz, Hochhalter, Schantz (Workers).

Alvin Penner, First Church, Newton, Kan., has been named director of business affairs for Bethel Deaconess Hospital and Bethel Home for Aged effective Dec. 12. He is a graduate of Bethel College.

Arland Schantz, Upper Milford Church, Zionsville, Pa., will give two and one-half years of service in Brazil with MCC. He received a B.S. degree in agronomy from Delaware Valley College of Science and Agriculture, Doylestown, Pa. His parents are the Howard Schantzes.

Martin and Marilynn Strayer will serve in Vietnam with Vietnam Christian Service. He graduated from Bluffton College with a B.S. degree in chemistry and from Ohio State University with a B.S. in architecture. She received an M.D. degree and also completed one year of a residency in psychiatry at Ohio State University. They attend Neil Avenue Church, Columbus, Ohio. Their parents are the Nile Strayers, Elida, Ohio; and the LeRoy Weidners, Allentown, Pa.

Mark and Susan Weidner, First Church, Allentown, Pa., will join the Vietnam Christian Service team for three years of relief work. He is a graduate of Tri-State College, Angola, Ind., and she is a graduate of East Stroudsburg (Pa.) State College. Their parents are the LeRoy Weidners and the Leo McElwains, Allentown, Pa.

Deaths

Bernhard B. Friesen, Vancouver, B.C., was born Oct. 10, 1878, in South Russia, and died Oct. 31. He was ordained to the ministry in 1931 and assisted in the congregations in Sardis and Vancouver.

Lulu Eldridge, Silver Street Church, Goshen, Ind., was born Mar. 10, 1889, and died Oct. 16.

Peter D. Harder, First Church, Mountain Lake, Minn., was born Nov. 6, 1882, and died Nov. 28.

Marie Ratzlaff (Mrs. A.A.), Hoffnungsau Church, Buhler, Kan., was born May 7, 1896, and died Dec. 3.

Constance Rae Ries, Bethany Church, Freeman, S.D., eleven years of age, died Nov. 21.

Marriages

Harley Gross, Hutterthal Church, Freeman, S.D., and *Dianne Tschetter,* Bethany Church, Freeman, S.D., on Nov. 25.

Larry Pullman, Bethany Church, Freeman, S.D., and *Velma Jenkins,* Portsmouth, Ohio.

John Young and *Katherine Sue Rider* were married in the Calvary Church, Washington, Ill., on Nov. 19.

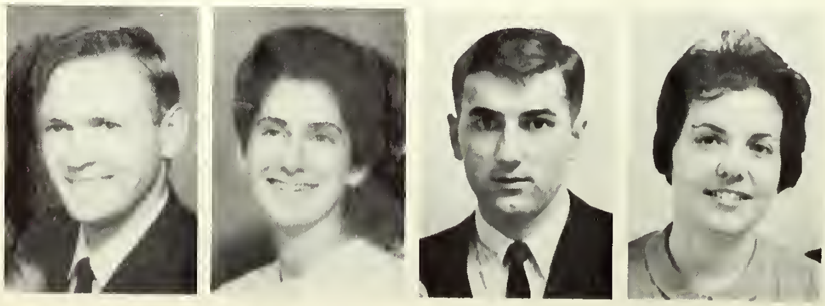
Baptisms

First Church, Bluffton, Ohio: Victoria Poettcker.

Ministers

John Zacharias, Eigenheim, Sask., will become the pastor of the Waters Church, Copper Cliff, Ont., in July. He was formerly pastor of the Waldheim (Sask.) Church, and is currently completing work for a degree at Bethel College.

Strayer, Strayer, Weidner, Weidner (Workers).



DISCUSSION

Not Peace But a Sword

The Repentance Walk and Mail [at Bethel College] prompted a sermon for Nov. 6 on "Not Peace But a Sword." The text was Matthew 10:34: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword."

The context and parallel passage in Luke 12:51 make it clear that Jesus was not talking about a literal sword but of division and conflict. Obedience to the gospel will bring opposition even in one's own group or household.

I used the Repentance Walk and Mail as illustrative of the following points: Obedience to Christ will cause tension and conflict. Jesus did not tell His disciples to fight back or to hold back because of opposition. Rather He tells them "I send you out as sheep in the midst of wolves." Christ does not ask that we be "effective," but that we be faithful. The disciples were about the least likely to be effective, but look what happened. Those who venture out, who take risks, who expose themselves become equipped.

The plans for the Repentance Walk and Mail, born out of prayer and concern, impressed me as imaginatively conceived. These students sought to bring a Christian witness on a day whose origin was dedicated to peace [Nov. 11].

What can we say about it now? It focused attention and spoke to the issue; that is the purpose of witness.

It aroused opposition, but that is neither new nor unusual. The threats of violence against the walkers reflect upon their opponents and the weakness of their position.

It made some persons mad; it gave others hope and courage.

It inspired action; it also inspired reaction. That seems to be the pattern of Christian witness in the Bible and subsequent history. Should we expect something different now?

I'm rather dubious about assessing gain or loss. What is done in faith is never lost. The God who is acting in history has demonstrated His power to act beyond history. It is sufficient if we are faithful. *Paul L. Goering, 655 S. Lorraine, Wichita, Kan. 67211.*

LETTERS

Art of Community Living

DEAR EDITOR: It always amuses me to ead about some overzealous pacifist becoming very militant over the fact hat someone felt it common sense, or not timely to carry out a scheduled dramatization of some popular protest opic of the day.

The author of "Principal vs. Principle" in the Nov. 29 issue of *The Mennonite*, could be reminded that Bethel College is in existence for more than dramatizing current concerns. I'll be he first to give our college youth redit for becoming conscience-stricken or zealous over a vital concern, but let's thank God we have leaders on our college campuses who have learnd the art of community living.

I am convinced that the students at Bethel have served as "suffering ervants," and have demonstrated the Anabaptist vision, which the author accused them of not having, by merely planning their protests to the place hat it gained a desired amount of publicity. Getting hit on the head with a few ball bats, wouldn't have proved a bit more than stupidity and a few cheers from some radical Anabaptists, who would never have left the comorts of their Wayland farms to banlage up the wounds. *Jim Yoder, 1265 Reed Road, Fort Wayne, Ind.*

About Non-white Delegates

The following letter was sent to the editor of the Mennonite Weekly Review. *We include this letter here as a means of sharing this concern.*

I was struck by the potential inconistency that seemed to exist between wo items in the Nov. 23 edition of he *Review*.

On the front page of that issue was a news article noting the fact that 5000 Mennonites were planning to attend the World Conference in Amsterdam, but only twenty-five were coming from non-western countries. My immediate question was: Why?

Why in an age when one-quarter of our membership is in the non-West are we planning to have a "World" conference with less than one-half of one percent of this group represented? Why in a time when some of the major movements of God in history are coming out of the non-West are we planning a conference on the Holy Spirit with such meager representation from these areas?

If the lack of non-white attendance grows out of lack of interest on the part of such brethren, then we have a major problem. But I suspect that there are two more important problems. I wonder if the planning committees have gone out of their way to encourage and make possible the attendance of non-ethnic Mennonites. I wonder, too, if the lack of funds is a major obstacle for delegates.

It was with the last question of finances on my mind that I turned to another page of that same issue of the *Review* and found a large advertisement inviting conference travelers to participate in tours of the Holy Land and Europe. These tours will cost 900 to 1500 dollars for basic expenses. This troubled me.

I was troubled not because there is anything necessarily wrong with tours of Europe or something called The Holy Land (an unchristian term?), but because major sums of money will be spent on such luxuries while our brothers from the non-West may not be able to attend the World Conference because of lack of funds.

Therefore, I would like to propose the establishment of something like a Fraternal World Conference Fund that would make attendance possible for a number of non-western Mennonites who might not otherwise be present. (I personally think this would be more important than a tour; but since I was not planning to take a tour, I am not really qualified to speak to that issue.) Such a fund could perhaps be set up under the aegis of the World Conference planning group in this most affluent of countries. Our family would consider it a privilege to make an offering to such a fund.

I write this letter to ask what others in the American brotherhood think of the idea. Since my own blood ancestry goes back to the non-West, I am probably prejudiced. What do more objective observers think? *Vincent Harding, Spelman College, Atlanta, Ga.*

Questions on the Age Gap

DEAR BROTHER ESAU: Your "The Age Gap in the Church" appearing in *The Mennonite* of Nov. 22, has left a few questions in my mind for which I am seeking answers. Would you be good enough to elaborate on some of the statements made by you which have left me with these questions.

1. You refer to "the religious absurdities in our church." Please elaborate and illustrate.

2. You write: "A Christian must stop using his mind somewhere about the junior high level, it appears. Just at the point where he is ready to make a great leap forward in understanding, we crush him with the words, 'Just have faith.'"

Could you clearly explain this "great leap forward in understanding" which the church insists on crushing?

3. You write: "Our understanding of what it means to be a Christian" . . . "the tired cliches of a previous generation are done for." Could you explain: Which tired cliches? What does it mean to be a Christian? How does one become one?

4. You suggest that to remedy the situation we should "return to study the Scriptures—not in the old pious and comfortable way but with vigorous honesty and candor." Elaborate, please: on the "old pious comfortable way"; the new honest and candid way.

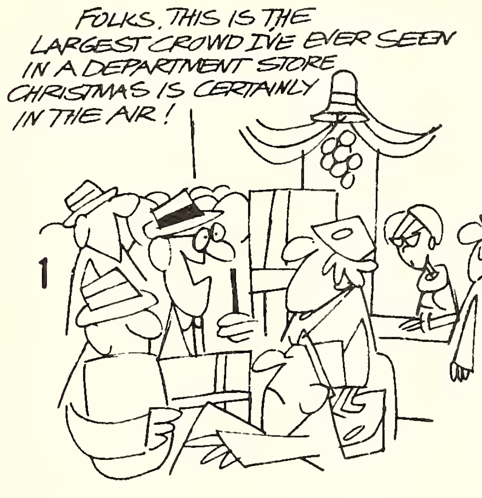
I think that honest and candid answers to the above questions arising out of your presentation could lead to a helpful discussion of these fundamental and all-important issues. *Gerhard Lohrenz, 261 Renfrew, Winnipeg 9, Canada.*

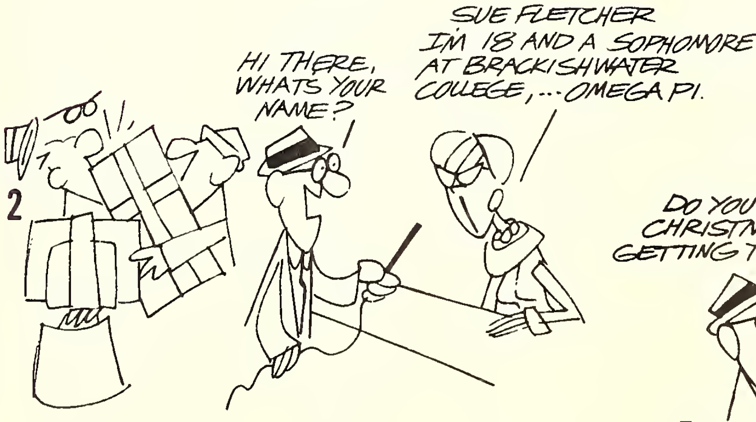
About Writing Letters

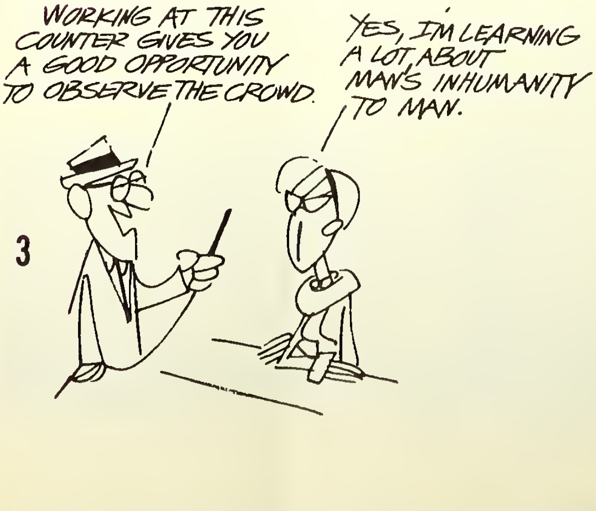
We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

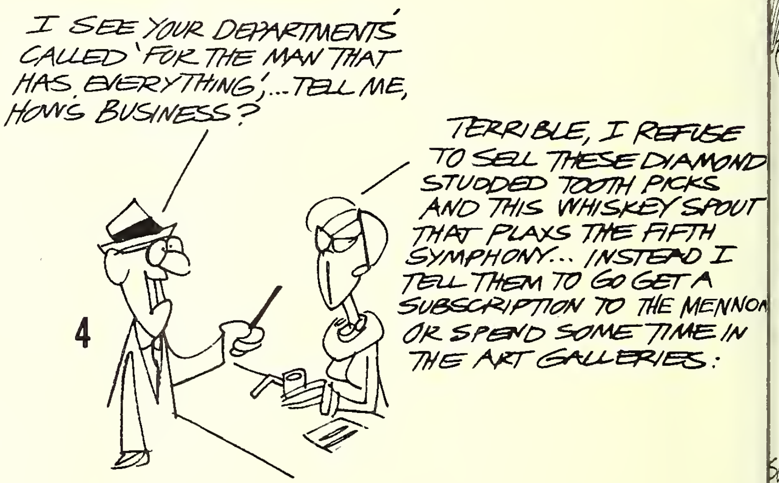
CHRISTMAS WEAK

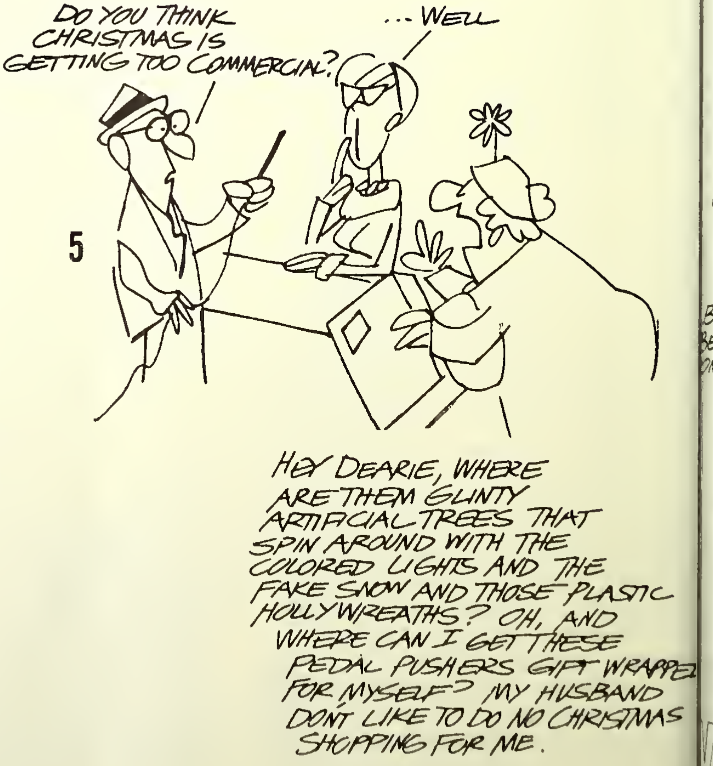
Dave Harbaugh

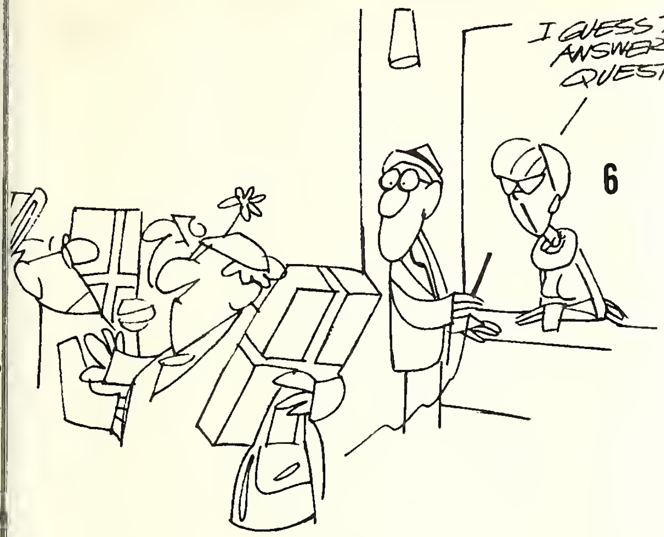

1
FOLKS, THIS IS THE LARGEST CROWD I'VE EVER SEEN IN A DEPARTMENT STORE. CHRISTMAS IS CERTAINLY IN THE AIR!

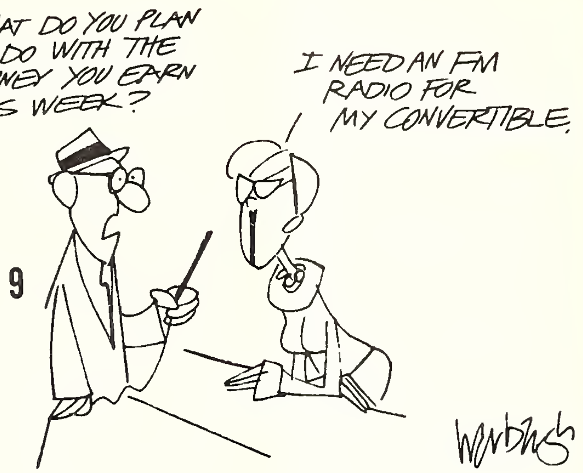

2
HI THERE, WHATS YOUR NAME?
SUE FLETCHER I'M 18 AND A SOPHOMORE AT BRACKISHWATER COLLEGE, ... OMEGA PI.

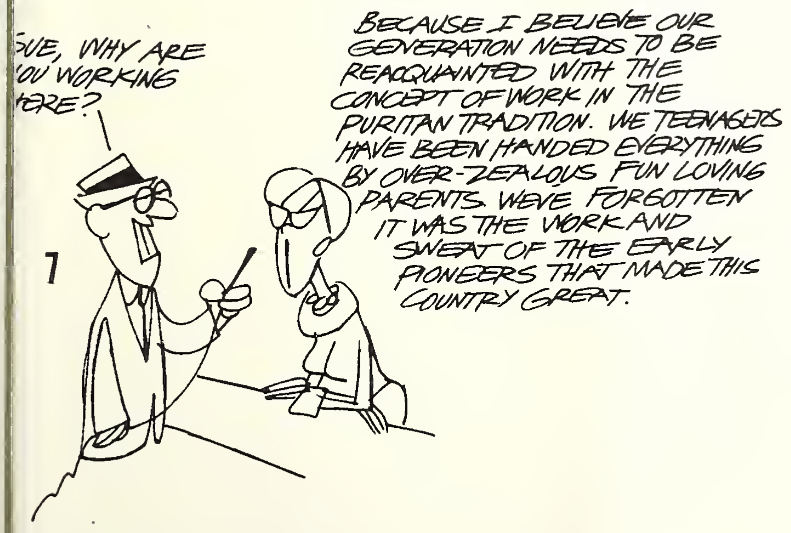

3
WORKING AT THIS COUNTER GIVES YOU A GOOD OPPORTUNITY TO OBSERVE THE CROWD.
YES, I'M LEARNING A LOT ABOUT MAN'S INHUMANITY TO MAN.

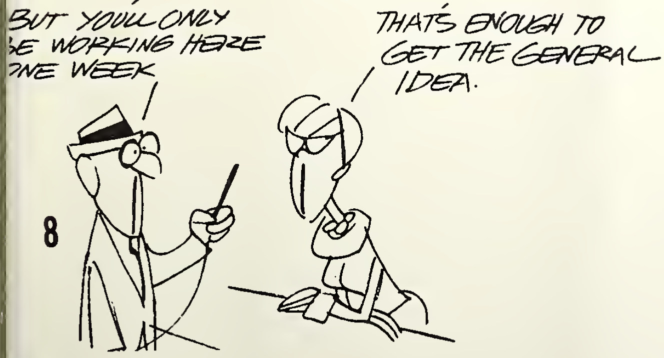

4
I SEE YOUR DEPARTMENT'S CALLED 'FOR THE MAN THAT HAS EVERYTHING', ... TELL ME, HOW'S BUSINESS?
TERRIBLE, I REFUSE TO SELL THESE DIAMOND STUDDED TOOTH PICKS AND THIS WHISKEY SPOUT THAT PLAYS THE FIFTH SYMPHONY... INSTEAD I TELL THEM TO GO GET A SUBSCRIPTION TO THE MENNON OR SPEND SOME TIME IN THE ART GALLERIES:


5
DO YOU THINK CHRISTMAS IS GETTING TOO COMMERCIAL?
... WELL
HEY DEARIE, WHERE ARE THEM GLINTY ARTIFICIAL TREES THAT SPIN AROUND WITH THE COLORED LIGHTS AND THE FAKE SNOW AND THOSE PLASTIC HOLLY WREATHS? OH, AND WHERE CAN I GET THESE PEDAL PUSHERS GIFT WRAPPE FOR MYSELF? MY HUSBAND DONT LIKE TO DO NO CHRISTMAS SHOPPING FOR ME.


I GUESS THAT ANSWERS YOUR QUESTION.
6


WHAT DO YOU PLAN TO DO WITH THE MONEY YOU EARN THIS WEEK?
I NEED AN FM RADIO FOR MY CONVERTIBLE.
9


UE, WHY ARE OU WORKING ERE?
BECAUSE I BELIEVE OUR GENERATION NEEDS TO BE REACQUAINTED WITH THE CONCEPT OF WORK IN THE PURITAN TRADITION. WE TEENAGERS HAVE BEEN HANDED EVERYTHING BY OVER-ZEALOUS FUN LOVING PARENTS. WE'VE FORGOTTEN IT WAS THE WORK AND SWEAT OF THE EARLY PIONEERS THAT MADE THIS COUNTRY GREAT.
7


BUT YOU'LL ONLY E WORKING HERE NE WEEK
THAT'S ENOUGH TO GET THE GENERAL IDEA.
8

YOUTH

CONTENTS

In Days of Danger . . . 770
News . . . 776
Church Record . . . 779
Discussion . . . 780
Letters . . . 781
Christmas Week . . . 782
*The Wonder of the Incarnation . . . 784

*Supplemental reading for the Sunday school lesson of Dec. 25.

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Theodore O. Wedel

The Wonder of the Incarnation

Luke 2:11—"To you is born this day in the city of David a Savior, who is Christ the Lord."

THE STORY OF God becoming man—the story of the Incarnation—is not repeated by Christian believers for its own sake, as a kind of museum marvel in history. It has spread through all the world for the sake of winning men to faith *in* God.

A passage in a novel written during the last war illustrates the problem of faith and its joyous solution in the God-drama of the Bible. A father, the chief character in the novel, has lost an only son, killed in a flight over Germany.

The father confesses to a sleepless night: "I was reading in an American paper, just before I went to bed, about the children in Greece. It left me in such misery that I could as easily rest on a bed of hot cinders. How precisely I see what he [his son] meant when he talked about the Creator taking no more interest in His creation.

"You know, the case against the Creator is pretty mountainous and pretty watertight. I see no answer to it which is not contemptible. Unless—unless you accept (as it happens I do, with every voice that cries within me) the inconceivable truth that when the muddle had got beyond all hope, He put himself in the very middle of it: not as Jupiter in masquerade, but as a creature of authentic flesh and blood, with their authentic passions and weaknesses: that He was sensitive enough to cry over a building, to feel somebody else's pain when she wasn't even in view; that He was a proletarian, a rebel, and a failure, who was executed with all the contempt and obscene brutality that people had invented up till then: that in the last extremity of suffering He loved His friends and His torturers with so intense a passion that His spirit shattered the very axioms of physical creation.

"If that happened this Creator is neither aloof nor contemptible. If it did not happen I cannot see why the flowers delight us still or why we who are intelligent should bother with such transitory things as kindness" (R. C. Hutchinson, *Interim,* New York: Farrar and Rinehart, 1945, p. 185).

The Christian creeds contain no moral exhortations. They do not present Jesus as model or example for human striving. They do not even directly preach discipleship or imitation of a Master. . . .

But it is true that when Jesus is accepted as the Son of God of the creeds, the figure of the sentimentalized Jesus of humanist Christianity *is* replaced by an awesome incarnate God. We can get a glimpse of His majestic stature in human history by imagining our conscience coming to life and confronting us in a personal encounter! Such a meeting would, clearly, be very uncomfortable for the unrepentant. It would be very different from a parlor conversation with a Socrates or any other professor of moral idealism.

The only possible response would be either the cry of the pharisee "Crucify Him," or the humble prayer of the publican "God be merciful to me, a sinner."

"It is a fearful thing to fall into the hands of the living God," says the Epistle to the Hebrews (Heb. 10:31). This encounter with God, for the Christian believer, however, is turned into joy, since he meets the holy God of the Bible and of his conscience under the good news of the gospel drama.

The Christian knows that the Christ, who is the incarnation of God's holiness, died for him on a cross. The God of inexorable demands is revealed as a wooer and a lover. A judge takes the place of the prisoner whom He has condemned. The paradox is so stupendous that language breaks under the burden of describing it, though it is, at the same time, in Christian experience, so simple that a child ca understand it.

One of the most meaningful symbol employed in the New Testament fo describing the experience of a Christian's entrance into the new relationship with God "through Christ" i that of a death and a resurrection "You who were dead in trespasses . . . so St. Paul addresses his Colossia converts, "God made alive togethe with him" (Col. 2:13).

The sacrament of baptism dramatizes this surrender of self and thi rebirth into a new life. Man's prid is broken in the divine-human encounter. Man must learn to say t God: "Thy will be done," not mine "Thy kingdom come," not mine.

Death to self comes hard for al of us. Who wants to surrender hi citadel of desire and will to anothe Will? The somber symbol of dying i not too violent to designate this act Only the good news of a resurrectio on the other side of death will induc the necessary courage. A repentan sinner, acknowledging his nothingnes before the holy God, knows what dying to self means. But he also finds th resurrected life on the other side i the gift of forgiveness.

That is why the good news of th gospel must be proclaimed by Christians over and over again. That is why too, the church is essential in any conversion story. The church is a fellowship of resurrected sinners. Only i such a fellowship of those courageou enough to repent does surrender become possible.

The proud alcoholic shrinks fro the confession, "I am a drunk." H may, however, receive the power t make this act of self-denial in th fellowship of Alcoholics Anonymous The Christian church is the fellowship not merely of alcoholics, but of th proud and the lustful and the enviou —all walking through the deep water of baptism and of repentance to receive on the farther bank the handclasp of his brothers in repentanc and the power of the Spirit.

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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New Kinds of Ministers

WHEN OUR LORD Jesus Christ met His disciples after His resurrection, He gave them the gift of the Holy Spirit, with the word: "As the Father sent me, so send I you." Those who had been called were now sent. The disciples became apostles. The church was constituted as a community sent into the world to continue Christ's work.

Christians have sometimes forgotten this. They have regarded the church as a fixed institution, rather than as a mobile expedition.

At the center of their thinking about the church has been the picture of a building, rather than the picture of a company moving out into the world. This static thinking is now being challenged.

This challenge comes partly from the experience of the churches in Asia and Africa where Christians have been confronted with the enormous task of bringing the knowledge of Christ to hundreds of millions of those who had not heard of Him. It comes also from the experience of churches in the lands once called Christendom, which see right in their midst whole communities totally out of contact with the gospel. It comes in places where the organized life of churches is unrelated to the real concerns of the community.

Christians are learning to think again of the church in more missionary terms.

It is therefore both a congregation (*ecclesia*) and also an apostolate—a body sent into every continent and island, into every city and village, into every factory, school or office, into every human community.

An Apostolic Ministry

Who were the men who received the commission of our Lord (John 20:21)? The ministry or the church? The answer is that it was both. Christ had chosen them "that they might be with him"—that is, that they might be the congregation gathered around Him—"and that he might send them forth"—that is, that they should be His apostles.

As His apostles, they became "eyewitnesses and ministers of the word" to others (Luke 1:2). This missionary character of the ministry is clearly shown in Paul's words to the Corinthians: "God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:18-20).

The ministry of reconciliation is entrusted to the church for the sake of the world, and also to the ministry for the sake of the church, so that the church may fulfill its ministry to the world.

Thus the ministers—in this case, Paul and Timothy—plead with the congregation to be what they are called to be. Paul describes the life of the ministry—a life of dying in order to live for the sake of the church, as Christ has died in order to give life for the world, and as the live for the world (2 Cor. 5:11-15, 6:1-10).

This was a missionary church—a church moving out into the world.

It is often difficult to be certain whether *we* in Paul's letters refers to himself and his fellow missionaries, or to the whole church.

Paul's doctrine of the ministry shows great flexibility in another sense. He speaks to the Corinthians not only about the ministry which he and his fellow-apostles exercised toward them and about the apostolic ministry which they have to exercise toward the world; he speaks also about the varied ministries which all the members of the congregation have received, and among them—as first in the list—he includes the ministry of apostles (1 Cor. 12:27ff.).

This apostolic ministry is thus also a ministry within the church, one among many. All the members are to use the gifts given to them, fulfilling their ministries.

The ministry as normally understood in our churches has lost the flexibility which Paul's letters show. On the one hand, all ministries are concentrated in the hands of a single person in the congregation; on the other hand, a sharp distinction is made between *clergy* and *laity* due to the professionalizing and institutionalizing of the ministry.

When the church is in the midst of a dynamic society where it is challenged to move constantly into new situations, this restriction of the ministry to a highly-institutionalized professional class makes it impossible for the church to move swiftly and effectively. What is needed is a variety of forms of ministry appropriate to the new situations in which the church has to make its witness.

Ministerial Patterns Hinder Mission

When Paul and his colleagues first preached the gospel in Asia Minor, they entrusted to their first converts the responsibility for ministering in the congregations. The pattern of the apostolic ministry was thus reproduced—the disciples became in turn the ministers.

Thus the new congregations had from the beginning the fullness of life in Christ ministered to them in word and sacraments. They did not have to wait for a generation or more to train up ministers according to a pattern imported from the church in Judea. They could become missionary churches from the beginning.

Modern missions have been unable to follow this pattern because they are dominated by a conception of the ministry as a paid professional class of men having academic and cultural qualifications. As a result, missionary advance by the younger churches has continued to depend in large measure on resources from the original sending churches. The new converts could not be recognized at once as ministers to their own people, and the new ı His temptation experience, Jesus prepared himself for His inistry and identified himself with men in their temptations. ow can the missionary congregation today best minister to its orld? Some answers are given in this article which is adapted om a Division of World Mission and Evangelism study paper.

ongregations could not become at nce the base for new missionary adance.

In the Acts of the Apostles, we ad that disciples who were scattered oroad on account of persecution imediately became the founders of ew Christian communities. Someing comparable to this happens in any parts of the world when Chrisans in secular callings are sent to ve and work in places with no Chrisan congregation. They become apostes of Christ to a new community.

In order that they may fulfill this inistry, and that those to whom they inister may in turn become a living ongregation and the base for further issionary advance, it is necessary at their ministry should be recogzed by the church.

Too often, however, even when ich men have shown what Paul calls he marks of an apostle" by bringg a new congregation to birth, they nnot be ordained because they lack certain educational attainments, or because they are not—and cannot be — the salaried employees of the church.

The rapid progress of education may leave the church without a ministry adequately equipped to serve an important section of the life of the church. Such a situation seems to exist in some parts of Africa.

In East Africa today all the non-Roman churches together have only two African graduates in the ministry. With the best will in the world the seminaries and colleges could not train men to fill the gap in less than a decade. Meanwhile irreparable damage might have been done to the life of the church.

Yet some highly-educated Christian laymen respond to the call of the church to serve as ordained but nonprofessional ministers. Such men could not, normally, take the traditional training in a theological institution and become part of the professional *clergy*. But they could take a kind of training suited to their circumstances and to the needs of those to whom they would be called to minister.

In many parts of the world, Christians are scattered abroad in the diverse occupational, cultural, and community groups. When small groups discover what it means to be a community in Christ, they find a new focus for congregational life, and much of what happens in the traditional congregational program appears irrelevant or of little help to them.

Yet the dominant pattern of ministry tends to keep the pastor so occupied in caring for the normal program of his congregation that he has no time to contribute to the building up of such communities. And we have as yet no way of recognizing and training those who possess special gifts for bringing such groups to birth and ministering to them.

Are the traditional forms of the

ministry sufficiently flexible to serve the purposes of God the Holy Spirit in our time? Is it in accordance with God's will that the ordained ministry should always consist of a body of full-time professional workers?

Some Misunderstandings

With these questions often come misunderstandings. Let us look at some of these before going further.

It is sometimes thought that proposals for a part-time nonprofessional ministry arise simply from a shortage of money or men. Circumstances may sometimes force us to lower our normal standards, but this is a regrettable necessity. It should be accepted only if there is no other way.

True, external circumstances often compel rethinking of traditional patterns. But this does not mean that such rethinking is an unworthy compromise. God uses such things to compel us to face things to which we had been blind. A rethinking of the patterns of the ministry in our time may return us to a more biblical understanding of the nature of the ministry.

Is the traditional pattern of a professional salaried ministry the standard by which all proposals should be judged? No such standard was recognized by biblical writers. Any proposals regarding the forms of the ministry must be judged by the fundamental biblical teaching concerning the calling of the ministry and by their aptness to fulfill this calling in the conditions of missionary work in the changing world.

Do proposals for a part-time ministry imply that there is no further need or place for the work of the full-time professional ministry? On the contrary, it is perfectly plain that the church will always continue to need the full-time service of trained clergy insofar as this can be secured. Also, if any advance in the development of a nonprofessional ministry is made, the work of full-time clergy in training, guiding, and helping such part-time ministers will be indispensable.

And when new forms of ministry have been developed by *lay* Christians, it may well be that the church will have to follow up this pioneering effort by providing full financial support and specialized training to those who will work in these new forms of ministry.

Do proposals for a part-time ministry imply that the training of the ministry is unimportant? No. The calling to the ministry will at all times require the best training available.

This is true also of part-time nonprofessional ministers. They will certainly require training, though the training will be different from the curriculum of a normal theological college. It may have to include large elements of in-service training and have a different theological content. More attention may be given to the theological issues involved in Christian witness to secular culture.

In the Early Church

The New Testament presents a picture of great variety in the forms of the ministry. The urgency of the missionary task is so much in the foreground that the forms of the ministry are determined by the needs of missionary advance. Certainly, the question of fitness for the ministry is asked (1 Tim. 3), and the support of the ministry is also a matter of serious consideration. But it is quite foreign to the New Testament to think of the ministry as a salaried profession for which a particular kind of education is needed.

This becomes especially clear when we consider the missionary work of Paul. He and his companions moved relatively quickly from one place to another. They established congregations, appointed elders or overseers for them after a short time (Acts 14:23; Phil. 1:1) and left them. Certainly Paul remained in contact with them by means of letters, by conference with their elders (Acts 20), and by renewed visits. The regular relationships between the Apostle and the churches, and between the churches themselves, was obviously treated as a matter of great importance.

But the churches from the beginning stood on their own feet, had their own leaders, themselves administered baptism (1 Cor. 1:14), and regularly celebrated the Lord's Supper. And even when Paul intervened, he first tried to get the churches to deal with the matter themselves (2 Cor. 13). It is obvious that these church leaders neither had extensive training nor—as a general rule—r ceived salary.

The fundamental rule that he wh labors in the gospel has a right t hope for reward is recognized fro the beginning. This made possib full-time service for the gospel. B it is clear that this right to hope f reward is subject to the missionar perspective. The main thing is th the greatest possible amount of r sources shoud be made available f missionary work.

In the first centuries we find grea freedom in regard to the questio whether the ministry is a full-tim work, or whether it can be combine with a secular occupation, though th development was in the direction a full-time salaried clergy. Neverthe less, throughout the whole patristi period it is not uncommon to fin the clergy engaged in secular occupa tions, and we find numerous instance of deacons, presbyters, and even bish ops doing secular work. Moreove we find instructions that the younge clergy should earn a living, so th the church may not be burdened an that the poor may be provided fo

Present-day Examples

In the Anglican Church in Hon Kong, thirteen men have been o dained. They will serve as minister in the Chinese church and still retai their secular jobs.

Of these thirteen, eight are school masters with university degrees. Tw of the other five are university gradu ates.

When this auxiliary ministry wa introduced, none of the regular min isters were graduates. Now all th younger full-time ministers are gradu ates, and the number of the full time ministry has grown from fou twenty years ago to seventeen toda

Why was this auxiliary ministr developed? It arose from the need t provide Holy Communion regular in every congregation at the hand of ministers the congregation kne and trusted. The congregations we in some cases large, but the peop were unwilling for laymen to lea the administration.

"This service," they said, "is mos sacred and solemn, no man can b qualified by *his own goodness*, how ever saintly his life, to administer th

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context af Christian love and freedom under the guidance of th Scriptures and the Haly Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publica tion af the General Conference Mennonite Church. Second class postage paid at North Newton, Kan. 67117. Subscriptions, $3.50 per year in the United States an Canada; foreign, $4.00. Editarial and business affices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Bax 347, Newtan, Kan. 6711

cred elements in Christ's name. This ust be reserved for those who have en ordained for the special func- n of priesthood."

The auxiliary clergy have also been le to lead an ordinary parish for a ne, and to enable new small con- egations to have the full sacra- ental life of the church from the ginning. They nurtured them to the int where they may need a full- ne pastor

The auxiliary clergy may go on to ll-time work; one of them is now shop in another diocese. Their in- llectual ability has enabled them to ercise a teaching and preaching min- ry of outstanding importance.

In very many parts of Asia and frica it is normal that one ordained ll-time minister is nominally in arge of from twenty to sixty vil- ge congregations. The reason for is is that there are neither funds r qualified men available to pro- de more. In consequence, the con- egations are without a full ministry ithin their own life; they can share the Lord's Supper only occasion- ly; and they often lack the assur- nce that they are in the fullest sense the word congregations of God. hey think of themselves rather as utstations" of some central "head- arters."

In some parts of India, strenuous forts have been made to train vol- ntary workers to give leadership in e life of the congregations. In one ea of South India, this has led on a decision to ordain some men as inisters with full authority to ad- inister the sacraments.

These men have proved themselves inisters of God. They have been the eans by which others have been ought to Christ. A condition of eir ordination is that they are unan- nously accepted by the congregations which they belong and in which ey minister.

Of the first six chosen, one is a nner, two are drummers, one is a ead-cooly," one a woodcutter, and e a retired elementary teacher. They ere given a period of "in-service" aining for three and a half years, hich included nine ten-day periods corporate study together with much aching and counseling by the full- me minister in charge of the area. he first three were ordained deacons 1959 and are about to be ordained esbyters. They continue to live and earn their living as part of the llage communities.

In the area where they work, the number of village congregations has quadrupled in a period of twelve years. This rapid growth would have been impossible if it had depended upon the finding of additional professional workers. It took place, and is continuing, because the church was willing to recognize and build upon the ministry of those whom the Holy Spirit was manifestly using as apostles, even though they were men of little or no education.

Their ministry has been effective precisely because they are fully part of the congregations in which they minister, and are not separated from them by a social and economic gulf. For the same reason, these congregations are proving to be more securely grounded in the faith than those which have been under the care of professional teachers.

In many parts of the world, especially in Latin America, the rapid expansion of the Pentecostal churches has challenged the older churches to reconsider their assumptions about the professional ministry.

Probably one of the main reasons for the rapid advance of these groups is that they provide for all the members an opportunity to participate directly in the ministry of the church —in worship, testimony, and service. The leadership in ministry is largely voluntary and is trained by means of a sort of in-service apprenticeship. Those who are actually found to have gifts of leadership are given progressively responsible positions and may then be sent by their churches for short courses of training. Normally they only become full-time workers after they have reached maturity.

On account of this very flexible pattern of ministry these groups give to all their members an intense sense of belonging to a fellowship. It is this sense which gives to the Pentecostal churches their powerful appeal to the uprooted workers of the great cities.

In the last two decades, ministry of highly-trained clergy who earn their living in industry and live among the workers, sharing their life as fully as possible, has developed in many countries in the West. The most famous example is that of the "worker priests" in the Roman Catholic Church in France. The French worker-priests were suppressed a few years ago mainly on the grounds that they had become too much identified with left-wing politics. In the view of the church they had lost their priestly character.

Smaller numbers of men are exercising the same kind of ministry in various churches in Germany, England, Scotland, Japan, Switzerland, and the United States. This form of ministry is undertaken when it is realized that a whole section of the community, for example, the manual workers, is completely alienated from the church. The ardent desire of worker-priests is to be identified in Christ's name with Christ's poor.

They recognize that in industrial cities the Christian witness is often so weak and committed laymen so few that it will take many years and much effort before the true Christian presence of the world *laos* of God, priest, and people together, can be established in working-class communities. They, therefore, take the view that the necessary first step is for those who have received the full ministerial training and ordination to be the pioneers in establishing the Christian presence in these communities. This is the opposite approach to the problem from the one illustrated in the previous examples — not the ordination of those who would traditionally be called *laymen*, but the total involvement of clergy.

If the church is to be true to its missionary nature and calling, it cannot continue to tolerate without question anything which hinders the fulfillment of the missionary task. Whether one looks at the great geographical areas which are still without witness to the gospel, or whether one looks at the many human communities in modern urban society in which no effective sign of Christ's redeeming ministry is present, one has to conclude that a recovery of missionary mobility is greatly needed. Can this mobility be recovered while the highly-professionalized pattern of the ministry, which has become traditional, retains its present almost total dominance? The evidence of the Scriptures and of the early fathers encourages us to believe that it is right to raise this question.

The answering of this question will require not only study, but also action. The Archbishop of Canterbury has said of the present subject: "Revolutionary movements in the church have commonly happened not by a collective decision that it would be a good thing for such and such to be done, but by someone making a start and others following."

Responses

In the Right Direction

This article states some very pertinent problems which we are facing in this transition age for the ministry of the twentieth century church.

I felt that it spoke to the feeling that many of us have had in regard to the present structure of the church: that the pattern according to which the church functions in the performance of its mission has become too rigid and inflexible to be effective in communicating its message. As a consequence, certain large sections of society are left untouched. Between these people and the church there exists a barrier which must be broken down before there can be any contact that can result in fruitfulness of communicating a message.

The second part of the article which suggested a part-time nonprofessional ministry, however, with qualified and trained people will appear to many as a radical departure from the way the traditional, institutional church and professional ministry has been operating. In my opinion, it is a step in the right direction. For in this respect we would be laying hold again of a principle that Jesus, the Apostle Paul, and the apostles applied in their missionary efforts. Their main concern was to get through to the people and they adapted themselves to the pattern which best accomplished this.

The missionary church, if it is to accomplish its purpose, must give serious consideration to new kinds of ministry. *Ernest J. Bohn, 1800 S. 13 St., Goshen, Ind. 46526.*

Way to Explode

I have read this article with interest. I believe it has some very valuable suggestions to make with respect to a more effective way of contacting our cultural environment.

Its main thrust seems to be to show a way in which lay members of the church can become more involved in the total task of the church. It is not as radical as some articles and books which have appeared lately which say that the church as it is today is completely irrelevant.

I believe this article presents some positive ways in which the structure of the church can be altered so that it does not destroy the church, but altered in a way that will make it more flexible and successful in reaching people who are not Christian.

The article also includes safeguards. It does not eliminate the full-time professional ministry. It suggests that the part-time nonprofessional ministry be trained by the full-time clergy, and by institutions that could give "attention to the theological issues involved in Christian witness in relation to secular culture."

In the face of the population explosion we need to find a way for the real Church of Jesus Christ to "explode." How to expedite such a plan for new kinds of ministers will take further research and planning; it will also take dedicated Christians who will be willing to be used of God to spread His gospel. *Nobel V. Sack, pastor, Alberta Community Mennonite Church, 18215 S.E. River Rd., Portland 97222.*

Roots in the Lay Ministry

This paper is another reminder that the parish church with all its institutional element is not able to cope with our increasingly mobile and segmented communities.

We, as Mennonites, should not need this reminder. Our roots are in a lay-minister, brotherhood, in mission church. If we do need the reminder, it is because we have adopted a tradition that is not ours, and/or are retreating into our closed cultural shell that unfortunately is our tradition. *John Sprunger, pastor, Church of the Good Samaritans, 964 Holland Rd., Holland, Pa.*

Enlargement for Mission

I believe this article suggests great possibilities and if put into practice would greatly enlarge the field of evangelism and missions.

The professionalized minister has created a gap between himself, the laity, and the unbeliever. I have heard ministers say that the minister is in a class by himself, a lonesome man having little in common with his people. There is real relationship as on goes out to help in the harvest, fi silos, pick corn, do repair wor painting, and plumbing.

On the mission field, as the artic points out, individuals with little no training, who are born again an love the Lord are used of God win souls to Christ. In my own experience in China we had a man wh could neither read nor write, yet h was a man of prayer and a soul winner. While we surely put no premium on ignorance, a man yielded to th Spirit of God can do more for th Lord than one relying only on h training. The disciples of Christ ar a good example. I believe the high premium we have placed on professiona training for the ministry is a discouraging factor for the average layman and untrained individual to d more in the work of reaching the unsaved. *August Ewert, pastor, Bethe Church, Marion, S.D.*

A Tired Ministry

There is an urgent need to evaluat the church and its ministry as church. This certainly involves th minister. The church is expanding it forms of ministry when minister move from the pastoral-preaching ministry into other areas of church-relate service. It seems to me that the articl is riding a tired ministry, when needs to spur the church to accep their responsibility in new kinds o ministry.

Ministers leaving and persons no entering the pastoral-preaching ministry may be an indication that "thi restriction of the ministry to a highl institutionalized professional class" i a problem for ministers.

An urgent concern in local congregations is the study of the leadershi it needs. This will also require a reevaluation of denomination-congregation-minister relationships.

As long as the General Conferenc and district conferences have a proportionately high percentage of ministers in attendance to discuss its work the church may need to question itsel as to how it carries out its ministr and witness.

Ministers discuss this subject wit serious concern and desire discussio of what ordination really means. I an ready for study and action in th church, to have new kinds of minister in the witness of the congregation a Christians. *Harold D. Thieszen, pastor, Buhler (Kan.) Church.*

NEWS

Questions About Russia Answered

x Mennonite editors quizzed the 'ennonite delegation that visited Rusa, Oct. 26 to Nov. 14. Those who ent to Russia were David P. Neufeld, 'innipeg; Frank C. Peters, Kitchener, nt.; and William T. Snyder, Akron, a. Editors who participated in the ail interview were Mahlon M. Hess, issionary Messenger, *Eastern Men-onite Board of Missions and Chari-es Salunga, Pa.; William Regehr,* ospel Tidings, *Evangelical Menno-te Brethren Church, Omaha; May-ard Shelly,* The Mennonite; *Peter B. 'iens,* Der Bote, *Rosthern, Sask.; arold Jantz,* Mennonite Brethren erald, *Winnipeg; and Willard Roth,* outh's Christian Companion, *Scott-ale, Pa.*

ess: *Is the Christian church in Rusa growing in numbers? Is there any fference in growth as between the rthodox and the evangelical church-?*

Snyder: The answer would be an nphatic yes. It is difficult to tell how st it is growing because statistics are ard to come by. I got the impression 1 this visit that the government itself oes not want to publish statistics that dicate the growth in numbers in the nurch. Their program of teaching heism would be discredited.

There is a good deal of grass roots owth, but I doubt if the Baptists, for ample, have any means of recording actly how many people are being dded to church rolls. They still men-on a round figure of 500,000 mem-ers—a figure which both the govern-ent and the Baptists use.

I don't think there is any way of nowing if there is a difference in e growth rate between the Orthodox nd evangelical churches. Certainly, n our visit we couldn't make that oservation. But from my reading in rious books on the religious situa-on in the Soviet Union, I would say at the Baptists are growing faster ecause they are much more evangeli-l. On the other hand, there seems to a strengthened interest in attend-nce at Orthodox services.

Hess: *What can be said regarding e influence of the church and community in society? Does the church have liberty to conduct schools, hospitals, engage in social services?*

Snyder: The influence of the church in the community and society is increasing, although it is principally on an individual basis. The church does not have the liberty to conduct schools and hospitals, or to engage in other social services. One might say in broad terms that the church's liberties are to worship in its church buildings. They may not have many of the expressions which we normally have in North America, such as Sunday schools, welfare-type programs, and various types of social services which we think are an essential part of the Christian witness.

Hess: *Do the churches have any means of outreach witness?*

Regehr: *Are the evangelical Christians able to carry on a ministry of evangelism and Christian nurture?*

Snyder: The only means the church has of any outreach witness is in the regular services. The church people also talk to people individually. Many people are being reached through the Nicodemus route—inquirers come to the church or to individual Christians searching for the truth.

Shelly: *Is the theology of the Russian Baptist church being influenced by contemporary European and American theological currents? Are any of its seminary students studying abroad?*

Peters: I don't think that the Russian Baptist church in its theology is influenced directly by European or American theological currents. As a matter of fact, their worship service moves very much along the line of a devotional sort of pietistic approach. I asked a number of questions of some of the younger men, and I found a good deal of confusion on such subjects, for instance, as eschatology and even in such Baptist doctrines as eternal security. Most of them didn't know where they stood. I analyzed some of the preaching. It was quite allegorical. It was very much rooted in the experiential. Their problem is that they have very few books. I am sure that many of the preachers in the Soviet Union wouldn't be able to name the more-popular theologians.

One man said, "We preach what we learned when we were children. That is all we know."

Six of the Baptist preachers have studied abroad; one of them studied at McMaster University, Hamilton, Ont. His name is Michael Zhidkov. He is now the leader of the Moscow Baptist church since his father died. The other five studied in England at Bristol and in Spurgeons College in London. Now, three of these men are leaders of large Baptist churches in Leningrad, Kiev, and in Moscow.

Shelly: *What is the state of health of religion in Russia? Does the apparent revival of interest in religion have political roots as an indirect way of expressing opposition to the political party in power?*

Peters: I think I am not in a position to answer this question, especially the latter part—the extent to which the interest in religion is a protest against the political party in power. I have already thought of this several times, too, because they get some fine fellows to come to church. I think, in a sense, this is a reaction. They are always told that they may not do this —they have been fed the party line so much—that many of them react and start going to church, the same way some of our people finally react against the church and go away from it.

Snyder: I came away from the Soviet Union feeling that the state of religion in the Soviet Union is as good as can be expected, on the part of both the Mennonites and Baptists. It is clear that the Christian faith is being proclaimed and that people are embracing it. And it is also clear that the government looks on it as something that it must continue to combat. The state of health is not good when one compares it to our churches in the West because it is restricted in so many ways. A younger leadership is emerging in these churches which has borne the full brunt of opposition over the years. There is hope, if not good health, in the state of the church in the Soviet Union.

WIENS: *Are the terms "liberal" and "fundamentalism" used in the Soviet churches? Do they have Bibles?*

PETERS: No, I think that those who are Christians would all consider themselves to be fundamentalists. I don't think that this kind of distinction has any meaning for them, and I don't think they would know how to interpret a question like this. They would, by and large, consider themselves to be very much in one camp. And since most of the brethren are not particularly astute theologically, they really don't grapple with the issues that fundamentalists or liberals would grapple with because these are not crucial issues to them at all.

In answer to the question about Bibles: No, there are not enough Bibles. As a matter of fact, there are some preachers who don't have Bibles. We took them a few Bibles as gifts when we went in for a visit, but this was just a small quantity in comparison to the total need.

JANTZ: *Does the Baptist Church in Russia consider itself a missionary church? And how does it practice this?*

PETERS: I think if this question were asked of the brethren in the Soviet Union they would immediately say that they are a missionary church. They are missionary in idealism, but when they come to the practical aspect they have to implement their missionary interests somewhat differently than we do. Since they are not allowed to go out to proselytize directly in terms of open-air meetings, house-to-house visitation, or setting up a mission station somewhere, they must find other means of doing this. They have their ways of presenting the gospel to outsiders.

I thought one ingenuous approach was the birthday party since this sort of get-together is quite acceptable in their culture. They have elaborate birthday parties to which they invite their non-Christian friends. They will spend some time singing and then move to a sort of testimony meeting. Next they invite someone to explain certain aspects of the Scriptures. In this way, they have quite a meaningful ministry to the outside world. Most of the missionary activities in the Soviet Union seem to be on a man-to-man basis. I think it is fairly effective.

JANTZ: *Does the evangelical church in Russia have a sense of the sovereignty of God, that He is Lord of history and that His church will prevail?*

PETERS: Yes, I think very much so. They love to speak of such passages as "the gates of hell shall not prevail against her." They do feel very keenly that Jesus is Lord of history and that their cause will win out in the end even though it may be by way of the path of suffering.

The Mennonites

WIENS: *Did you notice that our people who have gone through much hardship have been divided because of their church affiliation?*

PETERS: I assume that this question means that homes have been divided because one party has joined the church and another party has not. If the question is to be interpreted that way, I would say that as far as I know this has not happened. I spoke to nine of the church leaders from central Asia and asked them specifically about the conditions of the homes. They said that most of the homes are united. As a matter of fact, even the children are Christians. Our Mennonites are experiencing some very definite answers to prayer. In some instances almost entire families come into the church.

WIENS: *Is it correct that members of the General Conference Church (more correctly called the "church" Mennonites) in Russia are not allowed to come to communion with Baptists?*

PETERS: No, this is not correct. They are allowed to commune within Baptist churches, and, as a matter of fact, they also commune with Mennonite Brethren churches. They have something akin to associate membership. Members of the "church" Mennonites may not become full members of Baptist churches. The issue, of course, is one of baptism. [This question is dealt with more fully in an article written by Peters which will appear in a later issue.]

There seems to be a fairly cordi
relationship between Mennonite Bretl
ren and General Conference Menn
nites, and very often they will hav
one choir together and they will hav
most of their worship services togetl
er. In some cases they have separat
communion services. The "church
Mennonites will have their commu
nion, say, in the morning and th
Mennonite Brethren will have thei
in the afternoon. In other churche
they commune together. I asked th
question specifically of them, and
was told that in the Mennonite Bretl
ren churches they consider th
"church" Mennonites to be welcom
to the communion table. However, i
no case do they merge their membe
ship They always remain Mennonit
Brethren and "church" Mennonite
Even though they worship togethe
they still feel that they are in separat
churches.

SHELLY: *What is the status of th*
relationship with the Mennoni
Church in Russia and the Russia
Baptist church? Have the Mennonite
joined the Russian Baptists? Hav
some Mennonite congregations (
groups) joined or affiliated with th
Russian Baptists and others not?

SNYDER: We estimate there may b
around 40,000 Mennonites in the So
viet Union. That is adult member
Of these, about half are Mennonit
Brethren and the other half "church
Mennonites. Of the 20,000 Menno
nite Brethren, approximately 16,00
are related to the Russian Baptist or
ganization—the All Union Council c
Evangelical Christians—Baptists. Th
other Mennonites are outside th
Council. So it cannot be said th
Mennonites are related to the Counc
only, because there is some indica
tion that a few Mennonite congrega
tions have already taken the step
to register separately with the Cour
cil on Religious Affairs, which over
sees religious organizations.

The Mennonite people who are re
lated to the Council, relate in variou
ways. Some of them actually join Bap
tist congregations and others have a
affiliate relationship. The latter is tru

rticularly of those who have not een baptized by immersion. There is so a much looser relationship where ennonite congregations worship in aptist church buildings as separate ngregations.

SHELLY: *Will the Russian Baptists Russian Mennonites be able to send representative to the Amsterdam ennonite World Conference in July?*

SNYDER: It is not certain whether e Russian Baptists or the Russian ennonites will be able to send a presentative to the World Conference at Amsterdam. The Dutch Mennonites on behalf of the Mennonite orld Conference are inviting a deleation, and it is conjectural whether e invitation will be accepted.

JANTZ: *What are the dominant haracteristics of the spiritual life of ennonite groups visited?*

PETERS: I think one of the dominant characteristics is the strong sense f fellowship which these people have. ince they are quite cut off from the st of society because of their religious convictions and their inability really merge with the society of hich they are a part, they develop a ery strong in-group life.

They do a lot of visiting, and they ertainly share their religious experince rather freely with their brethren nd feel rather close to each other. nother feature was the eagerness for piritual things. When you have people anding for approximately two and ne-half hours just to hear a message, nd doing this time and again, you egin to realize how eager they are hear something of the Word of od.

Many of these people do not have e Scriptures, and some have only ortions thereof. That would mean ey have them in handwritten form. o that about the only way they can et at these spiritual truths is through e medium of Christian fellowship nd church services.

WIENS: *Do the young people come the worship services?*

NEUFELD: In south Russia an ineasing number of young people are oming to the worship service. There ere even some children in the service in which we participated at Baku. The Mennonites told us that many of their young people are coming to services, as well. The Baptist pastor at Baku has six children. I was impressed by the excellent rapport which he had with them.

WIENS: *What are the economic circumstances of the Mennonites? Are they permitted to travel freely?*

NEUFELD: Financially the Mennonites appear to have no problems. We offered them some assistance for their widows and poor, but they refused this assistance, indicating that they were well taken care of. They have ample opportunities to travel. Many Russians use their savings to travel to resort areas, but the Mennonites use this opportunity to visit relatives.

Christian Nurture

HESS: *How do evangelical Christians in Russia nurture their children and youth?*

SNYDER: The Christian nurture of children takes place principally in the home and, of course, in the congregational meetings. We had very long congregational meetings in the Soviet Union, and one of the reasons for this, I think, is that all the church's work has to be done in this one meeting. They have no youth programs as such, but the young people do participate in the services. It is my impression that the parents nurture the children at home. This is particularly true of the Mennonites who seem to have a strong home life and nurture emphasis.

ROTH: *How would you characterize the attitude of the younger generation in the Soviet Union today? Do you sense a differing attitude between those who associate themselves with the Christian community?*

SNYDER: Our visit did not give us enough time to study the younger generation in the Soviet Union. But as we looked at the young people, generally, on the streets and in the public places we observed a difference in dress, and to a certain extent, a tension between them and the older customs of the Russian people.

ROTH: *What indications did you sense of inter-generational tensions?*

SNYDER: The indications of inter-generational tensions were that the younger people in at least one of the areas we visited felt that the church should not be registered with the government. They felt there should be more of a dynamic witness without respect to governmental regulations. This was not a general happening in the various places we visited, but in this one place at least we sensed that some of the push for more freedom is coming from younger people. I think it is true not only in the area of religion but also in the whole culture of the Soviet Union.

ROTH: *What ways would you suggest for American young people to become better acquainted with their youthful counterparts in the Soviet Union?*

SNYDER: I don't think there are many opportunities for young American Christians to become more closely acquainted with their counterparts in the Soviet Union. About the only means would be through a student exchange on the graduate level. This would be a possibility for young men and women, but for the very young —teen-agers, for example—the opportunities are limited.

The Voice of Protest

JANTZ: *Is there any perceptible grappling with revealed religion among the Russian intelligentsia?*

PETERS: It is very difficult for me to answer this question since I would not be able to say that I had any discourse with the Russian intelligentsia. The people with whom we had contact were common folk of the church, many of whom are not particularly well trained. However, we should say there are a goodly number of university people in the church, and these were not always the products of Christian homes. For instance, the Moscow Baptist church has a very famous opera singer in the choir. His background was not that of a Christian home.

SHELLY: *What is the attitude of the Russian Baptists to the independent Baptist groups who have challenged* *the government regulations regarding religion in Tashkent, Kiev, Sokoluk, and other places?*

Peters: These are the non-registered groups, and it is not very clear how many there are. For instance, it was estimated that about 4400 Mennonite Brethren are in unregistered groups. And, of course, the majority of "church" Mennonites are in the non-registered classification since they cannot join Baptist churches, and as yet few of them have registered locally.

However, we are dealing in this question with a specific brand of non-registered churchmen — those that challenge government regulations. I think the attitude of the Russian Baptists is a conciliatory one. They would like to win these independent groups back into the fold, but whether they will be able to do so is uncertain.

These people object to registration because of what registration involves. For instance, a registered church must submit a list of its members to the government, and this these groups refuse to do. These unregistered churches also protest to the government concerning such things as Sunday school and youth work. The organized Russian Baptists have decided that they will not do this. This, of course, puts them in tension with the non-registered groups.

Snyder: I think the Russian Baptist leaders have a wholesome attitude toward those independent Baptist groups that have challenged the government regulations regarding religion. In my opinion, the Russian Baptist leaders are holding open a place for these people should they decide to observe the law. But as long as they have taken a position that will disregard government regulations they cannot come under the Baptist All Union Council whose position is that they will attempt to observe the law.

I sense that the Russian Baptists may appreciate the fact that there are people who are ready to take the risk of dissent. I was pleased to learn that the Baptist leaders are interceding for some of these people who have been put in prison, and they are attempting to work with the government to encourage an understanding treatment. These dissident groups are a real problem for the Soviet government. Though we see the Soviet government as a strong monolithic structure, it has the same problems any government would have when challenged in this way. I think the authorities would prefer to handle these dissidents in other ways than sending them to prison, but in the eyes of the law they are lawbreakers. The law then moves to penalize them. I think this is a situation which is quite similar to the early church, in the period before Constantine when the churches were opposed by government. When they took prophetic stands, they, of course, suffered the consequences.

Shelly: *Have any Mennonites been associated in the independent Baptist groups? Have any Mennonites been involved in the Sunday schools, tract distributions, and open-air meetings by these unofficial religious groups? Have any been sentenced to prison?*

Snyder: There have been some Mennonites who have been inclined toward moving without registration. This number was somewhat larger a few years ago, but the trend on the part of the Mennonites seems to be to register in an attempt to have their corporate witness within the framework of the law. However, there are Mennonites who take the other position and who have been involved in some of these activities which are not permitted by law. It is my impression that some of these Mennonites, along with the independent Baptists, have been sentenced to prison.

Peters: Yes, some of our Mennonite brethren have been associated with the independent Baptist groups, and, as a matter of fact, some of those in prison are Mennonites. I had opportunity to see a list of names of twenty or so that are in prison, and I counted five Mennonite names on that list. Whether they were Mennonite brethren or "church" Mennonites I couldn't say but they were names that would identify them as Mennonites. I understand that one of them was sentenced about a month or two ago to a prison term of four years

Shelly: *What are the various segments of the Russian people sayin about Vietnam: Russian Baptists? Russian Orthodox? Man in the street?*

Snyder: The Russian Baptists ha a congress recently at which a resolution was passed on Vietnam. The tex of this resolution appeared in *Th Mennonite* recently [Letters, Nov. 22] I understand from the Baptist headquarters in Moscow that this statemen was sent to about 800 correspondent in the western world. The statemen simply called for Christians in th West to assist in the withdrawal o troops from Vietnam and to hel bring about peace.

It was my impression that the complexity of the problem is not entirel understood by the Russian Baptists Vietnam was not an agenda item fo us because our purpose in visitin them was rather limited in this initia visit. Perhaps in the future it will b possible to talk on more subjects, nov that we are better acquainted. I hav no knowledge of the Russian Orthodo position or the position of the ma in the street on the Vietnam question

Peters: This is a political question and, as you can well imagine we trie to stay away from all political questions because of the implications. Fo instance, when we had our farewel banquet they read a statement to u concerning Vietnam, encouraging u to join the protesting forces in America. They also published a statemen on Vietnam at their last congress condemning the United States, but saying nothing about North Vietnam, or abou Russian involvement. William Snyde and I discussed this question with on of the Baptist brethren, and he seeme to be quite sincere in feeling that th fault was the United States' entirely He was not willing to accept the fac that maybe the North Vietnamese ha infiltrated into South Vietnam an that the United States was not th aggressor. But I stopped that conversation rather quickly by asking whether this was not the complete counterpart to Hungary. This was the closes we got to a political discussion.

Graham Discusses Evangelism for National Council

vangelism was the theme of a meet-ng held by the National Council of hurches of Christ. And Billy Graham ame to tell the interchurch body how e felt about the subject. He received n attentive hearing.

Meeting in Miami Beach, Fla., in ecember, for the triennial session f its general assembly, the NCCC chose That the World May Know" as the heme for its week-long deliberations. ver 600 delegates from its thirty-our-member denominations attended lus observers, consultants, fraternal elegates, and hundreds of other vis-ors.

No Mennonite church body is in the CCC membership, though two confer-nces sent fraternal delegates.

Graham called for an authoritative nd enthusiastic proclamation of the ospel. He also saw a need for a compassionate social concern" in vangelism.

Some National Council leaders saw e invitation of Graham as the be-inning of a dialogue between people olding opposing views on evange-sm. "The dialogue between the dif-ering poles of evangelism has been o weak for too long," said Gerald . Jud, secretary of evangelism for he United Church of Christ.

He said further that a profitable ialogue must be honest and tough, nd it needs one other element. "In ialogue, the parties must take each ther seriously," he said.

Delegates to the Miami Beach neeting seemed to take Graham quite eriously. The luncheon at which he poke was oversold and an overflow roup of 1000 listened to his words n a public address system in another oom. When he spoke to a small tudy group on evangelism, the room vas packed.

This does not mean that the mass vangelism which Graham represents vas not under attack.

Collin Williams, associate secre-ary of the NCCC division of Chris-ian life and mission, said that mass vangelism has to be replaced by a new evangelism," that will preach epentance for social, as well as per-onal, sins.

He mentioned that more people go to the altar in Mississippi and Alabama in response to mass evangelism than in other parts of the country. But they are not asked "to die to segregation."

In the eighteenth and nineteenth centuries, the old evangelism of the frontier laid stress on individualism. On America's frontier, a convert was asked to give up drinking, gambling, and gun-toting. "Today the sins of prejudice and injustice must be surrendered," said Williams, a former Australian evangelist.

He said that in South Africa, whites need to be converted from attitudes of superiority to the Bantu. "That is the major form sin takes for them today," he said.

The old evangelism may even be used to prevent men from changing their way of life. "All too often today, those who want to reject the claims of the Christian faith calling them to surrender ways of privilege and prejudice which are hurting their neighbors in other ethnic groups and social groups and national groups," said Williams, "use the old evangelism to protect their sub-Christian attitudes."

He saw the old evangelism being supported by people with special interests in this type of effect. "The right-wing alliance in this country with the old evangelism is well known," he said.

In commenting on evangelism, Graham indicated that he was trying to speak in "frankness, candor, and courage."

He expressed his faith as being in the power of the gospel, simply stated. "The gospel has a built-in power," he said, "that accomplishes its own purpose."

Presentation of the gospel should not be complicated and involved. "It must be presented simply without all the trappings we usually learn after conversion," he said.

It was the simple preaching of the gospel by Dwight L. Moody which produced the stimulus for the ecumenical movement of which the NCCC is one expression said Graham. He referred to John R. Mott, sometimes called the father of the ecumenical movement, who had been strongly influenced by Moody.

The gospel message never varies. "The methods and the emphasis may change but the message never changes," Graham said.

He pointed to the social dimensions of the gospel. Talking about the conversion of the Auca Indians of South America who had killed the first missionaries to come to them, he said, "When a man lays down his spear and gives his life to Christ, that's the social gospel at its best."

He declared that the church must be concerned with winning people to Christ and concerned with social action. He put this in terms of a need for two conversions. "We should have two conversions," he said, "from the world to Christ and then with Christ back to the world."

These two experiences should not be separated. "There is a great section of the church that feels these two conversions go hand in hand and I am one of them," he said.

He said that he was often accused of ignoring the social implications of the gospel. He found this criticism unfair. "The statements I make on social problems are sometimes forgotten," he said. He quoted Dan Potter, executive director of the Protestant Council of the City of New York, as saying that during four weeks of the New York crusade, he "had attacked every social problem more fearlessly than any minister of the city."

In evaluating the Berlin World Congress on Evangelism, of which he was honorary chairman, he said, "If the Berlin congress had any failures, it was in the fact that there was not enough of the social dimension in it."

Asked about Graham's evangelism, Collin Williams said he felt the evangelist did some very good things. Among these he cited Graham's refusal to speak to segregated audiences. But he felt that Graham does not go far enough in relating individual change of heart to change "of our attitudes to the world around us."

Graham did indicate his suspicion

about several ways in which concern for the world was expressed in certain approaches to evangelism.

While the gospel can be stated in new terms, this may not always be helpful. "We can capture it in new terminology, but I'm not happy about it. It is harder."

In this he was supported by Lesslie Newbigin, bishop of the Church of South India, who led the Bible-study sessions at the NCCC assembly. He said he found the biblical "language no more or less mythological than when we talk psychology, economics, or politics."

Of those who call for the church to identify with the people of the world in order to convert them, Graham said, "You don't have to become a beatnik to convert a beatnik."

He said that he suspected that the current attitude of the church at the present time was one of "worldlier than thou."

How the world sees the church is indeed important agreed Harvey Cox, associate professor of church and society at Harvard Divinity School, who was interviewed during the assembly. He said that people are more interested in how the church acts than in what it says.

"There are a lot of people whose understanding of the church will be influenced by what it says about Vietnam," he said.

Graham's presence at the NCCC assembly may have tended to polarize the discussion of evangelism, making two ideas about evangelism seem as opposites. Graham alluded to this as a way of looking at evangelism. "We say we have two extremes," he said. On one side are those who say "You must be born again" but do not talk about social concern. On the other side he saw those who talked about "love and social concern," but "the love of God isn't there."

He alluded to the fact that the extremes were less real than sometimes thought. He praised a World Council of Churches' study on the meaning of the word "conversion" as "one of the finest things I've ever read on conversion."

For his part, Cox felt that it was "unprofitable to single out for criticism a particular person doing a particular form of evangelism."

The most important word for our society is "hope," said Cox. "God does have things in mind for our world." People can change as well as racial situations and international politics. The clear announcement of this real hope for individuals and society is needed, he said.

"The churches are far from united on this issue," said R. H. Edwin Espy, general secretary of the NCCC, when he discussed in his report the meaning and practice of evangelism. It seemed like a good summary.

"It will be noted," he said, "that in this report, which is focused on the mission of the church, the word evangelism has not been defined."

He concluded by asking, "What do the churches mean by evangelism and how do they intend to make it effective in our time?"

Attending the assembly sessions as fraternal delegates of the General Conference Mennonite Church were E. Stanley Bohn, Newton, Kan., and Earl Eymann, Reedley, Cal. Arnold Cressman, Scottdale, Pa., was the delegate for the Mennonite Church.

Charters for Amsterdam

Four charter-flight dates to the Mennonite World Conference at Amsterdam have been confirmed by Mennonite Central Committee. The flight dates are as follows:

June 27, leaving New York, and returning to New York, July 30.

July 17, leaving New York, returning to New York, July 31.

July 19, leaving New York, returning from Amsterdam Aug. 26. This is almost six weeks.

July 19, leaving New York, returning to New York, Aug. 11.

The Mennonite Central Committee is providing this service at the request of the church conferences and organizations. These charters, however, must be filled if they are to materialize. If they are not filled, other means of transportation will have to be secured.

Applications and an initial paymen of $50 should be made as soon as possible. The second payment is due Jan 10, at which time additional funds have been requested by the airlines The final payment is due Apr. 13.

The total price is being set at $295 After the flight has been completed the funds remaining will be allocated equally among all of those who participated in the flight. So it is possible that this cost will be brought down to a somewhat smaller amount.

In order for the Mennonite Centra Committee to provide this service to you, two things are required in addition to the payment. First, charter members must return on the same charter. Second, when a deposit is made the Civil Aeronautics Board requires a membership list from your own congregation. This may be in your yearbook or your annual report but your name should be listed as a member Send applications to World Conference Charter, MCC, Akron, Pa. 17501

Arrangement can be made to tie in with the regular tours that have been scheduled in conjunction with the World Conference, or your own special tour can be made up.

Words and Deeds

Seattle has a new Mennonite fellowship. It was organized on Dec. 4 and will meet again on Jan. 2 at 7:30 P.M. at the home of Archie Faul, 2039 S 210 St., Seattle. Secretary of the group is Mrs. Darryl Graber, 27519 - 117 St SE, Kent, Wash.

Orville L. Voth will be inaugurated as president of Bethel College on Sunday, Feb. 5. Principal speaker for the day will be Gordon D. Kaufman Harvard Divinity School.

The Lutheran Church of Schleswig-Holstein in West Germany has voted to admit women to the full-time ministry. It thus becomes the nineteenth of the twenty-seven churches in the German Evangelical Church to permi ordination of women. At the presen time, there are about five hundred and twenty ordained women pastors within these German churches, which include Lutheran, Reformed, and United church bodies.

Brokenness Grieves Christ Mennonite Brethren Meet

The Mennonite Brethren Church is nterested in further fellowship and tudy with other Mennonite groups, especially the Old Mennonite Church and the General Conference Mennonite Church, the two largest Mennonite bodies in North America.

This was one of the resolutions passed at the Mennonite Brethren riennial session at Corn, Okla., in November. The resolution went on to say that the Mennonite Brethren Church is not yet interested in pursuing merger talks with other Mennonite groups.

The motion from the convention loor approved the letter written by he Board of Reference and Counsel n December 1965 to these two respective Mennonite groups. The letter also stated that "we share the conviction that inadequate and broken expression of Christian love must grieve our Lord." This statement refers to the existence of many Mennonite groups which live in close proximity to one another in North America and other parts of the world.

It was also mentioned that cooperation should be continued with other evangelical groups, with whom the Mennonite Brethren have a great deal n common.

In other action, the General Conference of Mennonite Brethren Churches voted to merge its Board of Missions and Board of Welfare.

This action was taken to integrate missions and welfare for a more effective church outreach. The Board of Missions has been concerned with evangelism and church planning and the Board of Welfare with relief and services.

The recommendation adopted by the 450 delegates stated: "The Mennonite Brethren Church believes that the proclamation of the gospel is the primary task of the church. The gospel is intended to meet the total needs of man—spiritual, social, material. The merger of the two boards represents the conviction that the proclamation of the gospel and welfare ought to be integrated since Christ and the early church were concerned with a total ministry."

The merged board will be known as the Board of Missions and Services. The board will have fifteen members.

A budget of $1,169,956 for 1967 for its overseas missions and services program was then adopted.

This is the largest missions and services budget in the 106-year history of the Mennonite Brethren Church. Funds will be voluntarily contributed by the 220 local congregations in the United States and Canada.

Nearly 90 percent of the funds will be used in partnership with its 900 national churches and centers of work overseas. Funds will be used in evangelism, church building, medical work, literature, radio, education, and relief. The church has 224 missionaries and 154 short-term service workers.

The conference accepted into its missions-and-services program work among animistic Indians in Panama living along jungle rivers west of the United States Canal Zone. Panama becomes the twelfth overseas country in which the Mennonite Brethren Church is working.

Mennonite Brethren supported their work at home and abroad with an average contribution of $175 during the past year. A total of $5,233,134 was contributed last year.

Per member contribution was $144 in 1963 and $159 in 1964. Membership reached 29,888 at the end of 1965. Membership increased by 1348 during the past three years which is 4.7 percent growth.

Words and Deeds

Frank H. Epp, Winnipeg, editor of the *Canadian Mennonite* was featured in a debate-interview on the Vietnam war in the Toronto *Star* on Nov. 19. Taking the opposing view was Harold Collins, a Christian and Missionary Alliance minister. The two men also appeared on a television program on Nov. 27.

The Kansas Foundation for Private Colleges, of which Bethel College is a member, has received a $30,000 grant from the Santa Fe Foundation to be distributed among twenty privately-supported colleges in the state.

CHURCH RECORD

Calendar

General

July 23 - 30, 1967 — Mennonite World Conference, Amsterdam.

Aug. 10 - 16, 1968 — Henderson, Neb., General Conference.

Central

Jan. 9—Bluffton (Ohio) College, theater seminar.

Baptisms

Comins (Mich.) Church, Dec. 11: Dan Stemple.

Marriages

Robert Brunk, West Liberty Church, Windom, Kan., and *Nancy Buller*, Inman (Kan.) Church, on Dec. 9.

Gary Gerhard Epp, First Church, Hutchinson, Kan., and *Janet La Raye Franz*, Menno Church, Ritzville, Wash., on Nov. 26.

Ron Schroeder, Alexanderwohl Church, Goessel, Kan., and *LaVonne Widmer*, Zion Church, Woodburn, Ore., on Dec. 22.

Marlin Guhr, Tabor Church, Newton, Kan., and *Paula Alley*, Belmont Church of Christ, Indianapolis, Ind., on Dec. 10.

Herb Schroeder, Jr., Tabor Church, Newton, Kan., and *Elaine Kroeker*, Bethesda Church, Henderson, Neb., on Nov. 25.

Deaths

Anatol Kirukhantsev, forty-one-year-old pastor of the Leningrad Baptist Church, died of a heart attack Nov. 26. He was a member of the Soviet Baptist delegations which visited North American Mennonites in 1964 and 1965. He was a member of the presidium of the All-Union Council and of the executive committee of the Baptist World Alliance.

Mrs. Jacob W. Kleinsasser, Hutterthal Church, Freeman, S.D., was born Mar. 9, 1884, and died Dec. 2.

Sally M. McIntire, Comins (Mich.) Church, was born Dec. 5, 1874, and died Dec. 6. She was the oldest member of the congregation.

LETTERS

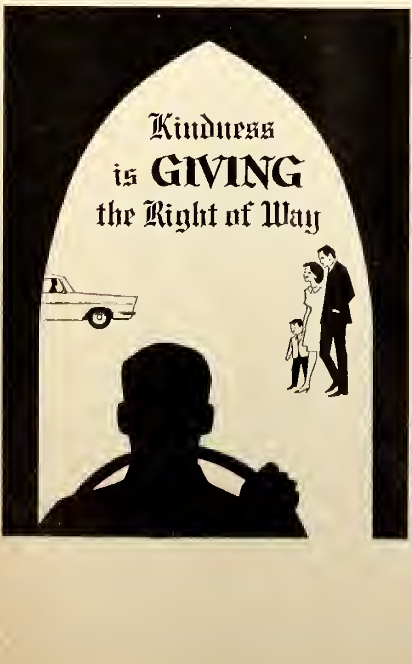
Anton C. Schmidt, Bergthal Church, Pawnee Rock, Kan., was born Sept. 27, 1898, and died Dec. 9.

Frank Thimm, Beatrice (Neb.) Church, was born May 4, 1880, and died Dec. 2.

Harry J. Waltner, Salem Church, Freeman, S.D., was born Oct. 25, 1903, and died Dec. 4.

New Addresses

Joel Becker, 100 West Bridge Ave., Flandreau, S.D. 57028 [103]
Jose Castanon, 2622 Deerford, Lakewood, Calif. 90712 [253]
Alma Courtice, Rt. 3, Bowmanville, Ont. [174]
I. J. Dick, Box 192, North Newton, Kan. 67117 [82]
Isaac P. Dyck, 31950 Beech Ave., Clearbrook, B.C. [134]
Minnie M. Horsch, 12361 Fourth St., Space 52, Yucaipa, Calif. 92399 [57]
Robert Miller, 337 Cornell Ave., Bonner Springs, Kan. 66012 [170]
A. J. Neuenschwander, 3149 Sunset Hill Dr., West Covina, Calif. 91791 [181]
Allen Richard Nickel, 1617 N. 7 St., Springfield, Ill. 62702 [99]
David Regehr, 1819D Orchard Place, Urbana, Ill. 61801 [274]



Call for Mission Nurses

To the Editor: I am enclosing a clipping in the *A.M.A. News* [Nov. 28] concerning the need of more workers in the field of medicine. I think the challenge of Christian missions is just as valid today as it was any time in history. The need of workers in the ministry of health and healing here in the United States is a matter of grave concern.

It is true, a girl can work in the factory and without special training earn almost as much or more as a trained nurse. Do our young women, and older also, know that a year of training plus a limited time of practical training will give them a license as a practical nurse, and thus an opportunity to serve which is comparable to that of a registered nurse?

Nor is the need for women only. Male nurses and attendants can render invaluable service in our institutions.

"Whom shall I send." What is the church to do about it? *H. E. Dester, 104 E. Water St., Berne, Ind. 46711.*

The clipping referred to above is reproduced below.

Manpower Need: U.S. Public Health Service Surgeon General William Stewart said the nation's hospitals need 20 percent more professional and technical workers. His statement accompanied a PHS-American Hospital Assn. report showing that more than 80,000 additional nurses and 40,000 practical nurses are needed, along with 50,000 aides in general hospitals, 30,000 in psychiatric institutions, 9000 medical technologists, 7000 social workers, and 4000 physical therapists, X-ray technologists, and surgical technologists.

Parades

To the Editor: For one, who like many others, has been tired of hearing and reading about Vietnam, peace, and war, I was surprised to find myself compelled to write the following poem. My reasons for writing it were several: First, although our young people (and adults) are not always perfect, I feel we should encourage their idealism even though their methods may not always suit our way of thinking and acting. Second, I feel we should love our country and be patriotic, but patriotism can best be shown and nurtured by standing up for what we believe. *Helen Coon, Box 217, Moundridge, Kan. 67107.*

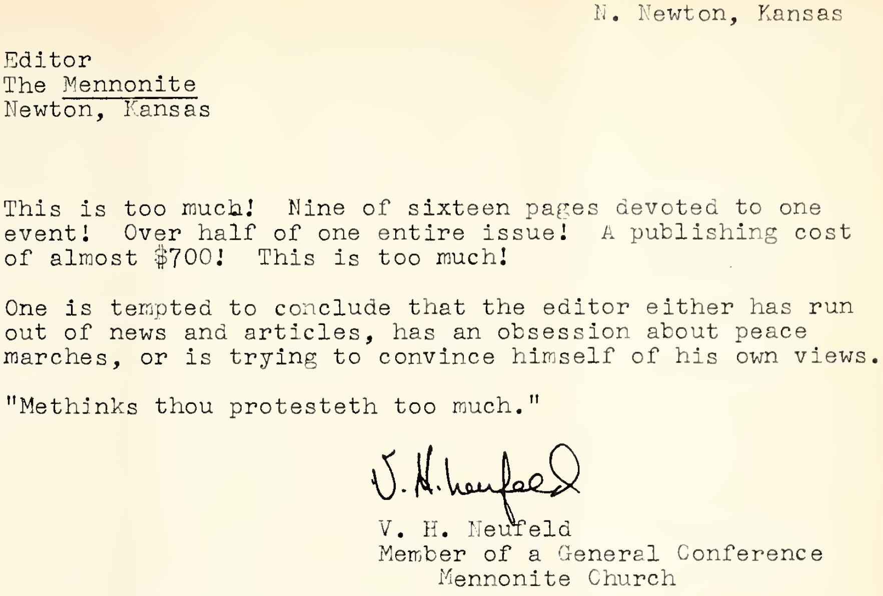
Men march down the street
Toting guns
And they're brave,
Floats glide down the street
Graced with queens
And we wave,
Bands march down the street
Tooting horns
And we clap,
Youth walks down the street
Seeking peace
And we slap.

A Peace Message

Following is an excerpt from a longer letter reviewing the Bethel College peace walk. It covered many of the points treated in our Dec. 13 report.

Instead of risking an uproar and possible brutal encounter, the group on the advice of some faculty members and others changed the plan to walk just over the campus to the North Newton post office with their letters. I think that was a wise choice. This proved at the same time a peace message. The writer himself took part in this walk. A large group of younger people stood and watched the start. At first some jeered but only for a moment. When they noticed the serious atmosphere the jeering ended.

The purpose was accomplished, I believe. Not only the neighborhood press but also radio and television of the surrounding neighborhood took up the refrain. Our whole country would profit by a real repentance. If the Christian way of thinking and living is worth anything, it should express itself courageously, but in wisdom and love. *Gerhard Friesen, 700 East Broadway, Newton, Kan. 67114.*



N. Newton, Kansas

Editor
The Mennonite
Newton, Kansas

This is too much! Nine of sixteen pages devoted to one event! Over half of one entire issue! A publishing cost of almost $700! This is too much!

One is tempted to conclude that the editor either has run out of news and articles, has an obsession about peace marches, or is trying to convince himself of his own views.

"Methinks thou protesteth too much."

V. H. Neufeld

V. H. Neufeld
Member of a General Conference
Mennonite Church

Comment on "Peace Walk Baffles Peace Church," Dec. 13.

chool Honored by Students

o THE EDITOR: The Dec. 13 issue of *he Mennonite* is beside me, its entire ontents read. I feel sick with shame nd remorse. "Peace Walk Baffles eace Church" laid my heart miserbly bare.

In my sixty-four years I have talked, rresponded, and argued considerably gainst war and for racial justice. But at's the extent of it. Here comes a oup of young men and women oosing to put into action what has een poured forth from our Mennote pulpits and institutional pep meetgs all these years. And we are caught -frightened, paralyzed, or enraged.

As I analyze my heart it tells me I n a coward. Contemplating this deiled and, in my opinion, fair acount of what happened as this plan rogressed, I get no comfort for mylf in detecting errors in either the otivation, the planning, or the execuon of the Repentance Walk. There ere none, in my judgment. The rerettable thing is that what could have een a dynamic expression in real disipleship, drawing with it the underanding and support of the larger Iennonite Church body, turned inead into cutting itself off and isoting those who gave themselves for at purpose.

As you say in your editorial, "Our oung people have responded to what e have been preaching for generaons." How does their demonstration ake us look?

I earnestly pray that the agony and urt engendered by this experience ill pry deeply into our consciences nd come forth in repentance and reewal in the Mennonite Church, called peace church. Bethel College has ot suffered dishonor. Our college's onor has been enhanced by the qualty of this group of students. *Mrs. D. P. Ewert, Hillsboro, Kan. 67063.*

American Epiphany

o THE EDITOR: Following is my peronal adaptation of Luke 2:8-14.

Now there were in the country of Vietnam, farmers out in the field harvesting their crops of rice, when suddenly there appeared before them an angel of the Lord, and the splendor of a bomb shown round them. Many were struck dead, but the angel said to the survivors, "Do not be afraid; there is great joy coming to the whole people. Today in the country of Vietnam a deliverer has arrived—the U.S. Army. And this is your sign: you will find the communist oppressors killed, their homes bombed, and their babies wrapped in rags lying in the streets." All at once there was with the angel a great company of U.S. troops singing the praises of Democracy: "Glory to Democracy,/ And peace for men on whom his favor rests." *Elvera Goering, Women's Residence Hall, North Newton, Kan.*

Method of Witness

TO THE EDITOR: In the Nov. 1 issue I received yesterday, one article struck me. I was somewhat disturbed over the bland assertion of Loren Lind about ". . . men who will not fight . . . filing quietly into 1-W, voluntary service, or Pax like monks into a monastery." Though there may be legitimate criticism of the comparative ease of the process, the aforementioned statement irresponsibly disregards a good deal of spiritual and mental agonizing by the young men of our church in trying to serve Christ best under existing circumstances.

If the above quite positive approaches are not adequate to wake our nation out of its lethal lethargy, why does he opt for a kind of "civil disobedience," since seemingly repudiated by the voting public and the government he wants to "trouble," and most likely a method doomed to ineffectiveness? "More deeds and less talk" *are* needed in the Mennonite church's action, in Vietnam and throughout the world. Where is his "less talk" if he chooses the noisy civil disobedience of the type he cites? One must be careful about jumping on the screaming bandwagons of the picket lines if his aim is to prick the conscience of a government that has long since seemingly given up trying to sort the sincere demonstrators from the troublemakers.

Thus, one must question if strong courage and careful insight point our witness to the sensational and the news headline grabbers. Meanwhile, care should be taken in offering a blanket criticism of the 1-W consistently and conscientiously doing his duty; a voluntary service man counseling juvenile delinquents; and the Paxman teaching a poor man how to raise rabbits. *Randolph J. Krehbiel, CCSA, Commune M'chira, par Châteaudun du Rhumel, dept. Constantine, Algeria.*

About Letter Writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

INDEX

AUTHOR

Anderson, Margaret J., His own boss, 14
Anderson, Phillip A., Healing for the troubled, 122
Beachy, Alvin J., The moral bankruptcy of America's policy, 52
Beck, Carl C., Believers in Japan, 254; Korean softens up in Japan, 483; Koreans talk reconciliation, 175
Beechy, Atlee, The church—people who care, 562; editorial, 392; Meeting Vietnam needs, 552; Relief work hard in Vietnam, 319; Relief workers face Vietnam peril, 465; Vietnam has five needs, 518; Vietnamese caught in power squeeze, 241
Bender, Don, Deep unrest in Atlanta, 665
Bertsche, James, Grace in the forest, 138
Bixler, Phyllis, To the Quaker who burned himself in protest of war (poem), 350
Black, Harold G., He believed in prayer, 453
Bohn, E. Stanley, Black power and nonviolence, 557; The cruelty of those who refuse to witness, 225; Fair housing bill lingers, 582; A hard look in the Vietnam mirror, 658; Letters can witness to lawmakers, 384, 401; Prayer for Vietnam, 617; Report on visit to Washington, 502; You can do something about Vietnam, 67
Bohn, Ernest J., Response to new kinds of ministers, 790
Bowman, Ann, I followed volunteers around, 86
Brandt, Catharine, Football shake-up, 541
Brogan, Wesley G., Mentally retarded can go camping, 412
Brokering, Herbert F., The body broken, 234; Hope on hopeless hill (poem), 732
Brow, Robert, Is this what Paul told the press? 514
Brown, Roland P., From the hills and from the plains, 301
Buhalo, Sylvia Gross, The sign of Joseph, 410
Buhr, Martin, Mulberry tart, 589
Burrell, Curtis, Response to black power, 620
Carlson, Paul R., A kinship of suffering, 154
Chapin, Barhara, Yet everywhere exists abundance, 270
Claassen, Sara Ann, Montevideo school trains 34, 321
Cobh, Charlie, Standard procedure (poem), 90
Coleridge, Mary Elizabeth, I saw a stable (poem), 770
Derksen, Peter, Unity of the body of Christ, 667
Dettweiler, Guenther, America through European eyes, 717
Dick, Arthur D., We call you to the ministry, 18
Dick, LaVernae J., Freedom for a communist, 316; Truth for a ham sandwich, 525
Dirks, Marvin J., Jr., Servanthood 67, 718; Test your youth group, 181
Dirks, Victor A., Don't run away, 74; Guns (poem), 683; Lutheran youth press peace stand, 694
Donne, John, We think that paradise (poem), 773
Drescher, John M., Editorial, 736; Evangelism includes word and deed, 711; Evangelism needs television, 776; Unity and love found in evangelism, 725
Dueck, Agnes, A week in Japan, 557
Duerksen, Christena, Editorial, 440
Duerksen, Ruth King, Thirsty ground (poem), 407
Dyck, C. J., Response to Protestantism—dead or alive?, 645
Dyck, Gordon and Wilfred Unruh, Editorial, 476
Dycus, Webb, Resurrection (poem), 244
Eby, Omar, Editorial, 48
Ediger, Peter J., Questions, 242
Eliot, T. S., Men have left God (poem), 771; There shall always be the church (poem), 774
Ellzey, W. Clark, When are you ready for marriage? 389
Engh, Jeri, Boys in trouble, 495; In Denver to serve their country, 148
Engh, Rohn and Jeri, An interview with James Farmer, 100
Ens, Carl, Ye men of Menno, 435
Entz, Louise, Autumn (poem), 639
Epp, Aaron J, We call you to the ministry, 20
Epp, Frank H., Balance in Indonesia upset, 678; Healing amid the sounds of war, 616; Japan's pacifism is under fire, 240; One-tenth of Japan lives in Tokyo, 288; Response to church papers in need of truth, 629; War compounds problems in Vietnam, 550
Erickson, In the dark, 246, 454, 511, 591
Esau, John A., The age gap in the church, 706; We call you to the ministry, 20
Esau, Truman G., and Jane C. Lowell, Self-love isn't inherited, 118
Everson, Grace Pearson, I found the hands of God, 564
Ewert, August, Response to new kinds of ministers, 790
Ewert, Baerbel, America through European eyes, 718
Falk, Peter, Return from terror, 253
Fast, Aganetha, A member of the family, 745; Put yourself in the mind of Christ, 93
Fiske, Edward B., Sunday school fights for survival, 533
Franz, Jolene, Volunteer finds work a witness of God, 256
Friesen, Ivan D., He's one of us, 231
Friesen, William L., Editorial, 456
Friesen, William L., and Lester E. Janzen, Last witness to faith, 676
Gerber, Esther Hilty, The music machine, 478
Gerhardt, Paul, Hymn for summer (poem), 481
Gering, Walter, The church takes to the road, 2; We call you to the ministry, 18
Goering, Paul L., Not peace but a sword, 780
Gormly, Walter, Americans can't name Vietnam enemy, 448; Hanoi's cease-fire ignored in press, 258; Poor news reports do harm, 598; Will man survive? 113
Graber, Archie, Congo rebels receive aid, 665; Congo refugees receive food, 414; Editorial, 492
Graber, Cecil, Mexicans cultivate new crops, 26
Graber, O'Ray, Why do Christians help each other? 428
Graher, Richard F., Animal distribution, 293; Cattle to Paraguay, 44; Consistent Christian living, 653; Ethics in business, 228; Freedom, democracy, or communism in Vietnam, 133; Men look at penal system, 372; Sideline Christianity, 587; Unruhs' return to Paraguay, 734
Guthrie, Ellis G., Fathers and sons on a two-way street, 426; The meaning of a kiss, 45
Hamm, Tom C., 4:20 on his dial, 489
Harbaugh, Dave, Christmas weak, 782
Harder, Milton J., We went to Kansas City, 420
Harding, Vincent, Our crisis of Obedience, 109
Heber, Reginald, O thou, whose infant feet (poem), 771
Hess, Mahlon H., The evangelical church of Vietnam, 60
Hiebert, David, The citizen's prayer, 390
Hildebrand, Shirley, Taiwan mission spurred by conference plan, 447
Hill, Dave, Poet prince of protestants, 134
Hilty, Hiram, Life for the Cuban people is drab, 209
Hilty, Sue, A volunteer's meditation, 263
Hoekema, Alle, America through European eyes, 717
Hofstetter, Lyman, We call you to the ministry, 18
Hostetter, Robert D., Review (poem), 686
Hoyt, Robert G., Church papers in need of truth, 626
Isaac, Anna, The cotton wedding gowns, 406
Janzen, Heinz, Editorial, 16, 528,
Janzen, Lester E., Editorial, 424
Janzen, Lester E., and William L. Friesen, Last witness to faith, 676
Janzen, Waldemar, Editorial, 168
Jantz, Harold, Fractured profile of Vietnam, 175
Jantz, Sylvia, Soliloquy of a pastor's wife (poem), 5
Juhnke, Bill, Jr., What am I doing here? 510
Jurgenson, Barbara, High noon in heaven, 575
Johnson, Evelyn, The story of a nun, 277, 294
Jones, Tracey K., Jr., Closer to Jesus Christ, 250
Jordan, Jan, Why I missed my graduation, 356
Kaiser, Ward L., Behind the paper curtain, 606; How to grow old, 558; Personal faith for a public life, 310
Kauffman, Ivan J., Report of God's demise found premature, 287
Kaufman, Don, Comments on Indonesia, 679
Keeney, William, The right of dissent, 349
Keidel, Levi, Church growth for the Congo, 578; Response to Doorway of words, 611
Keim, Ray, Community homes aid in treatment of mentally ill, 111
Kensill, Frank, Seventh heaven, 700
King, Martin Luther, Jr., Bread at midnight, 754
Klaassen, Walter, When the student comes home, 266
Klassen, William, Editorial, 544
Klotz, Laverne, Pizza wagon, 685
Knipschield, Don, The class that wouldn't talk, 580
Knubel, Alice B., Editorial, 688
Kornelsen, Helen, Bible schools in India, 519
Krabill, Willard S., Soul sick and war weary, 50
Kraus, Norman, Gandhi's shadow fades in India, 582
Kraybill, Paul N., The Eastern Mennonite Board, 61
Krehbiel, Christian, Pioneer Mennonite school, 612
Krehbiel, Evelyn, Under a bitter green canopy, 373
Krehbiel, Ronald, Response to Protestantism—dead or alive? 645
Kretzschmer, Ray H., A mission for your hometown, 346
Kuiper, Frits, They found a home in Brazil, 77
Laemmlen, Frank and Anne, We found Africa, 325
Lamb, Elizabeth Searle, Plea (poem), 532
Landis, Marietta, Student contacts, 557
Lantz, David Livingston, Mission of the seed (poem), 286
Latourette, Kenneth Scott, A nation and its Bible, 458
Laubach, Frank C., Doorway of words, 610
Leeflang, Marco, Everyman's church, 173
Lind, Loren, Vietnam—more deeds, less talk, 669
Little, Roosevelt, Dark, 30
Longacre, Paul, Too many natives, 599
Lowell, Jane C., and Truman G. Esau, Self-love isn't inherited, 118
MacNeill, Garin, You wouldn't want me, 261
Malagar, P. J., Churches in India talk of peace, 380
Martens, William, Schooldays in Nigeria, 527
Marty, Martin E., Treasures for the revolution, 738
MeMorris, Luyresse, Help, 31
Merk, Denuis, Vietnam (poem), 182
Metzler, Edgar, Editorial, 72
Miller, Clara Hooker, Farewell repeated (poem), 141
Miller, William Robert, Folk mu sic today, 472
Million, Elmer G., Why is it s hard to find teachers? 170
Mistral, Gabriela, The teacher prayer, 549
Morrow, Sara Sprott, A real stea 166
Neale, John Mason, The pains hell (poem), 774
Nelson, Wesley W., Miracles, 62
Neufeld, Anne, Judas, (poem), 22
Neufeld, David, The shock of se ing young bodies dead, 279
Neufeld, David P., Trees give peac witness in Canada, 382
Neufeld, Ernest W., Center serv city center, 467; Responsibility the press, 637
Neufer, L. Paul, Your sex feeling can fool you, 508
Nickel, Arnold, Editorial, 560
Nofsinger, Gerald, Editorial, 640
Pannabecker, S. F., Its spirit live on, 614; New day of witness, 54
Pauls, Janice Reusser, Go where th people are, 333
Peachey, Paul, America's hour truth in Vietnam, 64; Vietnar calender, 57
Pearson, Phyllis, The good innkeep er, 530
Perly, Arlene, As Anne is remem bered, 751
Peters, Alan, Many parts of th body of Christ, 187
Peters, Frank C., The faith tha works, 362; Russian church seek unity, 778; Three visit Sovie Union, 713
Peters, John R., Paraguay finishe harvest, 468
Quarles, Francis, Thou art the pil grim's path (poem), 772
Raid, Howard, When a new min ister meets old traditions, 394
Rains, Dorothy Best, Live with stranger, 573
Randenbush, Holmes H. J., M daughter and I climbed a moun tain, 21
Ratzlaff, Ruth, New lights for Kor ba, 35
Regier, Arnold J., A helping han is not enough, 480
Regier, Mrs. Harold, Service i Gulfport, 293
Rem, Jaap, Europe's volunteers, 22
Rempel, Wendell, Role of pasto studied, 728
Rich, Elaine Sommers, Duplicat the spirit, 521
Rich, William, We can survive, 49
Robbins, Jhan and June, Teen-ag suicide, 436
Rose, Stephen C., Protestantism— dead or alive? 642
Rupp, Anne Neufeld, Psalm 2— exodus from Russia, 708
Sack, Nobel V., Response to new kinds of ministers, 790
Savacool, Harry M., South Africa's exiled chief, 674
Schepperle, George, America through European eyes, 717
Schrag, Robert M., China needs more understanding, 273
Schroeder, Peter, Full-time Christian laymen, 44
Schwartz, Emma, Fair exchange (poem), 125; To make love grow (poem), 462
Shelly, Jay M., We call you to the ministry, 18
Shutt, Joyce Musselman, The Easter egg, 247
Sprunger, Frederic, Hymns or tongues? 388
Sprunger, John, Response to new kinds of ministers, 790
Stackley, Muriel Thiessen, Monologue for any Friday (poem), 246; Tightrope walker (poem), 654
Stoesz, Edgar, More poor still with us, 106
Stolzfus, Victor, Who are the Vietnam objectors? 460
Stringfellow, William, The celebration of God's presence, 396; Difference between gospel and religion, 517; Editorial, 720; Idol or sacrament, 189; Jews and Negroes clash, 567; A style of witness, 463; The unpopularity of Jesus, 638
Studer, Gerald C., War of amazing love, 723
Suderman, Judy, Friendship, 542

llivan, William J., It began with a church supper, 269
vartz, H. L., Jordan work is changing, 417
vomley, John M., Jr., Editorial, 752
akaoka, Kunio, Editorial, 704
hieszen, Harold, Response to new kinds of ministers, 790
ournier, Paul, Conflicts in marriage, 298
royer, Lotus E., Response to church papers in need of truth, 629
rueblood, D. Elton, An open door for the church, 218
nger, Arthur, Anne Frank of Amsterdam, 748
nrau, Ruth (translator), Hymn for summer (poem), 481
nrau, William G., Does the Bible teach abstinence? 330; We call you to the ministry, 19
nruh, Verney, Called to be saints, 442; A church grows in Japan, 284
nruh, W. F., Authority of the Bible, 731
nruh, Wilfred J., Editorial, 328
nruh, Wilfred, and Gordon Dyck, Editorial, 476
igil, Eunice M., Atomic lullaby (poem), 490
ogt, Reinhard H., Response to Protestantism—dead or alive? 645
oth, Lawrence, We call you to the ministry, 19
oth, Mrs. Leland, Korean boys repair trail, 681
Vandick, William D., One fine day, 30
Vedel, Theodore O.. The wonder of the incarnation, 784
Venger, H. David, I was a guinea pig, 47
Veber, Helen, Time for reading, 475
Venger, J. C., Editorial, 280
Vhitermore, David M., Response to Church papers in need of truth, 628
Viebe, Leonard, We call you to the ministry, 18
Viebe, Willard, If missions had only ten more years, 690; We call you to the ministry, 18
Viens, Peter, New vision in South America, 662
Vingert, Norman A., Editorial, 360; Insensate (poem), 192; It will take more than crumbs, 282
Volseley, Roland E., Church papers are different, 594
Voodruff, Lance R., The other Saigon, 709
Vyse, Amy, Bluffton College uses honor system, 127
aguchi, Yorifumi, Shadow in Hiroshima (poem), 318; Trout (poem), 590
oder, Carroll, Editorial, 120
oder, Delmar, Editorial, 32
oder, John Howard, Our witness to government, 58

SUBJECT

AFRICA
Africa gains first leprosy control center, 174
Hard times for missionaries, 23
Laemmlen, Frank and Anne, We found Africa, 325
Martens, William, Schooldays in Nigeria, 527
Savacool, Harry M., South Africa's exiled chief, 674
She finds joy in teaching, 24
See also Congo
ALCOHOL
Alcohol dangers suppressed, 583
Carlson, Paul R., A kinship of suffering, 154
Unrau, William G., Does the Bible teach abstinence? 330
ART
Bubalo, Sylvia Gross, The sign of Joseph, 410
In days of danger, 770
BIBLE
Latourette, Kenneth Scott, A nation and its Bible, 458
Marty, Martin E., Treasures for the revolution, 738
Unrau, William G., Does the Bible teach abstinence? 330
Unruh, W. F., Authority of the Bible, 731
BOOKS
Weber, Helen, Time for reading, 475
CAMPING
Brogan, Wesley G., The mentally retarded can go camping, 412
Letters, 621
Washington gets camp, 520
CENTRAL DISTRICT REPORTER
Regional issues of Jan. 18, Feb. 15, Mar. 15, Apr. 19, May 17, June 21, July 19, Sept. 20, Oct. 18, Nov. 15, Dec. 20.
CHINA
Earthquake hits North China, 241
Letters, 292, 652
Recognition of China, 273
Schrag, Robert M., China needs more understanding, 273
Sunday in Peking, 378
CHRISTIAN EDUCATION
Bible lessons translated into German, 381
Does religion teach ill will? 114
Fiske, Edward B., Sunday school fights for survival, 533
Kindergarten plans made, 484
Knipschield, Don, The class that wouldn't talk, 580
Million, Elmer G., Why is it so hard to find teachers? 170
Mistral, Gabriela, The teacher's prayer, 549
CHRISTIAN LIFE
Brandt, Catharine, Football shake-up, 541
Dick, LaVernae J., Freedom for a communist, 316, Truth for a ham sandwich, 525
Duerksen, Ruth King, Thirsty ground (poem), 407
Everson, Grace Pearson, I found the hands of God, 564
Graber, Richard F., Consistent Christian living, 653
Janzen, Waldemar, Editorial, 168
Johnson, Evelyn, The Story of a nun, 277, 294
Kaiser, Ward L., Personal faith for a public life, 310
Klotz, Laverne, Pizza wagon, 685
Letters, 43, 85, 371, 506, 572
Morrow, Sara Sprott, A real steal, 166
Rich, Elaine Sommers, Duplicate the spirit, 521
Savacool, Harry M., South Africa's exiled chief, 674
Shutt, Joyce Musselman, The Easter egg, 247
Suderman, Judy, Friendship, 542
See also Family, Service
CHURCH
Beechy, Atlee, The church—people who care, 562
Building funds in demand, 602
Can the church change? 741
Church moves into the world, 38
Dyck, C. J., Response to Protestantism—dead or alive? 645
Editorial, 656
Eliot, T. S., Men have left God (poem), 771; There shall always be the church (poem), 774
Esau, John A., The age gap in the church, 706
Evangelicals find windows to the world, 352
Gering, Walter, The church takes to the road, 2
Graber, Richard F., Sideline Christianity, 587
In days of danger, 770
Klassen, William, Editorial, 544
Krehbiel, Ronald, Response to Protestantism—dead or alive? 645
Letters, 359, 703, 716
M. B. Church plans changes, 9
Man needs community, 583
Mississippi Delta ministry saved, 446
Peters, Alan, Many parts of the body of Christ, 187
Publishing pioneer notes progress, 224
Religion gains with age, 744
Rose, Stephen C.. Protestantism—dead or alive? 642
Stringfellow, William, The unpopularity of Jesus, 638
Trueblood, D. Elton, An open door for the church, 218
Vogt, Reinhard H., Response to Protestantism—dead or alive?, 645
Waldensians fear Catholics, 305
World Council hears conservative view, 335
See also Evangelism, Ministry, Stewardship, Unity
CHURCH AND STATE
Amish flee Iowa school law, 127
Hiebert, David, The citizen's prayer, 390
Letters, 165, 488, 768
Stringfellow; William, The celebration of God's presence, 396
Yoder, John Howard, Our witness to government, 58
CITY
Harder, Milton, We went to Kansas City, 420
Little, Roosevelt, et al, The ghetto, 30
COMMUNISM
Dick, LaVernae J., Freedom for a communist, 316
Letters, 131
CONGO
Bertsche, James, Grace in the forest, 138
Central Congo relief plans, 210
Congo church increases, 354
Congo herds restored, 681
Congo school moves again, 615
Falk, Peter, Return from terror, 253
Graber, Archie, Congo rebels receive aid, 665; Congo refugees receive food, 414; Editorial, 492
Helping hand reaches refugees of Congo's rebellion, 271
Keidel, Levi, Church growth for the Congo, 578
Letters, 405
Parachute drops plow hitch, 649
COURTSHIP
Guthrie, Ellis G., The meaning of a kiss, 45
See also Sex
DEATH
Takaoka, Kunio, Editorial, 704
DEVOTIONAL
Chapin, Barbara, Yet everywhere exists abundance, 270
Editorial, 136, 184, 232, 296, 312, 344, 576, 592, 624
Fast, Aganetha, A member of the family, 745
Hilty, Sue, A volunteer's meditation, 263
Hostetter, Robert D., Review (pocm), 686
Letters, 214, 228, 735
Schwartz, Emma, To make love grow (poem), 462
See also Faith
DISASTER
Aid given in Jordan flood, 381
Krehbiel, Evelyn Nunemaker, Under a bitter green canopy, 373
See also Service—Disaster
DISTRICT CONFERENCES
Cooperative ideas sprout at Central District meeting, 450
Pacific studies division, 432
Two join Eastern District, 366
DRUGS
Letters, 652
EVANGELISM
Congo church increases, 354
Drescher, John M., Editorial, 736; Evangelism includes word and deed, 711; Evangelism needs television, 776; Unity and love found in evangelism, 725
Elkhart coffee house opens, 696
England debates crusade, 740
Evangelistic effort begins on Ash Wednesday, 126
Evangelism effort in Taiwan. 306
Gering, Walter, The church takes to the road, 2
Graham sees value in World Council, 740
Graham discusses evangelism for National Council, 795
Janzen, Heinz, Editorial, 16
Kensill, Frank, Seventh heaven, 700
Leeflang, Marco, Everyman's church, 173
Letters, 147, 276, 343. 715
MacNeill, Garin, You wouldn't want me, 261
Mennonites in need of zeal, 766
Radio is object of prayer, 401
Radio-TV audience is one, 680
Team evangelism, 617
See also Church, Witnessing
FAITH
Editorial, 216, 248, 576, 624
Nelson, Wesley W., Miracles, 622
Neufeld, Anne, Judas, 221
Peters, Frank C., The faith that works, 362
Stringfellow, William, Difference between gospel and religion, 517
See also Christian Life, Devotional
FAMILY
Anderson, Margaret J., His own boss, 14
Ellzey, W. Clark, When are you ready for marriage? 389
Esau, Truman G., and Jane C. Lowell, Self-love isn't inherited, 118
Everson, Grace Pearson, I found the hands of God, 564
Gerber, Esther Hilty, The music machine, 478
Guthrie, Ellis G., Fathers and sons on a two-way street, 426
Klaassen, Walter, When the student comes home, 266
Tournier, Paul, Conflicts in marriage, 298
FILMS
Best life of Christ on film, 368
Council praises Bible film, 680
Letters, 470
FREEDOM
Duerksen, Christena, Editorial, 440
Keeney, William, The right of dissent, 349
Swomley, John M., Jr., Editorial, 752
See also Peace, Vietnam
GENERAL CONFERENCE
Life-gifts nourish the life of the church, 160
Nebraska for 1968, 468
Two new mission fields, 777
See also Stewardship
GOD
Editorial, 804
Jurgenson, Barbara, High noon in heaven, 575
Letters, 180, 371
See also Devotional, Faith, Jesus Christ, Prayer
HIGHER EDUCATION
Bethel appoints president, 521
Bluffton changes its calendar, 96
Bluffton enlarges its campus, 305
Class plays business game, 728
College enrollments advance, 601
College keeps dancing ban, 743
Colombia study exchange, 601
Congo Pax-study program, 697
Credit for Pax service? 129
The difference God makes, 600
Holy Land seminar for 1967, 633
Kansas church schools for union, 383
Klaassen, Walter, When the student comes home, 266
Krehbiel, Christian, Pioneer Mennonite school, 612
Latin American study trips, 24
Matching funds for students, 274
Mobile class for Europe, 650
Monday conversations, 680
Montevideo school trains 34. 321
New student committee will work in Kansas, 484
Pannabecker, S. F., Its spirit lives on, 614
President notes two words, 23
Rains, Dorothy Best, Live with a stranger, 573
Seminaries get Lilly grant, 679
South American seminary makes change, 82
Toronto students, 607
Wyse, Amy, Bluffton College uses honor system, 127
Young Ontario school probes its goals, 211
HOMES AND HOSPITALS
Letters, 358
New medical building goes up. 257
Retirement home for Indiana at Goshen, 336
INDIA
Famine stalks India, 255
India's worst famine, 398
Isaac, Anna, The cotton wedding gowns, 407
Kornelsen. Helen. Bible schools in India, 519
Kraus, Norman, Gandhi's shadow fades in India, 582
Letters, 165
Malagar, P. J., Churches in India talk of peace, 380
Ratzlaff, Ruth, New lights for Korba, 35
Trains for bookstore work, 468
Varied ministry in India, 22
Villagers in India turn to leaves, 500
Wide response to India's famine needs, 566
INDIAN AMERICANS
Camp for Cheyenne youth, 306
Cheyennes deny dire poverty, 306
Hopi school begins classes, 665
INDONESIA
Epp. Frank H., Balance in Indonesia upset, 678

Kaufman, Don, Comments on Indonesia, 679
JAPAN
Beck, Carl C., Believers in Japan, 254
'Korean softens up in Japan, 483
Buddhists show change, 380
Dueck, Agnes, A week in Japan, 557
Epp, Frank H., Japan's pacifism is under fire, 240; One-tenth of Japan lives in Tokyo, 288
Gakkai temple for Mt. Fuji, 8
Unruh, Verney, A church grows in Japan, 284
JESUS CHRIST
Brokering, Herbert F., The body broken, 234
Coleridge, Mary Elizabeth, I saw a stable (poem), 770
Donne, John, We think that paradise (poem), 773
Dycus, Webb, Resurrection (poem), 244
Ediger, Peter J., Questions, 242, 243
Editorial, 152
Ens, Carl, Ye men of Menno, 435
Fast, Aganetha, Put yourself in the mind of Christ, 93
Heber, Reginald, O thou, whose infant feet (poem), 771
In days of danger, 770
Letters, 132, 215, 703
Quaries, Francis, Thou art the pilgrim's path (poem), 772
Stringfellow, William, The unpopularity of Jesus, 638
Studies note causes of Christ's death, 464
Wedel, Theodore O., The wonder of the incarnation, 784
See also Devotional, Faith
JOURNALISM
Editorial, 608
Epp, Frank H., Response to church papers in need of truth, 629
Gormly, Walter, Poor news reports do harm, 598
Hoyt, Robert G., Church papers in need of truth, 626
Kaiser, Ward L., Behind the paper curtain, 606
Letters 13, 43, 85
Neufeld, Ernest, Responsibility of the press, 637
New South American paper, 695
Paper closed by cardinal, 766
Troyer, Lotus E., Response to church papers in need of truth, 629
Whitermore, David M., Response to church papers in need of truth, 628
Wolseley, Roland E., Church papers are different, 594
Writers train at Green Lake, 9
See also Writing
KOREA
Beck, Carl C., Korean softens up in Japan, 483; Koreans talk reconciliation, 175
Voth, Mrs. Leland, Korean boys repair trail, 681
LABOR
Grape workers get church aid, 274
Letters, 324, 371, 388
LATIN AMERICA
Animal distribution, 293
Better oats in Mexico, 741
Bogota church looks for lot, 81
Canada studies Chaco road, 520
Clinic for Mexican village, 742
Ex-priest killed in Colombia, 226
Graber, Cecil, Mexicans cultivate new crops, 26
Hilty, Hiram, Life for the Cuban people is drab, 209
Kuiper, Frits. They found a home in Brazil, 77
Pauls, Janice Reusser, Go where the people are, 333
Revolution set to music, 535
School adds new grade, 381
South American congregations meet, 177
South American seminary makes change, 82
Wiens, Peter, New vision in South America, 662
See also Paraguay
LEPROSY
Leprosy calls for teamwork, 415
MENNONITE CENTRAL COMMITTEE
Aid given in Jordan flood, 381
Letters, 342
MCC Annual Report 1965, 193-209
Witnesses will need to sacrifice in 1966, 79
See also Relief, Service
MENNONITE MEN
44, 133, 228, 293, 372, 435, 587, 653, 734
MENNONITE WORLD CONFERENCE
Amsterdam registration begins soon, 366
Charters for Amsterdam, 796
Letters, 781
Program, 634
Three letters for World Conference, 568
Wiens, Peter, New vision in South America, 662
World Conference Deadline, 778
MENNONITES
Hoekema, Alle, et al, America through European Eyes, 717
Library files 74 boat lists, 212
Mennonitism is no disease, 112
MENTAL HEALTH
Anderson, Phillip A., Healing for the troubled, 122
Esau. Truman G., and Jane C. Lowell, Self-love isn't inherited, 118
Keim, Ray, Community homes aid in treatment, 111
Letters, 131, 180, 309
Pearosn, Phyllis, The good inkeeper, 530
Robbins, Jhan and June, Teen-age suicide, 436
See also Alcohol, Retarded Children
MINISTRY
Bohn, Ernest J., et al, Response to new kinds of ministers, 790
Jantz, Sylvia, Soliloquy of a pastor's wife (poem), 5
Letters, 439, 471
Ministers meet at Elkhart, 600
Ministers need training, 728
Nickel, Arnold, Editorial, 560
Pastors to meet this fall, 447
Raid, Howard, When a new minister meets old traditions, 394
Rempel, Wendell. Role of pastor studied, 728
Salaries low for Mennonite pastors, 630
Seminaries get Lilly grant, 679
Shelly, Jay M., et al, We call you to the ministry, 18
Wenger, J. C., Editorial, 80
See also Higher Education
MISSIONS
Brow, Robert, Is this what Paul told the press? 514
Congregation for Houston, 650
The Christian presence in Vietnam, 60
Editorial, 608
Hess, Mahlon H., The evangelical church of Vietnam, 60
India and Congo surveyed, 337
Keidel, Levi. Response to doorway of words, 611
Kraybill, Paul N., Eastern Mennonite Board, 61
Laubach, Frank C., Doorway of words, 610
Letters, 214, 798
Literacy rates going up, 600
Mission groups add social vision, 321
A missionary concern, 63
Missionary work changing, 631
Letters, 28
No more missions alone, 380
Pannabecker, S. F., New day of witness, 547
Summer is travel time for missionaries, 417
Two new mission fields, 777
War hinders mission, 552
Wiebe, Willard, If missions had only ten more years, 690
See also Africa, Congo, Evangelism, India, Japan, Latin America, Leprosy, Taiwan, Unity
MUSIC
Editorial, 104
Letters, 245
Miller, William Robert, Folk music today, 472
Sprunger, Frederic, Hymns or tongues? 388
MUTUAL AID
Graber, O'Ray, Why do Christians help each other? 428
NATURE
Gerhardt, Paul, Hymn for summer (poem), 481
Lantz, David Livingston, Mission of the seed (poem), 286
Letters, 214
Yaguchi, Yorifumi, Trout, (poem), 590
PARAGUAY
Graber, Richard F., Unruhs return to Paraguay, 734
Leprosy treated in Paraguay, 174
Peters, John R., Paraguay finishes harvest, 468
See also Relief
PEACE
Church group in walk, 382
Congregations begin to look at Vietnam, 128
Dirks, Victor A., Lutheran youth press peace stand, 694
Editorial, 408, 764
Goering, Paul L., Not peace but a sword, 780
Keeney, William, The right of dissent, 349
Knubel, Alice B., Editorial, 688
Letters, 71, 146, 422, 715, 781, 798
Malagar. P. J., Churches in India talk of peace, 380
Newton peace walk off, 696
Peace gains in Congress, 743
Peace walk baffles peace church, 757
Pearson hears Mennonite testimony, 337
Prague peace group in U.S., 382
Sounds in conflict, 712
Trouble the nation or lose prophetic vitality, 80
See also Freedom, Vietnam, United Nations, Witnessing
POEMS
Bixler, Phyllis. To the Quaker who burned himself in protest of war (poem), 350
Brokering, Herbert F., Hope on hopeless hill, 732
Chapin, Barbara, Yet everywhere exists abundance (poem), 270
Cobb, Charlie, Standard procedure, 90
Coleridge, Mary Elizabeth, I saw a stable, 770
Donne, John, We think that paradise, 773
Duerksen, Ruth King, Thirsty ground, 407
Dycus, Webb, Resurrection (poem), 244
Ediger, Peter J., Questions, 242, 243
Eliot, T. S., Men have left God. 771; There shall always be the church, 774
Entz. Louise, Autumn, 639
Gerhardt, Paul, Hymn for summer, 481
Heber, Reginald, O thou, whose infant feet, 771
Hostetter, Robert D., Review, 686
Jantz, Sylvia, Soliloquy of a pastor's wife, 5
Lamb, Elizabeth Searle, Plea, 532
Lantz, David Livingston, Mission of the seed, 286
Merk, Dennis, Vietnam, 182
Miller, Clara Hooker, Farewell repeated, 141
Neufeld, Anne, Judas, 221
Ode to a carpet, 326
Quarles, Francis, Thou art the pilgrim's path (poem), 772
Rupp, Anne Neufeld, Psalm 2—exodus from Russia, 708
Schwartz. Emma, Fair exchange, 125; To make love grow, 462
Stackley, Muriel Thiessen, Monologue for any Friday, 246; Tightrope walker, 654
Suderman, Judy, Friendship, 542
Vigil, Eunice M., Atomic lullaby, 490
Wingert, Norman, Insensate, 192
Yaguchi, Yorifumi, Shadow in Hiroshima, 318; Trout, 590
POVERTY
Brokering, Herbert F., Hope on hopeless hill (poem), 732
Stoesz, Edgar, More poor still with us, 106
Yoder, Delmar, Editorial, 32
See also Indian American
PRAYER
Black, Harold G., He believed in prayer, 453
Letters, 471
Seminarians fast and pray, 10
See also Vietnam
PRISONS
Engh, Jeri, Boys in trouble, 495
Graber, Richard F., Mennonite Men look at penal institutions, 372
RACE
Bender, Don, Deep unrest in Atlanta, 665
Bohn, E. Stanley, Black power and nonviolence, 557; Fair housing bill lingers, 582
Burrell, Curtis, Response to blac power, 620
Changing and rearranging in Sout 304
Church aids Delta ministry, 649
Cobb, Charlie, Standard procedu (poem), 90
Engh, Rohn and Jeri, An intervie with James Farmer, 100
Fair housing in Oklahoma, 601
Friesen, Ivan D., He's one of u 231
Jordan, Jan, Why I missed m graduation, 356
King, Martin Luther, Jr., Bread a midnight, 754
Lamb, Elizabeth Searle, Plea (poem), 532
Letters, 683
Mississippi project begins, 25
Negroes and property, 465
Rebombed church rebuilt, 432
Regier, Harold, Progress in rac relations, 726
Stackley, Muriel Thiessen, Tight rope walker, (poem), 654
Stringfellow, William, Jews an Negroes clash, 567
Surveys oppression of Negro, 243
Virginians work for racial harmony 223
See also Service
RELIEF
Canadian relief group meets, 11
Church must speak up, 535
Clothing gifts keep climbing, 12
Crete gets cattle gift, 553
Famine stalks India, 255
Graber, Archie, Congo refugees receive food, 414; Editorial, 492
Graber, Richard F., Cattle to Paraguay, 44
Haiti credit union grows, 569
India campaigns for smaller families, 615
Mennonite Central Committee, 62
Mennonites take lead in relief program in Vietnam, 7
Million pounds of clothing, 631
Relief in Jordan ends, 648
Ship over soap for Vietnam, 289
Swartz, H. L., Jordan work i changing, 417
Villagers in India turn to leaves 500
Wide response to India's famin needs, 566
Work ends on Indonesian island 597
See also Congo, India, Mennonit Central Committee, Vietnam
RETARDED CHILDREN
Brogan, Wesley G., The mentall retarded can go camping, 412
Randenbush, Holmes H. J., M daughter and I climbed a mountain, 21
RUSSIA
Church and state laws abused i Russia, 430
Moscow priests suspended, 446
Questions about Russia answered 791
Revival in Russia, 766
Rupp, Anne Neufeld, Psalm 2—exodus from Russia, 708
Russian church seeks unity. 77
Russian priests stand firm, 569
Russians rebel against church laws 663
Three visit Soviet Union, 713
SAFETY
Hamm, Tom C., 4:20 on his dial 489
SERVICE
Center serves city center, 467
Clean-up plans for slums, 320
Dirks, Marvin J., Jr., Servanthoo 67, 718
Editorial, 88
Metzler, Edgar, Editorial, 72
A mission for your hometown, 34
Neufeld, David P., Trees giv peace witness in Canada, 382
A nurse is hard to find, 367
Our town is a spiritual disaste area, 314
Pauls, Janice Reusser, Go wher the people are, 333
Pearson. Phyllis, The good innkeeper, 530
Peters. Frank C., The faith that works, 362
Programs to help children, 144
Refugee returns favor, 559
Regier, Arnold J., helping hand is not enough, 480
Regier, Mrs. Harold, Service in

ulfport, 293
oeder, Peter, Full-time Chris-
n laymen, 44
finds joy in teaching, 24
-year-olds aid school, 143
ler, Gerald C., War of amaz-
g love, 723
buys 1500 school books, 257
uh, Wilfred J., Editorial, 328
er, Delmar, Editorial, 32
also Mennonite Central Com-
ittee
ERVICE—DISASTER
ders fly to quake site, 632
S builds homes for Turks, 741
S eyes aid for Mississippi, 242
S men sent to Haiti, 713
Cross and MDS work togeth-
, 415
eka receives MDS aid, 432
ado aid in Mississippi, 415
ERVICE—1-W
h, Jeri, In Denver to serve their
untry, 148
nonites high in 1-W work, 23
ERVICE—PAX
go Pax-study program, 697
gloomiest day, 654
nen aid community, 535
nteer takes on new task, 69
er, Carroll, Editorial, 120
ERVICE—VOLUNTARY
s and legs for Christ, 115
ust workcamp in Israel, 401
man, Ann, I followed volun-
ers around, 86
ple plans work in Ontario city,
1
ck, Agnes, A week in Japan,
7
. Gordon, and Wilfred Unruh,
ditorial, 476
z, Jolene, Volunteer finds work
witness of God, 256
piness is no mosquitoes, 341
for Canadian Indian, 22
singer, Gerald, Editorial, 640
-vacations for summer, 81
, Jaap, Europe's volunteers, 229
mer is service time, 467
nteers need matrons, 483
ger, H. David, I was a guinea
g, 47
EX
fer, L. Paul, Your sex feelings
n fool you, 508
TEWARDSHIP
e-stewardship study in Califor-
ia, 115
rch-giving up again, 727
ference gifts show gain, 307
ember made the outcome, 41
torial, 264
sen, William L., Editorial, 456
sen, William L., and Lester E.
anzen, Last witness to faith, 676
s go up, 651
ts make small gain, 536
baugh, Dave, Christmas weak,
82
zen, Heinz, Editorial, 528
zen, Lester E., Editorial, 424
e-gifts nourish the life of the
hurch, 160
e great hour of sharing, 115
eipts show gain, 729
wardship in Canada, 383
ngfellow, William, Idol or sac-
ament, 189
mmer brings gift slump, 385
gert, Norman, Editorial, 360;
nsensate (poem), 192; It will
ake more than crumbs, 282
also Church, General Confer-
nce
AIWAN
iculturist needed soon, 177
wn, Roland P., From the hills
nd from the plains, 301
ang and Lin go to school, 97
angelism effort in Taiwan, 306
debrand, Shirley, Taiwan mis-
ion spurred by conference plan,
47
ndis, Marietta, Student contacts,
57
weeks in Taiwan, 553
iwan store sells and lends, 274
THANKSGIVING
tz, Louise, Autumn (poem), 639
tters, 768
pp, Anne Neufeld, Psalm 2—
xodus from Russia, 708
THEOLOGY
uffman, Ivan J., Report of God's
demise, 287
TOBACCO
iser, Ward L., How to grow old
in a hurry, 558

Schwartz, Emma, Fair exchange (poem), 125

UNITED NATIONS

Knubel, Alice B., Editorial, 688

UNITY

Brethren shun big merger, 400
Brokenness grieves Christ, 797
Derksen, Peter, Unity of the body of Christ, 667
Editorial, 376
God has made us one, 497
Graham hails new spirit, 519
Graham sees value in World Council, 740
Jones, Tracey K., Jr., Closer to Jesus Christ, 250
Letters, 245, 309, 324, 422
No more missions alone, 380
Romans alter wedding ban, 400
Unity doesn't come easy, 632
Vision of united church takes shape, 364
See also Church, Evangelism, Missions

VIOLENCE

Dirks, Victor A., Guns (poem), 683
Letters, 524

VIETNAM

Army drives food prices up, 551
Australians protest draft, 319
Beachy, Alvin J., The moral bankruptcy of America's Vietnam policy, 52
Beechy, Atlee, The church—people who care, 562; Editorial, 392; Meeting Vietnam needs, 552; Relief work hard in Vietnam, 319; Vietnamese caught in power squeeze, 241
Bohn, E. Stanley, The cruelty of those who refuse to witness, 225; A hard look in the Vietnam mirror, 658; Prayer for Vietnam, 617; Report on visit to Washington, 502; You can do something about Vietnam, 67
The Christian presence in Vietnam, 60
Church group in walk, 382
Churches protest raids on Hanoi, 482
Congregations begin to look at Vietnam, 128
Dirks, Victor A., Lutheran youth press peace stand, 694
Editorial, 672
Epp, Frank H., Healing amid the sounds of war, 616; War compounds problems in Vietnam, 550
Five volunteers to Vietnam, 240
Gormly, Walter, Americans can't name Vietnam enemy, 448; Hanoi's cease-fire ignored in press, 258
Graber, Richard F., Freedom, democracy, or communism in Vietnam, 133
Graham and Vietnam, 524
Hess, Mahlon H., The evangelical church of Vietnam, 60
Increased aid for Vietnam, 647
Jantz, Harold, Fractured profile of Vietnam, 175
Krabill, Willard S., Soul sick and war weary, 50
Kraybill, Paul N., The Eastern Mennonite Board of Missions, 61
Letters, 99, 117, 131, 132, 147, 422, 471, 506, 637, 684, 702, 715, 719, 734, 747, 799
Lind, Loren, Vietnam—more deeds and less talk, 669
Longacre, Paul, Too many natives, 599
Lutheran youth press peace stand, 694
The Mennonite Central Committee, 62
Mennonites take lead in relief program in Vietnam, 7
Metzler, Edgar, Editorial, 72
A missionary concern, 63
More civilians are dying, 551
Neufeld, David, The shock of seeing young bodies dead, 279
Peachey, Paul, America's hour of truth in Vietnam, 64; Vietnam calendar, 57
Physician in war zone, 365
Quakers call for end to U.S. bombing, 646
Relief workers face Vietnam peril, 465
Repent for Vietnam action, 95
Saigon women form group, 742
Seminarians fast and pray, 10
Speedy negotiation in Vietnam, 11
Stolzfus, Victor, Who are the Vietnam objectors? 460
Stringfellow, William, Editorial, 720
Swomley, John M., Jr., Editorial, 752
Ten steps to Vietnam peace, 225
Viet hospital gets X ray, 569
Vietnam has five needs, 518
Vietnam Protestants stay neutral, 365
Visits to Washington and Ottawa, 502
Westmoreland explains vegetable purchases, 600
What to do about Vietnam, 432
Why did the bomb pause fail? 128
Woodruff, Lance R., The other Saigon, 709
World Council calls for halt in Vietnam, 142
See also Church and State, Freedom, Missions, Peace, Relief, War, Witnessing

WAR

Bixler, Phyllis, To the Quaker who burned himself in protest of war (poem), 350
Call for new kind of c.o., 10
Cobb, Charlie, Standard procedure (poem), 90
Editorial, 296, 512
Gormly, Walter, Will man survive this war? 113
Harding, Vincent, Our crisis of obedience, 109
Lawyers for draftees, 464
Letters, 13, 308, 342, 358, 439, 637, 684, 715, 746
Merk, Dennis, Vietnam (poem), 182
Miller, Clara Hooker, Farewell repeated (poem), 141
Peace plea to White House, 143
Perly, Arlene, As Anne is remembered, 751
Rich, William, We can survive, 490
Unger, Arthur, Anne Frank of Amsterdam, 748
Vigil, Eunice M., Atomic lullaby (poem), 490
Wayne State balks at draft, 728
Yaguchi, Yorifumi, Shadow in Hiroshima, 318
See also Peace, Vietnam, Violence

WESTERN DISTRICT NEWS

Regional issues of Jan. 4, Feb. 1, Mar. 1, Apr. 5, May 3, June 7, Sept. 6, Oct. 11, Nov. 8, Dec. 6

WITNESSING

Bohn, E. Stanley, The cruelty of those who refuse to witness, 225; A hard look in the Vietnam mirror, 658; Letters can witness to lawmakers, 384, 401; You can do something about Vietnam, 67
Buhr, Martin, Mulberry tart, 589
Dirks, Victor A., Don't run away, 75
Eby, Omar, Editorial, 48
Editorial, 592, 656, 764
Gering, Walter, The church takes to the road, 2
Graber, Richard F., Ethics in business, 228
Hill, Dave, Poet prince of Protestants, 134
Letters, 43, 179, 359, 488, 716, 734
Lind, Loren, Vietnam—more deeds, less talk, 669
Ode to a carpet, 326
Quiet Place adds programs, 632
Stackley, Muriel Thiessen, Monologue for any Friday (poem), 246
Stringfellow, William, A style of witness, 463
Sullivan, William J., It began with a church supper, 269
Trouble the nation or lose prophetic vitality, 80
Trueblood, D. Elton, An open door for the church, 218
Unruh, Verney, Called to be saints, 442
Witnesses will need to sacrifice in 1966, 79
See also Christian Life, Evangelism, Peace

WRITING

Writers meet at Green Lake, 485

YOUTH

Dirks, Marvin J., Test your youth group, 181
Esau, John A., The age gap in the church, 706
Juhnke, Bill, Jr., What am I doing here? 510
Letters, 781
Peters, Alan, Many parts of the body of Christ, 187
See also Church, Service

CONTENTS

*New Kinds of Ministers 786
News 789
Church Record 797
Letters 798
Index 799
Editorial 804

*Supplemental reading for the Sunday school lesson of Jan. 1.

COVER

Harvesters on the Russian steppes.

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QUESTION 16 IN OUR Catechism asks, "What is God like?" Seven things are mentioned. Many more could have been mentioned, I suppose. The fourth item says, "He is near."

And the proof text is taken from Psalm 139. "Whither shall I go from thy Spirit?/ Or whither shall I flee from thy presence?/ If I ascend to heaven, thou art there!/ If I make my bed in Sheol, thou art there!/ If I take the wings of the morning / and dwell in the uttermost parts of the sea,/ even there thy hand shall lead me,/ and thy right hand shall hold me" (vv. 7-10).

"Do I not fill heaven and earth? says the Lord," is the word that came through Jeremiah (23:24). Indeed, He does. We cannot live without being in the presence of God. He is like the air about us. We may not be conscious of it, but it is always there. We do not have to remember it when we go on a journey. We don't have to hoard an extra supply. It is always with us.

If our eyes are really open so that we can see beyond the border of the present moment, we see God at work. He is most often active in blessing us. Even in our misfortunes, we see Him at work. And even when He brings judgment on men for their misdeeds, we can rejoice. For we know that He is a dependable God, just and merciful, who has set limits for us within which He keeps us.

If our ears are really open so that we can hear the message behind the sound, we hear God speaking. He helps us understand ourselves. He calls us in the direction of His will. He reassures us of His love.

If our heartrs are open, God fills them, because being everywhere as Jeremiah says, He moves in to fill the empty corners of creation. Can this not be a definition of faith—to be open? Eyes open, ears open, hearts open: we receive God.

We cannot talk about the nearness of God without talking about Jesus Christ. For of all the ways in which God approaches us, He comes to us most fully and completely in the living presence of His Son.

For the time comes when our eyes fail us and we cannot understand what we hear. This is especially true in these troubled days. We need a faith that feeds on more than the beauty of flowers and the chirp of the birds, inspiring as these may be.

We need the presence of the Lord who "has borne our griefs / and carried our sorrows" (Isa. 53:4). In Christ we have a comfort that we can see, for in His sinlessness He died and received resurrection. We hear the words He spoke, and they are healing words.

A new year is before us. It is an empty year because we do not know what it contains. We will fill the new empty year as we did the old year with our activities and busyness. But because God is everywhere, He will fill the empty year with His presence. We move forward into this year because He has gone into it before us.

READING THE PSALMS—XIV.